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HIBERNIÆ LEGES ET INSTITUTIONES
ANTIQUÆ;
OR,
ANCIENT LAWS AND INSTITUTES OF IRELAND.

ANCIENT LAWS
AND
INSTITUTES OF IRELAND.

ON the 19th day of February, 1852, the Rev. James Henthorne Todd, D.D., F.T.C.D., and the Rev. Charles Graves, D.D., F.T.C.D., now Bishop of Limerick, submitted to the Irish Government a proposal for the transcription, translation, and publication of the Ancient Laws and Institutes of Ireland.

On the 11th day of November, 1852, a Commission was issued to the late Right Honorable Francis Blackburne, then Lord Chancellor of Ireland; the late Right Honorable William, Earl of Rosse; the Right Honorable Edwin Richard Wyndham, Earl of Dunraven and Mount-Earl; the Right Honorable James, Lord Talbot de Malahide; the Right Honorable David Richard Pigot, Lord Chief Baron of Her Majesty's Court of Exchequer; the Right Honorable Joseph Napier, then Her Majesty's Attorney-General for Ireland; the Rev. Thomas Romney Robinson, D.D.; the late Rev. James Henthorne Todd, D.D.; the Rev. Charles Graves, D.D.; the late George Petrie, LL.D.; and Major Thomas Aiskew Larcom, now Major-General, Baronet, and Knight Commander of the Bath—appointing them Commissioners to direct, superintend, and carry into effect the transcription and translation of the Ancient Laws of Ireland, and the preparation of the same for publication; and the Commissioners were authorized to select such documents and writings containing the said Ancient Laws, as they should deem it necessary to transcribe and translate; and from time to time to employ fit and proper persons to transcribe and translate the same.

In pursuance of the authority thus intrusted to the Commissioners, they employed the late Dr. O'Donovan and the late Professor O'Curry in transcribing various Law-tracts in the Irish Language, in the Libraries of Trinity College, Dublin, of the Royal Irish Academy, of the British Museum, and in the Bodleian Library at Oxford.

The transcripts* made by Dr. O'Donovan extend to nine volumes, comprising 2,491 pages in all; and the transcripts* made by Professor O'Curry are contained in eight volumes, extending to 2,906 pages. Of these transcripts several copies have been taken by the anastatic process. After the transcription of such of the Law-tracts as the Commissioners deemed it necessary to publish, a preliminary translation of almost all the transcripts was made either by Dr. O'Donovan or Professor O'Curry, and some few portions were translated by them both. They did not, however, live to revise and complete their translations.

The preliminary translation executed by Dr. O'Donovan is contained in twelve volumes, and the preliminary translation executed by Professor O'Curry is contained in thirteen volumes.

The Commissioners employed the Rev. T. O'Mahony, Professor of Irish in the University of Dublin, who had with W. Neilson Hancock, LL.D., edited the two volumes of Brehon Laws already published, and A. G. Richey, Deputy Professor of Feudal and English Law in the University of Dublin, as Editors of this, the third volume of the Ancient Laws and Institutes of Ireland.

*The Palace, Limerick,
January, 1873.*

* These transcripts are referred to throughout this volume by the page only, with the initials O'D. and C. respectively.

1

ANCIENT LAWS OF IRELAND.

senchus mor

(CONCLUSION),

BEING THE

corus bescna,

OR

CUSTOMARY LAW.

AND

THE BOOK OF AICILL.

PUBLISHED UNDER THE DIRECTION OF THE COMMISSIONERS FOR PUBLISHING THE ANCIENT
LAWS AND INSTITUTES OF IRELAND.

VOL. III.

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PRINTED FOR HER MAJESTY'S STATIONERY OFFICE :

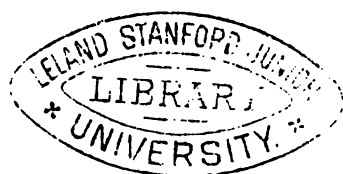
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1873.



A20735.

DUBLIN, 20th January, 1873.

MY LORD,

Having received instructions from the Commissioners for publishing the Ancient Laws and Institutes of Ireland, to edit the conclusion of the Senchus Mor, and the Book of Aicill, we have, in preparing the text and translation for the press, followed as nearly as possible the plan explained in the prefaces to the two preceding volumes, and have now the honour to submit to the Commissioners, the third volume of the Ancient Laws of Ireland.

We have prefixed a *fac-simile* specimen page of the MS. E. 3. 5, in the Library of Trinity College, from which nearly the whole Irish text of the Book of Aicill has been obtained. *Fac-simile* specimen pages of the MSS. H. 2. 15, and H. 3. 17, in the same Library, which have furnished the text of the Corus Bescna, will be found prefixed to Volume II. of the Ancient Laws of Ireland, published in 1869.

We are, my Lord,

Your Lordship's obedient servants,

THADDEUS O'MAHONY.

ALEXANDER GEORGE RICHEY.

The Right Rev.

The Lord Bishop of LIMERICK,

Secretary to the Commission for Publishing the
Ancient Laws and Institutes of Ireland.

GENERAL PREFACE.

ANY Archaic laws, such as the Brehon Law Tracts published in this volume, may be studied from two different points of view; they may be regarded either as a repertory of archæological information, or be studied solely in relation to the development of legal ideas.

From the incidental references, which every collection of ancient laws must contain, to the organization and daily life of the people among whom it was compiled, many facts may be gathered of the highest authenticity, by the aid of which an insight may be obtained into the forms and customs of societies which have otherwise perished utterly. The value of the evidence as to any early society afforded by its traditions and literature depends upon its being unintentionally and incidentally given. The heroic poem and popular legend display not so much the actual society of the date of the author, as an ideal society; the foundation is real, but the superstructure imaginary, and it is impossible to fix where the former terminates and the latter commences. On the other hand, a law is useless unless adapted to the actual condition of the society to which it is applicable; as soon as it ceases to be suitable, it is either superseded by a new law, or by imperceptible alterations, or legal fictions, reduced into harmony with the more modern condition of things. A customary law reveals in most cases a state of society more Archaic than that in which it prevailed, for except in a purely stationary society, the social change precedes the legal reform. The reports of decided cases, and the fictitious cases invented by the teacher of law for the illustration of legal principles and the instruction of his pupils, exhibit cotemporary society as it actually exists; the object of the reporter or professor is inconsistent with any exercise of imagination.

From the Law Tracts comprised in the present volume

much social and historical information may be derived. From the *Corus Bescna* much, hitherto unknown, may be learned as to the form and rights of the early Irish Church, and the relation of heads of families, or aggregates of joint owners, to the societies under their control. The Book of Aicill is peculiarly rich in information as to the ordinary life and condition of the people.

In that portion of the latter work, named by the compiler "The Exemptions," is contained a large number of real or supposed cases to which the general principles before treated of are applied; in the attempt to treat of all possible cases of legal wrongs, the then existing society is displayed in many and various aspects. An analysis of the contents of this volume, with the object of ascertaining the civilization and manner of life of an ancient Irish Celtic tribe, could not be accomplished within the narrow limits of a preface; such a task must be left to some of those who have made Archaic and semi-civilized societies the special object of their study. It is not attempted by the editors to enter upon so extensive a field of inquiry; they desire to treat the Tracts from the second of the two points of view above referred to, namely, to lay aside all social or historical inquiries, and to endeavour to extract from the generally obscure original text, and the equally obscure and often contradictory commentary annexed, the general principles of jurisprudence which run through the whole, and with much diffidence to offer to their readers the conclusions as to the origin and composition of the works themselves which they have formed as the result of many and careful perusals.

It is useful first to inquire what is the nature of the contents of the two Tracts comprised in the present volume, and other similar Brehon Tracts; should they be correctly described as laws, or a code, or a digest? Upon what principle, and with what object have they been compiled? whether at one time, and by one person, or from time to time, and by many different persons? How far, if at all, is it possible to fix the date of their composition? It is a necessary preliminary to any inquiries of the above character,

out one which is upon such occasions generally disregarded, to ascertain both what the work in question professes and what it does not profess to be. None of the Brehon Tracts are described as the laws of any particular individual, or of any body of individuals, possessed of legislative powers; their names are derived from the more important subjects treated of, or from some locality connected with the composition of the work. The *Corus Bescna* lays no more claim to intrinsic authority than the work of Chitty on Contracts; the Book of Aicill acknowledges itself to be merely the collection of the dicta of two persons learned in the law. As in the body of the work, so in its title, the essential idea of law is absent; there is no command given, by one possessing authority, to do or forbear from doing any act; no sanction is declared against those who violate its maxims. It professes only to be a collection of laws existing antecedent to its compilation, a "*Recueil des coutumes*," a reduction into writing of the customs in accordance with which disputes were then arranged; nor are the Tracts merely compilations of pre-existing customs, they are compilations made without authority, and without the name of any specific lawyer being annexed to them.

This peculiarity can scarcely be appreciated without a comparison of them with the title and commencement of other customary codes.

The Welsh laws of Howel Dda commence: "Howel the good, seeing the Cymry perverting their laws, summoned to him six men from each cymwd in his principality. And with mutual counsel and deliberation the wise men examined the ancient laws; some of which they suffered to continue unaltered, some they amended, others they entirely abrogated; and some new laws they enacted," &c.

So also the secular laws of Alfred commence: "I then, Alfred, King, gathered these together and commanded many of these to be written, which our forefathers held, those which seemed to me good," &c.

As a compilation of existing laws, made by some person or persons who claimed no legislative authority, the Brehon

Tracts cannot rank as Codes, but must be considered merely as Digests, not digests in the use of the term in the civil law, but as in the vulgar English use, indicating merely that in the book in question were written out the accepted decisions upon certain subjects arranged in a sequence alphabetical or otherwise.

The form of the Brehon Tracts, and still more that in which they are necessarily printed, have a tendency to give an incorrect idea as to the mode of their composition. They consist, mostly, of an original text in distinct paragraphs, followed by a glossary and commentary, and present an illusive resemblance to the ordinary English law books, in which the sections of Acts of Parliament are printed with appended explanations and references to decided cases. It is evident that the portions printed in larger type are the subjects of the subsequent commentaries, and that to a great extent they are anterior to the disquisitions appended to them; but it is of importance to consider how far what may be called the original text constitutes in itself a complete work.

The very curious introduction with which the Book of Aicill commences, shows that its author contemplated a continuous compilation of the decisions of the two lawyers referred to therein, and therefore the same subject is frequently carried on uninterrupted through consecutive paragraphs of the text. On the other hand, many of the detached portions of the text not only contain no legal propositions, but consist merely of two or more words not forming even a complete sentence, but serving rather as a key or heading to the subsequent commentary, and having no meaning without reference thereto. This in many cases may be accounted for upon the supposition that the words in question are merely the first words of a traditionary rule, which was perfectly familiar to the compilers as soon as suggested. That such is the case in many instances is proved by the fact, that whilst in some manuscripts the initial words alone appear, in others the rule of which they are the commencement is given in *extenso*.

In many cases this explanation is not admissible, where the commentary itself contains the rules which should have been contained in the text to which it is appended. This is the case in much of that portion of the Book of Aicill which may be described as "The Exemptions." In that portion of the work are considered the circumstances which are to be taken into account in mitigation of the damages payable upon the occasion of an injury or wrong being inflicted. The principles regulating the measure of damages are here exhaustively treated. No abstract rules are laid down, but a series of possible cases is discussed, the different circumstances to be considered are detailed, and the extent is defined to which they should influence the ultimate result. In very few instances does the original text contain more than a statement of the particular injury to be treated of in the commentary; in many of the cases involving substantial questions of probable occurrence, the original text, curt and enigmatic in its expressions, may have been considered of less importance than the elaborate commentary annexed; but in other cases the injury alluded to in the text is of so very trivial, if not improbable a character, that it is incredible that it should have entered into the contemplation of a lawyer dealing with established customs or actual cases. Questions as to injuries caused by animals casting up clods, by a cat stealing food in the kitchen, or by a cat when mousing, cannot be considered subjects for serious discussion, or in relation to which customs should have grown up; they are either mere legal *tours de force*, or questions for mooted among pupils to practise them in the application of general principles.

In a text which professed only to be a collection of separate customs or dicta, loosely connected by reference to an artificial subdivision of the customary law, there was nothing to prevent the introduction of new headings, or further dicta relating more or less to the matter in hand.

As to the commentaries annexed, it is obvious that they are not the work of any one person or of any one time; frequent repetitions with variations occur; statements and

rules inconsistent and contradictory are mingled in one commentary; rules evidently laid down on the authority of known leading cases are followed by a paragraph to show that the precedent referred to should be distinguished. Much of the commentary is confessedly speculative, and does not represent any existing customary law; on its face it bears the appearance of a work which has grown up under the hands of successive generations of lawyers.

A false appearance of editorship is given by the fact that the glossary is appended to the successive portions of the text. It must be recollected that in the original the glosses, as in all mediæval manuscripts, are written into and between the lines of the text, and were introduced by the student who encountered a difficult passage or obsolete word, and had discovered or conjectured its meaning; a process similar to that which goes on at the present day in the Latin or Greek books of schoolboys.

In the case of an epic poem or an historical work it is difficult, without realizing the manner in which literary works were treated by transcribers and compilers in early ages of civilization, to understand how books which profess unity of authorship, and exhibit a unity of design, have been interpolated and altered, and even compounded of different works. In treatises such as those of the Brehon Law, the opposite difficulty arises; their subject, their contents, and their style are alike opposed to any unity of authorship; they are books which were never written, as modern books have been, but have grown into their present form and size through the constant introduction of distinct passages strung on to the original text by successive generations of lawyers.

The form of society in which the Brehon Tracts were composed is exactly that which would produce such a result.

The office of Brehon, by custom hereditary in special families, necessarily caused the customary law in Ireland to be treated in a manner different from that adopted where there was no separate legal profession. Although the brehonship was hereditary in certain families, the

Brehon had no exclusive jurisdiction in any specific district, nor any fixed salary for his services; his position was that of a professional lawyer, consulted by his clients and paid for his opinion. Brehons, who attained great fame as arbitrators, acquired wealth in the exercise of their profession. There were law schools at which the younger Brehons were instructed in their business and educated to act as judges, or rather as jurisconsults, exactly as in the present day young men are brought up for the bar. The natural course of education in any such law school would, in the absence of printed and the scarcity of written books, be primarily the commission to memory of short and pregnant paragraphs embodying the customs of the locality; the test of professional skill would be the application of the custom to imaginary cases. In an hereditary caste of lawyers and more even, in a law school, famous precedents and leading cases would be handed down exactly as in our English reports.

In the present cheapness and abundance of law books we fail to understand how such a system could be carried on, but it was not very different from the mode of instruction which prevailed in the Inns of Court prior to the introduction of printing. If the available library and writing materials of one of the Inns of Court had been confined to one or two volumes, and new legislation had been impossible, the result must have been works very like the Brehon Law Tracts. The contents of the bulky vellum books which have come down from the early Irish monasteries show how a book was used at once for reading, and writing into; every stray manuscript which was available was copied in, as were also all information acquired and facts deemed worthy of record.* We may imagine a school which possessed few, perhaps but one bulky folio volume, into which were

* It is this habit of copying in all available documents which gives so high a value to the monastic historians. Their estimate of the comparative value of facts was very different from ours, but they copied *literatim* every bull, proclamation, or Act of Parliament which fell in their way, instead of drawing on their imagination for their facts, and quoting in foot notes authorities which they had never read.

written by the teacher, when writing had become habitual, the Archaic traditional customs that previously had been orally transmitted, the explanations ordinarily given to the law classes, the points mooted by the teacher to test the progress of his pupils, the principles embodied in new leading cases, and the glosses on technical terms as they grew obsolete. All such additions would be introduced indiscriminately into every available portion of the page, of which practice a familiar instance is furnished by the Book of Deir, wherein modern history is written into and through the Gospel of St. Matthew.

If a book so treated be recopied from time to time, the ever accumulating mass of commentary, notes, and glosses, will on each occasion be reduced into the form of consecutive commentary upon the text to which they refer, and each new recension will in its turn be subjected to the same process, which will thus continue as long as the law school in which it had been initiated exists. Ignorant of the great world beyond the sea, and full of the *esprit de corps* of a local yet ancient school, the Brehon must have venerated such a book as more than the work of any author however celebrated. It represented to him the accumulated wisdom of successive generations; the sources of the law lay beyond the horizon of tradition; the master who had taught him, or he himself, had given to it the last touches of subtle elaboration.

If it be once admitted that the Brehon Tracts grew into their present form as here suggested, it is evident that to the works as a whole no particular date can be assigned. In the construction of such a work, two dates only can be fixed, the date of the first reduction into writing of the customs or dicta which formed the original text, and the date of the manuscripts which have come down to us. But even if the former of these dates were satisfactorily ascertained, little progress would be thereby made towards fixing the date of the customs so reduced to writing in the original text.

The phrase "the antiquity of a law" is ambiguous; it may mean, in the case of written laws properly so called, the date

at which any specific command followed by a specific sanction was embodied in a particular enactment. It may also mean the date at which any such specific command followed by a sanction, was given for the first time by the legislative power of the community. The law, in accordance with which murder is now punished with death, was enacted on the 1st of August, 1861, but the law (or rather a law) that murder should be so punished has existed for centuries in England. Many of the Acts of Parliament now existing are merely re-enactments, compilations, or adoptions of laws, which have been in existence for generations.

Every law properly so called must have been introduced at some ascertainable date, although such date may be anterior to the enactment of the law in its present form. The supreme legislative authority in every such case must at some period have laid upon the people *a new obligation before unknown*, to do or forbear some specific act, and annexed to the violation of such command a distinct sanction. The date of such an enactment may be ascertained; but, in speaking of the antiquity of customary law, there is no possibility of ascertaining the date of its introduction. It may be proved that a custom existed as a fact at a specific period, but it is impossible to assert that it was introduced at any specific date. The essence of a customary law is that it has no recognisable commencement; it is obeyed because it is recognised as a necessary condition of the existence of the society. When such a law is reduced to writing and published, there is no command to do or forbear, but a mere declaration that the members of the society, whose customs are so collected, have done or forborne to do such and such things so far as the memory of the oldest and wisest goes back. As to the mode in which customary laws grew up, and why in the case of various tribes of the one stock, their laws varied from each other, there never has been, and we never can obtain, primary evidence. Many of the customs which generally existed and now exist among tribal communities of the Aryan stock, may have existed among their remote ancestors prior to the dispersion of the nations.

The comparison of early customs with each other may prove that certain of them, common to many dispersed tribes, are of an antiquity which we have no means of estimating, but the customs which, on one such comparison, seem abnormal, may on further research be found to exist in other tribes still more remotely severed. Hence to confine our attention to any one collection of customs, and to speculate as to the antiquity of all or any of the rules contained therein, is waste of labour and can lead to no results.

A law or custom may be spoken of as ancient or modern without any reference to the date at which it was in force.

In all nations of the Aryan stock, the social forms of the primitive tribes are very similar; the original social unit is the family existing as joint owners of their property under the absolute government of the paterfamilias; the tribe is formed by an aggregate of families; the nation is an aggregate of tribes, often a union of smaller nationalities. During the whole process, from the date at which the isolated families coalesced into a tribe, down to the formation of nations embracing within their limits men of many tongues and traditions, the forms of social life have been constantly altering, and the law which, whether customary or enacted, is the mere reflection of the habits and wants of the people, has changed coterminously.

In all European nations the social changes have been uniformly in the same direction. Some nations may have proceeded further, others may have moved more slowly than their sister communities; some have been cut off in their very origin, some perished from unhealthily rapid growth; but all have started from the same point, and more or less clearly tended to the same result. The laws of all such nations though infinite in accidental variations follow the regular development of certain general principles of government and property.

A system of law therefore may be spoken of as either ancient or modern in so far as its general principles exhibit a more or less archaic, or a more or less modern form of society. Societies in very dissimilar stages of develop-

ment may dwell side by side ; therefore systems of law of most varying development may exist coterminously ; in a few days we may travel from Vienna to the districts of the frontier regiments, Croatia or Servia ; at Vienna the civil law is altogether modern, at Agram we are amidst archaic house communities.*

As two systems of law, representing very different points in the course of legal development, may be coterminous, so laws exhibiting the same stage of legal development may be of dates very much removed from each other. An archaic system of law may in point of time be posterior to a very modern system. The early English law, as contained in

* The original family system common to all the Slavonic nations has been preserved on the Austrian frontier, by having been adopted as the basis of a military organization.

This system, at once remarkable for its archaic character, and present legal existence, illustrates in many points the nature of the Irish Celtic family.

The subjoined description, an extract from the observations of a recent tourist, affords by anticipation to a general reader the information which may enable him to combine many passages in this volume which would otherwise seem disconnected and unintelligible:—

"The system of house-communities was, according to Slav writers, common to all Slavonic tribes, but in modern times it has only survived amongst the South Slavs or Croato-Serbs. For instance, it has long ago disappeared from among their nearest relations—the Slovenians or Wends of Carniola.

"The system of house-communion, stated succinctly, is as follows: The land in the countries and among the class in which it prevailed did not belong to individuals, but was held as a sort of trust in perpetual entail for the benefit of house-communities. A house-communion consisted of a number of individuals united by an actual, or occasionally a fictitious, tie of consanguinity. All the children of members of the house-communion were *ipso facto* co-partners in the property of what we may call the family corporation. As a woman on marrying became at once a member of the house-communion to which her husband belonged, membership in a house-communion descended only through the male line. There were several instances in which men entered the communion to which their wives belonged. This, however, they did, not in virtue of their marriage, but in consequence of their adoption by the communion, which might—in fact often did—happen without any such affinity. Unmarried women belonged, of course, to the house-communities of their fathers, and widows to those of their late husbands. Should a widow having children marry again, the children of her former husband remained in the house-communion in which they were born, while she herself passed into that of her second husband. An adopted member took the surname of the house-communion into which he was received.

"At the head of each house-communion stood the house-father, who alone repre-

the so called Anglo-Saxon codes, is ancient; the law administered in Britain by the Roman magistrate centuries before was comparatively modern, in many respects more modern than the law under which we live.

In marshalling the precedence of the phenomena either of the physical or the social world, priority in development is more important than priority in time. If it be once seen that priority in time is no true test of antiquity, we can realize how the marsupial animals of our own time are in reality more ancient than the extinct *felis speluncæ* or the mammoth, and that the sturgeon of the Caspian, which supplies us with *caviare*, is more archaic than most of the extinct animals of the later strata.

sented it in its dealings with the outer world; for instance, with the government. Whatever may have been the case in former times, the house-father now resembles a constitutional monarch rather than an autocrat, and it is an understood thing that he governs the community, but first consults with all the older and, therefore, more influential members of it. Indeed, for all the more important transactions, such as the sale or mortgage of any portion of the property of the community, the purchase of land, in short, whatever actually affects, or may affect, its pecuniary position, the consent of a majority of the male and female members above the age of eighteen is required. It is generally understood that the house-father is to be the oldest man in the community, who is capable of performing all the duties of the office. Consequently, when a house-father feels that he is getting too old he resigns his position. At present the law directs that the house-father is to be elected by the members of the house-communion and approved by the military authorities. Should, however, the family not be able to agree in the election of the house-father, he is chosen by the committee of the commune or township (*Gemeinde-Ausschuss*). The house-father may be called to account for his administration of the common property, and in case of want of confidence another member of the community may be entrusted with extra keys of the chest and store-room, &c. A house-father may be only eighteen years old, but whatever may be his age he is always exempt from military service.

"Just as a house-communion could acquire land by purchase, so it could also sell portions of its own estate. At the same time it was not allowed to do what it liked with its own in the Military Frontier. All cases of transfer had to be submitted to the military authorities. The military regulations recognised two categories of landed property on the part of a house-communion—firstly, what we may call the hereditary entailed estate belonging to the family, considered by the authorities sufficient to enable it to discharge efficiently its military obligations, and, secondly, what the family had acquired over and above the hereditary estate. The first was, as a rule, inalienable, and only in especial cases could it be burdened to the extent of one-third of its value."—*Fortnightly Review*, No. LXIV., N.S., pp. 372, 373.

The principles generally found in archaic laws faithfully represent the condition of tribes formed by the aggregation of independent families; there is an absence of any legislative and judicial authority, and the idea of the state, is not only unknown but repugnant to their habits of thought. Their laws therefore are merely customary, and their judicial proceedings founded upon a consensual jurisdiction; the conception of crimes has not been formed, and all acts of wrong and violence, however aggravated, are treated as torts or delicts. Property is held in joint ownership either by the family or the tribe, and private ownership is the exception rather than the rule; the power of dealing with property is therefore very limited and testamentary disposition unknown. The paterfamilias, who in respect to property is merely the manager of the joint estate, rules supreme within the limits of the separate lot of his family. Kinship, real or fictitious, not contract, is the bond by which men are bound together, and status is the foundation of their rights among themselves.

In a modern society the opposite principles prevail; the idea of the state has been developed; this abstraction represents the entire body of the nation, which is now equivalent to the inhabitants of a certain district, and the law deals with each individual separately. There is a legislative authority, somewhere placed, which can by its command create laws and annex sanctions to enforce them; there is a power vested by the state in some person or persons to maintain the peace and protect individuals from wrong or violence; an authority exists possessing original jurisdiction and empowered to decide in disputes between individuals within certain local limits; the family union is dissolved, and the state deals with individuals, not with family communities. Individual property is the rule, and joint ownership the exception. The owner of any property has full power to dispose of it *inter vivos* or by will. Associations of individuals for a common purpose, and their rights among themselves, are founded on mutual agreement. There is an ever increasing tendency to make contract, express

or implied, the foundation of all legal rights and the test by which disputes are adjusted. The first step in such a progress is the fusion, more or less complete, of several tribes into one body, and, as a necessary consequence, the establishment of a central authority. This may be effected either by confederation or conquest.

The essential point is that the tribes formerly independent should consciously form one body politic. Absolute power may be exercised by a single sovereign over many isolated tribe communities without producing any change in their social condition, as is the case in India. The existence of a central authority implies the right to command and the power to punish, whence arises the idea of law. The central authority takes upon itself to maintain the peace and prevent private war, and therefore treats acts of violence and wrong as offences against itself; hence arises the idea of a crime as distinguished from a tort. It necessarily assumes the right to determine disputes throughout the district over which its power extends, hence the idea of original as distinguished from consensual jurisdiction. The more completely the central authority assumes judicial functions and promises the redress of wrong, the more must every artificial aggregate, whether the tribe or the family, break up, and the idea of individuality be developed. This progress is accelerated if the tribes forced into a union vary in their customs and traditions, if there be an extensive intercourse with foreigners, and if circumstances be such that individual energy is rewarded by wealth and influence. The change in the law of property, and the introduction of the principle of contract, are the result of the ideas of individuality and personal rights, as distinguished from the family bond and joint ownership.

The more or less archaic nature of a code or collection of laws may be tested if it be examined with reference to the following points :—

- (1.) In what proportion does it contain laws properly so called ?

- (2.) Does it disclose the existence of any central or supreme authority possessing legislative and judicial powers?
- (3.) Are the judicial decisions founded upon an original or a consensual jurisdiction?
- (4.) Has the idea of a crime been developed; and if so, what acts are treated as crimes in contradistinction from the acts regarded merely as torts?
- (5.) What are the powers of the paterfamilias, and what are the rights of the members of a family among themselves?
- (6.) What is the relative proportion between properties held in joint, and in several ownership?
- (7.) What are the powers of disposing of property *inter vivos*, or by will?
- (8.) How far are the rights and duties of individuals treated as flowing from contract rather than status; and how far is the doctrine of contract assumed as the test to decide questions respecting such rights and duties?

The social progress of a nation and the alterations of its law are not necessarily uniform and regular. Under the force of circumstances the changes in society may be introduced at different times and in a varying sequence. Political events, the nature of the country, and the national character accelerate some and delay other innovations. Thus amid legislation of an advanced character may be found fragments of archaic custom to which the nation clings with peculiar tenacity, such as the power of the paterfamilias in the Roman, and the relation of landlord and tenant in our own laws.

In the early English laws and constitution there existed a national sovereignty and original criminal jurisdiction, but the ideas of legislative power and crime were very slowly developed; on the contrary, in the early Roman law the idea of legislative power was so fully grasped, and that of judicial power so little understood, that the criminal juris-

diction arose in the form of a legislative enactment applicable to individual cases.

Satisfactorily to test the archaic character of the Brehon Laws with reference to the points above suggested is at present difficult, if not impossible ; so small a portion of these Law Tracts has been published in an accessible form, and so narrow is the range of legal questions discussed in them. There remain as yet unpublished various Tracts especially adapted to give information as to distinct branches of law, which form the subject only of incidental reference in the *Senchus Mor* or *Book of Aicill*. Hence any opinion as to the existence or absence of any legal principle in these laws must be adopted with the utmost diffidence, and in the confident hope that, if erroneous, the materials necessary for arriving at a correct conclusion may as soon as possible be rendered available.

The inquiry as to the antiquity of the Brehon laws is further rendered more difficult by the form and spirit of the works themselves. The Irish Brehon never attempted to look at the law as a whole, or as it were to regard it from without. Having no legislative power, he was under no moral obligation to improve the law ; and having practically no knowledge of other systems he was not struck by, or rather could not discern, its imperfections. He had no access to the source from which all great legislative reforms have been derived, the observation of the conflicts and contradictions of different codes. The idea of the *jus gentium* could not spring up in an isolated community. This treatment of the Brehon Law was that adopted by English judges and lawyers in reference to the law of real property, aggravated by the fact that there were no urgent calls for reform in the stationary community in which the Brehon lived.

It is the experience of any who have taught a law class of professional students that the great difficulty to overcome is the desire of the students themselves to acquire practical information of immediate value, rather than to learn the general principles from which the rules of daily use are derived ; and therefore if a professor of law has to live by

the fees of his pupils, he is under the constant temptation to sacrifice the higher to the lower instruction, and to train up his hearers as sharp practitioners rather than accomplished jurists.

All the above causes combined to produce the result that in the immense mass of Brehon law, constructed by generations of professional lawyers, there is no inquiry into, or exposition of, the general principles of the law, but only a mass of particular rules and the discussion of cut questions.

The nature of the Brehon Law Books and the condition of the Irish law can be realized by an English lawyer if he imagine his library to consist exclusively of books such as Chitty's Equity Index constructed without the assistance of an alphabetic system. It may be added that inasmuch as the Brehon lawyer never attempted to develop general principles, he never formed a very clear perception of the major premise in his argument; the consequence of which is that the modern reader while perusing a Brehon Law Tract finds himself as it were enveloped in a haze, unable to obtain any general view of the system or to grasp at the general principles which are assumed in the discussion.

At only four periods in early Irish history was there an opportunity for the establishment of legislative authority or the enactment of laws, viz., in the reign of Cormac MacAirt, A.D. 227 to A.D. 266; at the introduction of Christianity; in the reign of Cormac Mac Cuileannan, A.D. 896 to A.D. 903; and in that of Brian Boroimhe, A.D. 1002 to A.D. 1013. There is no reason to believe that any of the kings here mentioned exercised any legislative or judicial authority. To the date of the introduction of Christianity is referred the composition of the *Senchus Mor*, although a considerable portion of its contents, (viz., the rules of ecclesiastical succession in the *Corus Bescna*,) is manifestly later.

The mode of the composition of the *Senchus Mor*, as detailed in the first published volume of the *Ancient Laws and Institutes of Ireland*, shows that all, which was really attributed to St. Patrick, was a compilation of pre-existing laws.

"Dubhthach was ordered to exhibit the judgments and all the poetry of Erin, and every law which prevailed among the men of Erin, through the law of nature, and the law of the seers, and in the judgments of the island of Erin and in the poets."*

"It was only necessary for them to exhibit from memory what their predecessors had sung, and it was corrected in the presence of Patrick, according to the written law which Patrick brought with him, &c. And they arranged and added to it."†

That the early Christian missionaries attempted to alter the pre-existing law in respect of homicide and failed to do so, may be fairly conjectured from the judgment of Dubhthach in the commencement of the *Senchus Mór*. The facts of the case are worthy of attention. Patrick's charioteer Odhran was slain by Nuada Derg, the son of Niall; the Saint was indignant and miracles and portents ensue. "And the Lord ordered him to lower his hands to obtain judgment for his servant who had been killed, and *told him that he would get his choice of the Brehons in Erin; and he consented to this as God had ordered him.*" Dubhthach Mac ua Lugair, "a vessel full of the grace of the Holy Spirit," and who had been baptized by Patrick, acts as Brehon. The words he addresses to the Saint are very remarkable: "It is irksome to me to be in this cause between God and man; for if I say that this deed is not to be atoned for by eric-fine, it shall be evil for thy honour, and thou wilt not deem it good; and if I say that eric-fine is to be paid and that it is to be avenged, it will not be good in the sight of God; for what thou hast brought with thee into Erin is the judgment of the Gospel, and what it contains is perfect forgiveness of every evil by each neighbour to the other. What was in Erin before thee, was the judgment of the law, i.e., retaliation: a foot for a foot, and an eye for an eye, and life for life."‡

Patrick insisted that a decision should be given, and blessed the Brehon, who thereupon, inspired by the Holy

* *Senchus Mór*, vol. i., pp. 16-18. † *Ibid.*, p. 25. ‡ *Ibid.*, pp. 7-9.

Spirit, delivered as his judgment the poem commencing: "It is the strengthening of Paganism," &c.*

What is laid down in this poem is the principle that death should follow homicide as its punishment, according to the doctrines of the Christian religion.

" The truth of the Lord,
The testimony of the New Law,
Warrant that Nuada shall die; I decree it.
Divine knowledge, it is known, decides
(To which veneration is due)
That each man for his crime
Shall depart unto death.

* * * * *
Let every one die who kills a human being;
Even the king who seeks a wreath with his hosts,
Who inflicts red wounds intentionally,
Of which any person dies;
Every powerless insignificant person,
Or noblest of the learned;
Yea, every living person who inflicts death,
Whose misdeeds are judged, shall suffer death.

* * * * *
Nuada is adjudged to Heaven,
And it is not to death he is adjudged.

According to the commentary, Nuada was put to death, and Patrick obtained Heaven for him.

The address of Dubhthach to the Saint speaks of the doctrine of retaliation as having existed in Erin before Patrick, although Patrick had lately arrived; and inasmuch as the revision of the law had not commenced, it would follow that the doctrine of retaliation was still the existing law; but at the commencement of his address the Brehon says that it would be evil for Patrick's honour unless the deed was atoned for by an eric-fine, and having pressed on the Saint the duty of forgiveness as the law of the Gospel, he, under the inspiration of the Spirit, condemns the criminal to death.

That the execution was condemned by public opinion, and excused by native tradition on exceptional grounds, is shown by the commentary. "But there is forgiveness in that sentence, and there is *also* retaliation. At this day we keep between forgiveness and retaliation, for as at present no one

* *Senchus Mór*, vol. i., pp. 9-11.

has the power of bestowing Heaven, as Patrick had that day, so no one is put to death for his intentional crimes as long as eric-fine is obtained."*

It may be concluded that by the early Christian party an attempt (of course attributed to St. Patrick) was made to inflict capital punishment upon the homicide, and that this innovation was rejected by the nation, and subsequently excused by the Christians on the ground that the criminal passed by the intervention of the Saint directly to Heaven. The Brehons were aware that the eric-fine was invented to put an end to retaliations, and, it being remembered that the introduction of Christianity was connected with some new principle as to homicide, they attributed to the softening influence of the Gospel the custom against which the converted Brehon, under the influence of the Holy Spirit, had protested. The eric-fine must have appeared as anomalous an institution to a Roman of the fifth century as it did to an Englishman of the sixteenth, and the establishment of a criminal tribunal of original jurisdiction would be one of the first steps taken towards the introduction of a higher civilization. The failure to introduce so primary a reform illustrates the difficulties encountered by the early Christian missionaries in their effort to introduce into Ireland Christianity and Roman civilization conjointly, and explains why they Celticised their church organization instead of reforming society by the introduction of Roman law.

The progress of society depends not so much on the establishment of a code of law by the single act of a great man as on the existence of permanent legislative and judicial authorities, by which the laws necessary to meet the new conditions of society are from time to time enacted and enforced. The total absence of such institutions is the most remarkable point in the Brehon law.

* *Senchus Mór*, vol. i., p. 15. It may be conjectured that St. Patrick baptized Nuada; as in a very similar case the chaplain of Pizarro, Fra Valverde, having confirmed the sentence and signed the death warrant, baptized the Peruvian Inca, Atahualpa, immediately before his execution.

In the *Corus Bescna* there is a statement of the reciprocal duties of the chief and the tribe, but the only reference to any authority exercised by the chief is the proclamations by him of the *Cairde-Law*. The different grades of chiefs do not appear to have any hierarchic connexion among themselves; their relation is rather with their tenants than with the tribemen; the 'daer'-stock and 'fuidhir'-tenants were of little more account than the feudal villains, and it is as between these and their chief rather than between the chief and the freemen of a tribe that the rules of that tract are laid down.

The *Corus Flatha-Law*, we are informed, embraced the relation of the chief to those who had chosen to hold under him by 'daer'-stock tenure; in which number would be included the 'fuidhir'-tenants, whose position, while they continued tenants, was the same as that of the 'daer'-stock tenants; it dealt with the banquets given by the tenant to the lord; the manual labour they were bound to furnish; the proclamations of *Cain-Law*, *Cairde-Law*, and hostings, to be made by the chief to his tenants; the aid the latter gave to redeem the pledges of their lord; "regulations and good morals."

That the idea of a popular assembly was not unknown appears from the *Corus Bescna* speaking of the forces of a territory being assembled to make goodly *Cairde-Law* for the territory, and apparently also *Cain-Law*, and to answer the claims of "those outside." There is however no reference to anything done or ordained by such assembly. The position of the chiefs towards the people may have changed in the interval of time between the text and the commentary.

In the *Corus Bescna* the chiefs are thus spoken of, "they remove foul weather by their good customs of 'cain' law and right, of good 'bescna' and 'cairde'-law." This passage expresses the very archaic idea that the moral order of the tribe and the observance of ancient customs, under the presidency of the chiefs, were followed by calm weather and fruitful seasons.* The commentator, mistaking the idea of the original, glosses the passage thus—"They put down or remove their overcharges. It was fair weather for the people when the chiefs

* *Vide Transactions of the Gaelic Society.* Dublin, 1809.

did not overburden them with illegal charges." What the legal position of an Irish chief to the tribe was; what powers he exercised, and over whom; are questions to which the Brehon code has as yet given no definite information; and we remain equally ignorant of what powers were exercised by the assembly of the forces of a territory. We are unable to grasp clearly what was the social organization of an Irish tribe, and often are doubtful whether it had any definite system of action. It is not improbable that the condition of the Gauls in the first century before our era foreshadowed that of the Irish five centuries after.* The condition of an Irish tribe in so far as it lacked legislative and judicial authority, was ancient, but its political form, as that of its kindred on the Continent, tended to differ from that of the archaic tribe communities of other nations of the Aryan stock. "The feeling of citizenship . . . had little power of spontaneous development among any race of Celtic origin; the natural ties which held society together among the Gauls were rather personal than civil."† Popular assemblies dealing with public affairs existed among the Gauls in the time of Cæsar, and took, as in the case of the Helvetii, cognizance of crimes against the state, but they were incapable of asserting their rights against a chief supported by a numerous personal following. The Celtic national tendency was developed still further in Ireland when the original tribe assembly was altogether superseded by the retainers of the chief. On the other hand, the Scandinavian and Teutonic nations retained and developed the public meetings of the original tribe. To the retention or loss of this essential element of an autonomous tribe community, the difference of the fortunes of the Celtic and Teutonic races is mainly referable.

Under the two first points of view above suggested, the

* The assembly of the forces of a territory could have little power over a chief supported by his 'daer'-stock and 'fuidhir'-tenants. "Die constitutâ causâ dictionis Orgetorix ad iudicium omnem suam familiam, ad hominum decem millia, undique coegit; et omnes clientes obœratosque suos, quorum magnum numerum habebat, eodem conduxit; per eos ne causam diceret, se eripuit."—Cæs. B. G., lib. 1, c. 4.

† Merivale, *R. H.*, vol. 1, p. 255.

archaic character of the Brehon law lies rather in the absence of modern ideas than in the preservation of early forms; and it is curious rather as displaying the disintegrating tendencies of the Celtic character than as preserving institutions of great antiquity.

The nature of the jurisdiction upon which the decisions of the Brehons were founded, and the extent to which the idea of crime was, or rather was not, developed, are discussed at length in the subsequent introduction to the Book of Aicill. It may be here observed, in anticipation of the subsequent treatment of the subject, that the modern ideas of original jurisdiction and crime are wholly absent from the Brehon code. By the term "crime" or "criminal" there is no reference whatsoever made to the moral or immoral nature of an act; a sin is the violation of the moral code; a crime is a violation of the established law of the community—a disobeying of a command given by the state to its members. Many acts are gross sins which are not crimes, and acts of the highest virtue may be criminal in the legal sense.

Although the principles of the Brehon law as to jurisdiction and crime are thoroughly archaic, the mode in which they are elaborated is of a very different character. This is evident upon a comparison with the corresponding portions of other early codes. In the latter we meet with merely short sentences, attaching certain compensations to definite injuries. There are no fine-drawn distinctions, and there is an absence of all subtlety and elaboration. In the Irish laws, on the other hand, as the necessary consequence of the existence of an hereditary law caste, there is an over-refinement of the most modern character. The basis is archaic, but the mode in which it is treated is of a very different nature. This branch of the law appears to be rather an abnormal development than a healthy growth, and finds no representative in other systems of early law.

The idea of separate property, as distinguished from that which belonged to the family as an aggregate body, was quite familiar to the Brehon code. The law in this respect is not more archaic than that which existed in England in

the 12th century. The power of disposing of property which belonged to an individual in severalty was apparently unlimited, and there are incidental allusions in the *Corus Bescna* to a disposition by will. The mode in which the Brehon code treated questions relative to the disposition of property, is not such as might be anticipated in a collection of very ancient customs. In archaic systems, such as the early Roman law, so far as they deal with the disposition of property, the most striking peculiarity is that the rights to property depend upon certain prescribed acts, which constitute the conveyance of the subject matter. The performance of the appropriate ceremony carried the property, and was not considered as the evidence merely of the fact that a contract had been entered into in respect of the subject-matter. This principle is so well known in Roman law that it is unnecessary to cite any instances therefrom; and it was equally prevalent in our early English real property law. The act of the delivery of seizin carried the freehold to the feoffee, even when performed by a person who had no legal right to dispose of the land. Even in our own day, in the common law courts, the grantor in a deed, to which he has affixed his seal, cannot go behind the deed into the real facts of the transaction. In the *Corus Bescna* this well known archaic form of law is absent. The rules deal with the *contract* between the parties, not with the *formalities* by which the property is transferred. From the contract to sell arise reciprocal legal rights and obligations. The contract may be invalidated by fraud, suppression, want of sufficient authority, &c. There is no reference to any ceremony by which the transfer is effected; all the principles are those of a court of equity, though hampered by certain technical and peculiar rules. We have not, in any portion of the Brehon laws yet published, any statement of the forms and ceremonies used upon the occasion of a conveyance of land, but it does not seem to have been more formal than that of movable property. Than this portion of the law nothing can be less archaic, and here, if anywhere, are the traces of the rules of the civil law to be sought for. Translations of

maxims of the civil law and at least one allusion to a Roman lawyer prove that the more educated Irish were not wholly ignorant of the Roman law. To any other source it is impossible to refer the idea of the right of testamentary disposition, and the more so as it is found chiefly in connexion with the transfer of property to the Church.

It is to be remarked that there are no rules in the *Corus Bescna* as to the rights of the members of the familia *inter sese*, although the rights of the aggregate body as against its head are distinctly laid down; the system of 'geilfine' organization, so anomalous in its character, as explained in the Book of Aicill, may in itself be a proof of the looseness of the family bond. The Celtic national character may have tended to dissolve the family community, as it undoubtedly broke up the tribal. Any doubt, however, as to the original form of the family is removed by the remarkable section which concludes the Book of Aicill, in which the community of the family property and the rights of the aggregate body to the service of each of its members are most clearly apparent.

In all laws except those of a very modern character the rights arising from status much outnumber those founded on contract, and it is therefore very remarkable how large a portion of the present volume treats of contract. The Book of Aicill contains all the principles of the law relative to the hiring of chattels, and of the law of partnerships. It also clearly lays down the principle that the relation of landlord and tenant is a matter of contract, and that in the absence of an express agreement an implied one is presumed to exist between the parties. Than these portions of the law nothing can be less archaic. A very remarkable instance of the anticipation of the present principles of law is the clearness with which the doctrine of contributory negligence on the part of the party injured, and of notice to the injured party of any defect in the instrument which was the cause of the injury, are worked out and illustrated. In these and other similar points the modern turn of thought of the early Irish lawyer is remarkable.

The branches of law, improvement in which is most

essential for the progress of society, are those in which the Brehon law is either wholly defective, or continued archaic; on the other hand many doctrines which generally make their appearance only in a very advanced stage of society are fully elaborated. The idea of murder was very familiar to the popular English mind long before the Judges discussed the question of contributory negligence. Lord Holt was obliged to have recourse for the law of bailments to the civil code, centuries after the establishment of Parliament and the organization of the law courts. Brehons, on the other hand, who had no conception of a law or a crime discussed questions of partnership, and worked out the application of the law of agency, in a very complete manner. This strange mixture of the ancient and the modern, the less civilized and the more civilized mode of thought, must at once strike the reader on a perusal of these laws, which exhibit in an unusual degree an unevenness and irregularity of development.

The mode in which the Brehon law acquired its peculiar character, whereby archaic and modern ideas of jurisprudence appear together in the same law book, in such fashion that the modern does not supplant the ancient but is built upon it and develops it, can be understood when the action of an hereditary law caste is recognised.

We are informed in the *Senchus Mor* that originally the judicature belonged to the poets alone, "until the contention which took place at Emhain Macha between the two sages, viz., Ferceirtne, the poet, and Neidhe, son of Adhna, son of Uither, for the sage's gown which Adhna son of Uither had possessed. Obscure indeed was the language which the poets spoke in that disputation, and it was not plain to the chieftains what judgment they had passed."* It would appear from this that the customs were originally contained in rhythmical composition traditionally handed down through successive generations, and that in the lapse of time and alteration of language, these compositions had become as unintelligible to the laity, and probably to the bards them-

* *Senchus Mór*, vol. i., p. 19.

selves, as the songs of Numa to the Roman of the days of Augustus.* "These men," said the chieftains, "have their judgments and their knowledge to themselves. We do not, in the first place, understand what they say." "It is evidently the case," said Conchobhar; "all shall partake in it from this day forth, but the part of it which is fit for these *poets* shall not be taken from them; each shall have his share of it."† Some reform was introduced at this date, the particulars of which it is not easy to collect, but it is clear that thenceforth the bards ceased to be the depositories of the ancient custom, and the Brehon caste was established as an independent class exclusively devoted to the maintenance of the customary law in a traditional form. "Until Patrick came, only three *classes* of persons were permitted to speak in public in Erin, *viz.*, a Chronicler, &c.; a Bard, &c.; a Brehon to pass sentence from the precedents and commentaries."‡ The introduction of the word "commentaries" here expresses only the ideas of the author of the *Senchus Mor*. The necessary consequence of establishing a special hereditary legal caste would be, in an early state of society, to give a greater certainty to the application of the customs to particular cases through the influence of traditional precedents, but at the same time to involve the original customs in a technical terminology. The decision in a case might be intelligible and uniform, but the mode in which it was arrived at would be a professional mystery. The bards stated what was the law, and the chiefs acted on the law laid down by them, until it became unintelligible; the Brehon both laid down and applied the law, and people never inquired what was the law which he so applied. The early Brehon, possessing in his own breast the whole law, assumed a mysterious character and was treated as an inspired or *quasi* divine personage. "When the Brehons deviated from the truth of nature, there appeared blotches upon their cheeks; as first

* "Jam Saliare Numæ carmen qui laudat, et illud,
Quod mecum ignorat, solus vult scire videri."

Hor. Ep. 2, l. 86.

† *Senchus Mór*, vol. i, p. 19.

‡ *Ibid*, vol. i, p. 19.

of all on the right cheek of Sen MacAige, whenever he pronounced a false judgment, but they disappeared again when he had passed a true judgment, &c. Connla never passed a false judgment, through the grace of the Holy Ghost, which was upon him. Sencha Mac Col Cluin was not wont to pass judgment until he had pondered upon it in his breast the night before. When Fachtna, his son, had passed a false judgment, if in the time of fruit, all the fruit of the territory in which it happened fell off in one night, &c.; if in time of milk, the cows refused their calves; but if he passed a true judgment, the fruit was perfect on the trees; hence he received the name of Fachtna Tulbrethach. Sencha MacAililla never pronounced a false judgment without getting three permanent blotches on his face for each judgment. Fithel had the truth of nature, so that he pronounced no false judgment. Morann never pronounced a judgment without having a chain round his neck. When he pronounced a false judgment the chain tightened round his neck. If he passed a true one, it expanded down upon him."*

The effect of the establishment of an hereditary law caste was to hand over to certain distinct families the absolute determination of what was the custom, the knowledge of which they retained in their own hands exclusively, assuming the character of inspired legal prophets. Such a system could be overthrown only by a revolution, similar to that which had deprived the bards of their monopoly; but such a movement can only arise when the practical working of an institution becomes intolerable, a result which the professional position of the Brehons rendered improbable. It was their interest to give substantially just decisions in accordance with popular ideas of right and wrong, however mysterious were the means by which they arrived at them. No social causes existed which could lead to an inquiry as to the soundness of their general principles. There was not any extensive intercourse with foreign nations, nor was there any permanent settlement in Ireland of tribes possessing a different customary law. There was not even sufficient internal traffic to create a market law, in contradistinction

* *Senchus Mór*, vol. i., p. 25.

from the immemorial custom.* So far the law administered by the Brehons would be simply the custom rendered mysterious and embarrassed by technicalities. But a further and peculiar element is introduced by the schools of law. The instruction in these schools, as far as we can judge from the Brehon law books, consisted in the acquisition of the customary rules, and the dexterous application of them to particular cases. The law of compensation involved in every case the consideration of the circumstances which mitigated or increased the amount to be awarded, and in some cases, when the injury was done to joint proprietors, the consideration also of the shares in the award to which they were respectively entitled. All the questions which now arise as to the amount of damages to be awarded in actions, either of tort or contract, must have been familiar to the students of such a school, and very many questions as to contracts must have occurred. The principles of all laws upon such subjects take their rise from a few simple ethical propositions; and if we admit a certain knowledge of the civil law, it may be perceived that such a system of legal instruction would lead the pupils to an acquaintance with legal principles far beyond the state of the society in which they lived. Thus in a Brehon law school the most archaic and modern ideas could coexist without mutual

* "The market was the space of neutral ground in which, under the ancient constitution of society, the members of the different autonomous proprietary groups met in safety, and bought and sold unshackled by customary rule. Here, it seems to me, the notion of a man's right to get the best price for his wares took its rise, and hence it spread over the world. Market law, I should here observe, has had a great fortune in legal history. The *jus gentium* of the Romans, though doubtless intended in part to adjust the relations of Roman citizens to a subject population, grew also in part out of commercial exigencies, and the Roman *jus gentium* was gradually sublimated into a moral theory, which among theories not laying claim to religious sanction, had no rival in the world till the ethical doctrines of Bentham made their appearance. If, however, I could venture to detain you with a discussion on technical law, I could easily prove that Market law has long exercised and still exercises a dissolving and transforming influence over the very class of rules which are profoundly modifying the more rigid and archaic branches of jurisprudence. The law of Personal or Movable Property tends to absorb the law of Land or Immovable Property, but the law of Movable Property tends steadily to assimilate itself to the Law of the Market."—*MAINE, Village Communities*, p. 198.

destruction. The latter would be discussed as determining the mode of the application of the former. No power existed capable of enacting new laws, and the conservative feeling of an hereditary caste would be opposed to such an idea; but without in any degree assailing the fixed principles of the ancient custom, the disputatious energy, so peculiar to the Scoti, had free scope in considering how such principles should be applied under every varying combination of circumstances.

Any social change, which could have rendered the old customs impossible, would have given to the advanced principles of law familiar to the Brehon an opportunity of rapid development; but the convulsions to which Ireland was subject did not tend to develope its social state, but rather to destroy the whole organization of society, without substituting for it any positive system. A constant state of war obliterates legal rights, and changes the chief of a tribe community into the head of a body of personal retainers. The description of the chief of the M'Guires, given by Sir John Davis, was applicable to Irish chiefs for centuries previous. "Besides these mensal lands, M'Guire had two hundred and forty beeves or thereabouts yearly paid unto him, out of the seven baronies, and about his castle at Inniskillen, he had almost a ballibetagh of land which he manured with his own churles. And this was M'Guire's whole estate in certainty, for in right he had no more, and in time of peace he did exact no more (*i.e.*, than the customary payments); marry, in time of war he made himself master of all, cutting what he listed, and imposing so many bonaghts, or hired soldiers, upon them as he had occasion to use. For albeit Hugh M'Guire, who was slain in Munster, were indeed a valiant rebel, and the stoutest that ever was of his name, notwithstanding generally the natives of the country are reputed the worst swordsmen of the north, being rather inclined to be scholars or husbandmen than to be kerne, or men of action, as they term rebels in this kingdom; and for this cause M'Guire in the late wars did hire and wage the greatest part of his soldiers out of

Connaught, and out of Breny O'Reillye, and made his own countrymen feed them."*

As the rapid increase of wealth by commercial relations with foreign countries, or the establishment of a strong national sovereignty, might have developed into a practical code adapted to an advancing society, the speculative legal ideas which the Brehon law contained, so the continued disorders of the country, destroying the idea of customary rights, diminished the prestige of the Brehon, and reduced him from his position as the oracular exponent of right, to that of a mere register of the local customs of the sept, which customs themselves shrunk into little more than the regular applotment upon the tenants of the dues claimed by the chief. The nature of the law professed by one of the last Brehons is clearly shown in the pitiable narrative of Sir John Davis contained in the letter above referred to.† "Touching the certainties of the duties and provisions yielded unto M'Guire out of these mensal lands, they referred themselves to an old parchment roll, which they called an indenture, remaining in the hands of one O'Brislan, a chronicler and principal Brehon of that country; whereupon O'Brislan was sent for, who lived not far from the camp, who was so aged and decrepid as he was scarce able to repair unto us; when he was come, we demanded of him a sight of that ancient roll, wherein, as we were informed, not only the certainty of M'Guire's mensal duties did appear, but also the particular rents and other service which was answerable to M'Guire out of every part of the country. The old man, seeming to be much troubled with this demand, made answer that he had such a roll in his keeping before the wars, but that in the late rebellion it was burned among others of his papers and books by certain English soldiers. We were told by some that were present that this was not true; for they affirmed that they had seen the roll in his hands since the wars. Thereupon, my Lord Chancellor being then present with us (for he did not accompany my Lord Deputy to Ballyshannon, but staid behind in the camp), did minister

* Vallancey, *Col. Hib.*, vol. i., p. 161.

† *Id.*, p. 159.

an oath unto him, and gave him a very serious charge to inform us truly of what was become of the roll. The poor old man, fetching a deep sigh, confessed that he knew where the roll was, but that it was dearer to him than his life, and therefore he would never deliver it out of his hands unless my Lord Chancellor would take the like oath that the roll should be restored to him again. My Lord Chancellor, smiling, gave him his hand and his word that he should have the roll redelivered unto him, if he would suffer us to take a view and copy thereof. And thereupon the old Brehon drew the roll out of his bosom, where he did continually bear it about him. It was not very large, but it was written on both sides in a fair Irish character; howbeit some part of the writing was worn and defaced with time and ill-keeping. We caused it forthwith to be translated into English, and then we perceived how many vessels of butter, and how many measures of meal, and how many porks, and other such gross duties did arise unto M'Guire out of his mensal lands."

The decline of the Brehon from his position as an almost oracular expounder of right to that of a mere recorder of local customs is shown by the contrast between Dubhthach Mac Ua Lugair "a vessel full of the grace of the Holy Ghost" and O'Brislan, who prized as a treasure the rent roll of a petty chief.

The system of Brehon law has been at once unduly depreciated and extravagantly praised.

The English officials employed in the settlement of Ireland desired, as a material guarantee against rebellion, to vest large districts in the grantees of the Crown; whose estates held upon English tenures would be subject to forfeiture for treason. It was anticipated that thus there could be created a class of large proprietors bound by their own interests to support the English Government and enforce English law and customs among the occupiers of the land. An hereditary class of proprietors, whose rights conflicted with the first principles of a tribal community would be forced to abandon their claims to chieftainries, the existence of which was incom-

patible with the lineal transmission of their estates. The mass of the population however, always rejected the foreign ideas of tenure and primogeniture, and under the pressure of local public opinion the royal grantee relapsed into the position of a tribal chief. The constant failure to establish a system of tenure which the English executive regarded as at once an advance in civilization and necessary for the extension of their influence, rendered them most hostile to the customs of the natives, which so often caused their best-intentioned designs to miscarry. The partition of the land among all the members of a family or clan constantly rendered the royal grants unfruitful of the results anticipated; and the well-founded rule, to which the occupants of land tenaciously clung, that the land belonged to the tribe and not to the chief, who during his term of office held certain lands and rights *virtute officii* merely, prevented the descendants of the original grantees from acquiring a permanent and transmissible estate in the lands.

Sir John Davis and other English statesmen regarding the Brehon law from this point of view, considered it to be the most formidable obstacle to the introduction of civilization and order; it was in their opinion a law which tended to the destruction of the commonwealth. Brehon law was thus summarily condemned with reference not to its actual principles but to political difficulties attributed to it at a time when its exercise had almost ceased. Before the introduction of historical criticism archaic laws were judged only with reference to their practical application to existing circumstances; it was not then imagined that such antiquated systems were the great repertories of the facts of early history.

Native Irish writers, on the other hand, like all historians of unfortunate nationalities, have imagined the existence of an age of gold, interrupted and destroyed by the disasters to which their country was subjected. The code of law so hated by the English officials of the 17th century, and so universally suppressed, has been imagined to have been the system under which the heroic age of the Celtic people en-

joyed a legendary prosperity. To it have been therefore attributed principles of equity, which neither existed nor could have existed in it or any similar system.

It is possible for us at the present time, regarding the Brehon law from neither a political nor a patriotic stand point, to estimate its intrinsic and historical value.

It cannot be denied that the Brehon code, as administered and elaborated, was an obstacle to any considerable social progress. The existence of an hereditary legal caste withdrew the laws from the criticism of public opinion, and prevented the establishment of that legislative and judicial authority which is the first step in national progress. Its fundamental principles were those common to all early societies, and of which the abandonment is essential to an advancing civilization. Upon these was built an enormous edifice of logical and technical deductions, which must have rendered the principles whereby any case was decided unintelligible to the parties. The basis and the superstructure were so combined that the, often very advanced, views contained in the latter must have failed to take effect upon the general condition of society; the learning of the Brehons became thus as useless to the public as the most fantastic discussions of the schoolmen, and the whole system crystallized into a form which rendered social progress impossible. The Brehon system in its full development resembled the English law of real property at the commencement of this century, with the aggravation that no Parliament existed capable of taking in hand the question of legal reform.

The student of legal antiquities will not find the Brehon law as fruitful a source of information as might at first be anticipated. The Celtic nations did not retain the ancient tribe system with the tenacity exhibited by their Teutonic and still more by their Slavonic brethren. Their preference for personal and social rather than for civil and legal relations soon, alike in Gaul and Ireland, deprived their village communities of their most essential characteristics, and prevented their progress to a higher form of polity. However ancient in point of time may be the original text, it is in many

respects less archaic than the early Teutonic codes and the customs of village communities at present existing in Slavonic countries. The commentaries contain, embedded as it were in them, certain fragments of archaic custom often as old if not older than the text, but are in general remarkable merely as exhibitions of logical skill. In the two tracts published in the present volume the subjects are not treated in a manner sufficiently exhaustive to enable a reader to understand the practical working of the system. It is impossible to learn from the Book of Aicill who would be the plaintiffs in any proceeding arising from an homicide, or who, in the default of the criminal, would be subject to liability as being his kinsmen. Statements upon such points were probably unnecessary for the students of the period, to whom they were perfectly familiar, but their omission must frequently render the perusal of the Brehon law tracts disappointing to the modern reader, who desires to acquire definite information.

The great value of the Brehon law lies in the immense collection of facts relative to the daily life, occupations, and habits of the people, contained in it. The very defect of the system, the tendency to consider individual cases rather than general principles, forced the compilers incidentally to describe almost every form of society, especially that ordinarily most neglected, the daily life of the common people. It may be asserted, without fear of contradiction, that from these laws there may be obtained so numerous a collection of notices of ordinary life that an idea of the social condition of an early Irish community may be obtained as clear, if not clearer, than that which we possess of Continental or English society in the middle ages; and it is to be earnestly desired that this as yet unworked mine of information may soon find an historian possessing the industry and learning requisite to turn it to account.*

* When the preceding Introduction was already in press, the article of Mons. Laveleye, entitled "*Les Formes Primitives de la Propriété*," appeared in the *Revue des Deux Mondes*. The extreme resemblance between portions of that essay and the preceding Introduction is therefore wholly accidental. The editors are

naturally gratified to find the views contained in the preceding Introduction supported by the high authority of Mons. Laveleye. They refer particularly to the following passage:—

“ La philologie et la mythologie doivent les merveilleuses découvertes, qu’elles ont faites récemment, à l’emploi de la méthode des études historiques comparées. M. Maine pense que cette même méthode, appliquée aux origines du droit, pourrait éclairer d’un jour tout nouveau les phases primitives du développement de la civilisation ; on verrait clairement que les lois sont, non le produit arbitraire des volontés humaines, mais le résultat de certaines nécessités économiques d’une part et de l’autre de certaines idées de justice dérivant du sentiment moral et religieux. Ces nécessités, ces idées, ces sentimens, ont été très semblables et ont agi de la même façon sur les sociétés, à une certaine époque de leur développement, en y présidant à l’établissement d’institutions partout les mêmes. Seulement toutes les races n’ont marché du même pas. Tandis que les unes sont déjà sorties de la communauté primitive au début des temps historiques, d’autres continuent à pratiquer de nos jours un régime qui appartient à l’enfance de la civilisation. Dès les premiers temps de leur annales, les Grecs et les Romains connaissent la propriété privée de la terre, et les traces de l’antique communauté du clan sont déjà si effacées qu’il faut une étude attentive pour les retrouver. Les Slaves au contraire n’ont point renoncé au régime collectif. La géologie nous apprend aussi que certains continents ont conservé une flore et une faune qui déjà ailleurs ont disparu depuis longtemps. C’est ainsi, dit-on, qu’en Australie on trouve des plantes et des animaux, qui appartiennent aux âges antérieurs du développement géologique de notre planète. C’est dans des cas semblables que la méthode des études comparées peut rendre de grands services. Si certaines institutions des temps primitives se sont perpétuées jusqu’à nos jours chez quelques peuples, c’est là qu’il faut aller les surprendre sur le vif, afin de mieux comprendre un état de la civilisation qui ailleurs se perd dans la nuit des temps. J’essaierai d’abord de faire connaître le régime des communautés de village tel qu’il existe encore aujourd’hui en Russie et à Java. Je montrerai ensuite que ce régime a été en vigueur dans l’ancienne Germanie et chez la plupart des peuples connus. J’étudierai enfin les communautés de famille si répandues en Europe au moyen âge, et dont le type s’est conservé jusque sous nos yeux chez les Slaves méridionaux de l’Autriche et de la Turquie.”—*“Les Formes Primitives de la Propriété.”—Revue des Deux Mondes*, tom. 100^{me}, f. 138–139.

With this may be compared the following passage in M^r Lennan—*Primitive Marriage*:—“ For the features of primitive life we must look, not to the tribes of the Kirghiz type, but to those of Central Africa, the wilds of America, the hills of India, and the Islands of the Pacific ; with some of whom we find marriage laws unknown, the family system undeveloped, and even the only acknowledged blood-relationship that through the mothers. These facts of to-day are, in a sense, the most ancient history. In the sciences of law and society, old means not old in chronology, but in structure ; that is most archaic which lies nearest to the beginning of human progress, considered as a development, and that is most modern which is furthest removed from that beginning,” p. 8.

INTRODUCTION TO PART III. OF THE SENCHUS MÓR
KNOWN AS "THE CORUS BESCNA."

THE subject of the tract entitled the Corus Bescna is the law relative to obligations, or the rights *inter sese* existing between the members of the same community, in reference to the enjoyment and transmission of property.

The subject is naturally divided into two heads—obligations created by express contract or incident to an actual contract (*e contractu*), and obligations incident to the social position of the parties independent of any actual agreement between them (*e statu*), but which, although really distinct from obligations *e contractu*, are in most systems of law coupled with them as referable to some supposed antecedent, but in truth non-existent, agreement between the parties.

There is no attempt made to treat either branch of the subject exhaustively. Under the first head the only express contract referred to is that of the sale and purchase of chattels; there is no reference to contracts for the sale or leasing of lands, hiring for temporary use, pledging, &c. Under the second head there are rules as to the reciprocal rights of the chief and tribe, the Church and the people, the head of the family and its members; but those flowing from the relation of husband and wife, and many others which may at once occur to the reader, are altogether omitted.*

The mode in which the subject of express contracts is dealt with is singularly illustrative of the manner in which the Brehon Law Tracts have been compiled. The original text, which is perfectly clear and consistent, is almost altogether confined to the question of the competency of various classes of persons to enter into contracts of sale; and the validity or invalidity of the contract is viewed with reference to the power of the contracting parties to enter into the contract. There is in the original text but one reference to the rights which arise from a contract invalid by

* They are treated of in the Cain Lanamhna, Senchus Mór, vol. 2, p. 342.

reason of fraud or mistake. The annexed commentary, which has scarcely any connexion with the text, attempts to supplement the deficiencies of the original, and consists of various collections of rules as to the rights arising when contracts are invalid from fraud or mistake. That the commentary itself was not the work of any one person appears from the fact that the rights arising from an invalid contract are laid down no less than five times in different terms and with numerous variations. The same more extended mode of treating the subject also appears in the glossary, as if the person explaining the old text were desirous of finding in it legal ideas familiar to himself, but not contemplated by the original author. Thus, where in the text a contract between two sane adults is stated to be valid, the gloss introduces the additional qualification that it should be with knowledge and warranty, a qualification foreign to a rule which treats of the validity of a contract with reference to the power of contracting parties to enter into it, and not of the validity of the contract with reference to the fraud or mistake of the parties.

It is to be anticipated from the history of ancient law that the portion of the text devoted to obligations *e contractu* would be small in comparison to that treating of obligations *e statu*, and that the commentary would exhibit, so far as it treated of the former class, an increased number of legal maxims as contrasted with the text. In early societies organised in families the amount of private property can be but small, and the number of express contracts insignificant. The gradual progress from an ancient to a more modern form of society, involving the gradual breaking-up of the household community, tends to the increase of private property and the multiplication of express contracts. The relative proportion of obligations *e contractu* and *e statu* is constantly altering; the former must increase and the latter diminish in proportion to the changes which the society may undergo. It is useful, therefore, to distinguish the mode in which the text treats the subject of express contracts, as contrasted with that adopted in the commentary.

In the text, contracts are divided into valid and invalid. The validity of a contract depends upon the capacity of the parties to contract, and the existence of a "consensus" between the parties, *i.e.*, the absence of fraud or mistake in the contract itself. The capacity to contract depends both upon the legal status of the contracting parties and their mental ability to comprehend the transaction. At a time when the greater portion of the population did not possess any absolute right in property, and were therefore incapable of contracting in respect to it, and when the property possessed by those of full legal rights was to a large extent enjoyed by them, not in their individual capacity, but as the heads of and trustees for communities, the validity of a contract would be most frequently impugned upon the ground either of the status of the contracting party or the real ownership of the subject-matter of the contract. To these two subjects the attention of the authors of the original text is chiefly directed; the former is discussed in the portion of the text which professes to deal with express contracts; the latter is postponed to that which discusses the relations between the head and the members of a community in relation to the joint property.

Valid contracts are divided into three classes, *viz.*, those between (1) 'lân'-persons, (2) 'sacr'-persons, and (3) sane adults. Contracts thus valid are manifestly contrasted with those afterwards treated as invalid, *viz.*, those made with 'fuidhir'-tenants of a chief, 'daer'-stock tenants of a church, proclaimed fugitives, sons, women, idiots, and persons without sense. Neither classification is consistent; but the obvious meaning is, that the former class possessed the requisite legal status and mental capacity, and that the latter failed in either one or other of these requisites.

The first class of persons specified as capable of entering into valid contracts are described as 'lân' or 'slân'-persons. The first term means "full or complete persons," and is glossed as meaning persons who enter into a contract in which full value is given on both sides; the second term may mean "one whose contracts are sound," &c. It is, however,

evident from the context, that the term, whatever be its precise meaning, indicates a class capable of contracting, and not the parties to a contract of any peculiar character.

The 'saer'-tenants, who are capable of contracting, are contrasted with the 'fuidhir'-tenants of the chief and the 'daer'-stock tenants of a church, as the sane adult is contrasted with the fool or idiot. It may therefore be presumed that the 'lân'-person is similarly contrasted with the son, the wife, and proclaimed fugitive, who could possess no independent legal position, but remained in the hand of the head of the household in which they abode. If this view of the meaning of the text be correct, the 'lân'-person would be simply one who possessed full civil rights, and would correspond to the Teutonic freeman as contrasted with members of the classes described as unfree.

All persons incapable of making valid contracts were in the position which is occupied by married women and minors in English law. Sons, 'fuidhir'-tenants of a chief, 'daer'-stock tenants of a church, proclaimed fugitives, women, idiots, &c., could not be bound by any contract, whether for their advantage or otherwise, without the consent of the person in whose hand they were. Such consent could be shown by subsequent express adoption, or the mere omission to repudiate.

In considering the consequences of a contract being invalidated by reason of fraud or mistake, the early form of social organization must be borne in recollection. Modern ideas as to contracts are applicable only where the rights of individual ownership have been once established. The absolute owner of property exercises his own judgment for his own benefit, and is therefore justly liable to the results of his own indiscretion, and if he knowingly enter into a disadvantageous contract, is as much bound to fulfil it as if it had been of the utmost advantage.

But when the parties to contracts, or one of them, deal with the common property of a family, and represent not themselves only, but the community of which they are the legal guardians, the question must arise, whether their power to

contract be not modified by their position. If they are representatives of a community, and not absolute owners of property, they sell any portion of the common stock as constructive agents acting on behalf of the entire community; their power of sale must be limited by the extent of their implied agency; and their authority on behalf of the community must be to dispose of its property for the general advantage to the best of their skill and judgment. If the head of a family wantonly or knowingly purchased defective articles, the contract could be repudiated by the community as made without their authority. If the community acts only through its head, who has himself entered into the contract in question, he could himself repudiate it on behalf of the community. The repudiation of contracts, as injurious to the community, which the head of any such community had entered into on its behalf, would naturally lead, by a false analogy, to the doctrine that an individual might within reasonable limits annul a contract disadvantageous to himself. Property in common preceded individual property, and the incidents of a contract, which existed when the subject-matter was common property, may subsequently have attached in the customary law to the contracts dealing with a different species of property. This doctrine appears in the text in the following paragraph (page 7):—"In a bad contract, which is known to be bad, made by sensible men, the fraud is divided in two; the half is paid by the 'roach'-sureties, the other half is forfeited." The meaning of which, as explained by the gloss, appears to be—"if two men enter into a contract, which is tainted by fraud, by reason that the article sold is not such as it is represented to be by the vendor, and the fraud is known to the purchaser, in consequence of the knowledge by the purchaser of the fraud practised upon him, the deficiency in value of the article sold is divided into two parts, one of which is paid on account of the warranty or representation of the vendor to the purchaser, the other half is forfeited by the purchaser and retained by the vendor." From this paragraph it may be concluded that the "knowledge" referred

to in the commentaries is the knowledge of the purchaser, not of the vendor, as to the defective condition of the article. In the commentary the rights arising from a contract invalid by mistake or fraud are repeatedly laid down in substantially the same terms.

Contracts invalid from the deficiency or defect of the article sold are divided into classes with reference to the existence, or non-existence, of a warranty by the vendor, of the nature of the subject-matter of the contract, and knowledge by the purchaser of the deficiency or defect by reason of which the contract is invalidated. The subdivisions of contracts are, therefore, four in number:—(1) in the case of knowledge and warranty, the contract is dissoluble for twenty-four hours, but afterwards binding; (2) in the absence of both knowledge and warranty, it is dissoluble for ten days; (3) if there be a warranty but no knowledge, the purchaser may recover the amount of the deficiency or defect within ten days; and (4) in the case of knowledge, but without warranty, the third of the amount in which the purchaser is defrauded is lost by him after the lapse of twenty-four hours, but for the space of ten days he may recover the third of the deficiency or the consideration.*

Having treated of expressed contracts (*contracts by word of mouth*), the text proceeds to implied contracts, or rather those duties attaching to the status of a man, which are explained by the legal fiction of constructive or implied contract.

All orders in society are supposed to exist by their special rules, which the members of each class (impliedly) have promised to observe.

For each original class there exists its own customary code. In each territory there are three customary codes—

* It is most difficult to reduce the commentary as to the consequences of the invalidity of contracts, arising from fraud and mistake, to any definite principles. The explanation given in this introduction as to the meaning of the terms "knowledge" and "warranty" is founded upon the comparison of the various passages. It is to be admitted that it is not free from difficulty, and the remedies given in the four classes of invalid contracts cannot be satisfactorily explained upon this assumption.

that of the chief ('*corus flatha*'), of the tribe ('*corus fine*'), and of the lower orders ('*corus feine*'). The first defines the duties of the (tribesman (?) or) tenant to the chief; the second deals with distribution and transmission of the tribe land among the natural (born) tribesmen; the third treats of the subjects in which all the inhabitants of the tribe district are interested, viz., tillage in common, marriage, giving in charge, loan-lending, &c.

The '*corus flatha*'-law, conversant with the relations between the chief and his tenants (glossed '*daer*'-stock tenants), comprised—(1) banquets, the feasts given by tenants; (2) labour services; (3) proclamations; (4) pledges, given by the chief for the fulfilment of their duties by his tribe; and (5) regulations and morals.

The text, as far as it deals with the '*corus flatha*'-regulations, is extremely vague, and takes the form of abstract moral statements rather than of legal propositions. This may be accounted for, if it be remembered that there was no universal form of the '*corus flatha*' prevailing throughout the island, as the selection of English customary law known as the common law prevailed throughout England. Every territory possessed its own '*corus flatha*,' as every manor in France or England its own usages and customs. The same diversity existed as to the regulations comprised in the '*corus fine*' and the '*corus feine*.' The limits of variation would be greatest in the first and narrowest in the third of the above codes, if it is allowable to make any conjecture on the subject from the analogy of other early customary laws. The author of the text clearly regards the several '*corus*'-regulations as the result of local customs, and pointedly refers to this in the question—"How many '*corus*'-regulations are there in a territory?"

The text proceeds to divide banquets into three classes, the two former of which alone can be considered the subject of legislation, viz., (1) godly banquets, (2) human banquets, and (3) demon feasts.

The godly banquets are feasts or refectations connected with the performance of religious sacraments or rites, or the

works of charity enjoined by Christian doctrine. The former class includes—(1) the Sunday meal given by a married pair to their church, which might be given weekly “without ale” or monthly “with ale;” (2) the celebration by a feast of the high Festivals, such as Easter or Christmas; (3) the feast given as the price of baptism; (4) the feast on the consecration of a church. The latter class comprises—(1) tithes and first fruits, &c.; (2) feeding a pilgrim; (3) charity to the poor. For the payment of tithes, first fruits, and alms by their people, the chiefs gave pledges to the church, which the parties primarily subject to the payment were required to redeem in case of their failure to perform the service. The usual confusion between what is morally right and legally exigible appears in this section, to understand which it is necessary to realize how very small must have been the territory and following of a large proportion of those who are designated as “chiefs.”

Under the term “human feasts” are included the customary entertainments given by the tenant to the chief, the origin of all the abuses subsequently known under the general term of cess, and the duty of providing provisions for the assembled body of the tribe on particular occasions, e.g., “when the forces of a territory were assembled for the purpose of demanding law and proof, and answering to illegality.”

The third species of banquets are not a subject of law in any sense; they are defined as demon feasts, *i.e.*, banquets given to the sons of death and bad men, *i.e.*, to lewd persons and satirists, and jesters, buffoons, and mountebanks, and outlaws, and heathens and harlots, and bad people in general. “Such a feast,” it is added, “is forfeited to the demon.” There is not in the text any enactment or rule prohibiting these entertainments, which are merely placed under a moral censure. Here possibly may be recognised some early prohibition against the celebration of heathen ~~usages~~. The portion of the text commencing with “*i.e.* to lewd persons,” &c., is probably a late interpolation after Christianity was generally established, and the celebra-

tion of heathen rites had ceased to be usual. It may be remarked, that the introduction of the term heathen into this portion of the text, shows that at a date long subsequent to the introduction of Christianity there were existing in the island some who still adhered to the old worship, and as such were classed by the Church among "bad people in general."

The 'corus flatha'-law is explained in the gloss as treating of the law between the chief and his 'daer'-tenants, but the enumeration of the specific acts of service included in this custom would lead to the supposition that the 'corus flatha' must have dealt with the relations between the chief and the tribesmen generally. These work services included service for a hosting, building a 'dun'-fort, the redemption of a pledge (probably that given by the chief for the tribe), for a meeting for attack or defence, for serving God, assisting in the work of the Lord, &c.

The services embraced in this list cannot be confined to those who stood in the relation of 'daer'-tenancy to chiefs; they are obviously the duties which would fall upon all the members of the tribal community.

There is no information given as to the mode in which the performance of the service to be rendered could be enforced. The only penalty mentioned is what may be considered as a partial *diminutio capitis*, viz., that the person who did not fulfil the law of service should not have full 'dire'-fine; thus a failure to perform the duties incident to the position of a member of a community would degrade the guilty party so as to cause the damages payable for injuries to himself to be proportionably diminished.

There are no means furnished by the text or commentary of ascertaining the amount or frequency of the services to be rendered under the 'corus flatha.' The actual amount and nature of such services must have fluctuated with the custom of each territory, and their character is such that they must have been most uncertain in their incidence. In a primitive community no attempt is made to reduce such matters to certainty, or to calculate their amount; in such a

society that which is universally believed to be the custom is performed under the pressure of general public opinion, without inquiry or calculation. In the present tract scanty allusion is made to the customary laws defined as the 'corus fine' and 'corus feine.'

The portion of the tract which has been hitherto considered is, in the point of view of the compiler, distinguishable from the subsequent part.

The first part is intended to deal with purely customary law, the origin of which is not referable to any person or time; the latter portion of the tract, dealing chiefly with the rules connected with ecclesiastical establishments, must have been felt to have had an origin, and is naturally attributed to the period of the introduction of Christianity. "Every law which is here (*i.e.* in the preceding portion of the tract) was binding until the two laws were established. The law of nature was with the men of Erin until the coming of the faith in the days of Laeghaire, son of Nial. It was in his time Patrick came. It was after the men of Erin had believed Patrick that the other two laws were established—the law of nature and the law of the letter."* What were the ideas of the writer of the text as to the origin and meaning of the law of nature it is not easy to discover; but the following is suggested as a probable explanation. In early societies men do not obey the commands of the law, but rather conform their conduct to the immemorial usage and habit of the community. The next step in legal development is the half-inspired declaration of some judge, embodied in the form of a judgment, upon an individual case; and such a decree or specific command is considered as a leading authority morally binding upon subsequent judges in similar cases, and imagined ultimately to represent the law as it existed at the date of the original decision.

In the Irish tribes there existed an hereditary caste, which, in some manner unknown to us, had acquired the exclusive

* Pages 27, 29.

right of arbitration in the cases which disputants, either voluntarily or under the pressure of public opinion and custom, submitted to their decision. The condition of society among the Irish tribes was such that a very large proportion of leading cases would be handed down in the hereditary legal caste, and very many such authorities would be traditionally preserved. It is evident that very many of the paragraphs in the commentaries upon the text in this volume are summaries of such decisions, written in under the preceding paragraph of the text as the title to which they are referable. The term "law of nature" must have been introduced after the introduction of Christianity. It is evidently a translation of the *jus naturale* or *jus gentium*, which, in the fourth century, was used in the later sense of a law founded upon abstract moral principles. The authors of the glosses clearly saw that what was meant by the Irish term (*necht aenig*) was very different from the received meaning of the Latin words, and they explain it as the law "of the just men," and again as the law "of the Brehons Moran, and Fithal, &c.," i.e., the mass of prior decisions preserved among the Brehon class as leading cases. An hereditary caste of lawyers must have from an early period distinguished between the two distinct bases upon which cases were to be decided, the decisions traditionally handed down, and (to some extent) generally applicable, and the local customs, to be proved in many cases as matters of fact. Thus, even at the introduction of Christianity, the double character of the law may have attracted observation. Upon this mixed body of local custom and leading cases there was superadded, on the introduction of Christianity, what is described as "the law of the letter."

There is no trace that any new legislation, either derived from Roman sources or founded upon specially Christian morality, was introduced by Patrick; on the contrary, the traditional tribe-law became the ecclesiastical law, and the Roman ideas of Christian organization were wholly unknown in the Irish Church. All that is attributed to

Patrick is the rejection of that portion of the pre-existing law which was inconsistent with the new religion, and, further, a collection of the native laws as they then existed. But although no new laws were systematically introduced, a large body of new law must have arisen.

The rules with reference to ecclesiastical establishments, although modelled on the old tribe-law, were manifestly new. The rights of the Church, the succession to ecclesiastical dignities, the relations of the tribe of the saint and the tribe of the land, &c., produced a fresh body of customary law, evidently distinguishable from the old custom, and specially connected with ecclesiastical bodies. This may be considered to be what is meant by the law of the letter, not because it was at any time enacted or published as a new written law, but because Christianity, with which the laws of ecclesiastical bodies would be confounded, was regarded as the religion of "the book," not of any particular book or books, but as intimately connected with the introduction of books and writing into the island.

The uncertain nature of the text of such a document as that under discussion is clearly shown by the contents of the original text in pages 1 to 27. The text asserts that "every law, which is here, was binding until the two laws (of nature and the letter) were established;" nevertheless, in the preceding portion of the text there are numerous references to institutions necessarily subsequent to the introduction of Christianity, "e.g. tithes, first fruits, abbots," &c. The compiler of the text must have been guilty either of great carelessness in adopting the cotemporary form of the custom as descriptive of the customary law before Patrick, or the text of the old custom has been from time to time largely interpolated. Both causes may have acted together. The old traditional formulæ would be altered by references to institutions of later introduction, and the compiler may have adopted the text then current in its altered state.

The text sets out in the next place the reciprocal rights of the Church and the people; the Church is bound to per-

form its obligations toward the people, the people to fulfil their services to the Church. The rights and obligations on both sides are based, not upon an assumed contract, but upon the performance of reciprocal duties.

If the laity fulfil their duties toward the Church, the latter is bound to perform the rites of baptism, communion, and the requiem, and "offering from every church to every person after his proper belief, with the recital of the word of God to all who listen to it and keep it." The members of a monastic community were also bound, for the benefit of the laity, to preserve their respective proper positions, so that the offerings of the laity might be legal.

The rights of the Church as against the people are declared to be—(1) tithes, (2) first fruits, and (3) firstlings, which were due to the Church from her subjects.

Tithes are generally supposed to have been introduced into Ireland by the Council of Cashel in 1172; but the third canon of that council directs, not that tithes should be paid to the Church by the laity, but "that all good Christians do pay the tithes of beasts, corn, and other produce to the church of the parish in which they live." By this canon, tithes may have been first introduced; or it may treat them as a pre-existing right of the Church; in which case the reform intended to be effected was either that all the laity should pay tithes, or that the tithes of all the laity should be paid to the churches of the parishes in which they lived. The latter practice had been then lately established in England; but though the form of the canon is English, the text of the present tract leads to the supposition that the extension of tithes to all the laity may have been the chief object of the Irish canon. That tithes as a legal obligation were introduced in the time of Patrick as part of the law of the letter is most improbable. The canonical duty of paying tithes first appears in the decrees of some of the French councils of the sixth century. The legal, though yet only occasional, payment of tithes appears first about the close of the Merovingian dynasty. The clergy first obtained on the Continent a legal right to tithes by the Car-

olingian Capitularies of A.D. 785. Tithes, in the ordinary sense of the word, could not have been introduced into Ireland in the time of Patrick—probably not before the eighth century. It may be asserted with equal confidence that the Irish Church was never reformed upon the continental model before the twelfth century, and that its ecclesiastical system, as it existed prior to that date, was of native development. We must not overlook the possibility that the portions of the Brehon Law Tracts which deal with the question of tithes may be comparatively modern. But although the date of the Brehon Tracts, in their present form, is probably much later than that attributed to them, it is impossible to bring the text down to a date at which the rules as to tithes, if first introduced in the twelfth century, had passed into customary law. The difficulties on the point may be met by the supposition that the origin of tithes in Ireland was independent of their canonical or legal establishment on the Continent, and that the character of the tithes and that of the persons by whom they were paid were different. Tithes were possibly founded upon the assumption that the ordinances of the Levitical Code were of universal obligation, and that, when the Christian Church and its priests were once established in the position occupied by the Temple and Levites, tithes, by the divine law, became payable to the clergy. Such ideas had been embodied in the decrees of councils in the sixth century, and it is, therefore, probable that they were not unknown to the early Irish Church, which in its origin appears not to have been free from Gallic influence. The establishment of the Church in the place of the Levites may not improbably have been an idea familiar to the mind of the early missionary.*

* That the rights of the Church to tithes were asserted in the sixth century, but the tithes themselves were not regularly paid, appears from the following passages:—

“*Leges divinæ, consulentes sacerdotibus ac Ministris Ecclesiarum, pro hæreditatis portione omni populo præceperunt Decimas fructuum suorum locis sacris præstare, ut nullo labore impediti, horis legitimis spiritualibus possint vacare ministeriis. Quas leges Christianorum congeries longis temporibus custodivit intemeratas. Nunc autem paulatim prævaricatores legum præne Christiani omnes ostenduntur,*

In reference to this subject, it is necessary first, to examine the text with the object of ascertaining what was understood by the payment of tithes, and then, to consider whether, in the first establishment of the Church, there were or were not circumstances which might have led to the institution of such tithes as are referred to in the text. The text runs:—"The right of a Church from the people is tithes and first fruits and firstlings; these are due to a Church from her members" (i.e. according to the gloss, from her subjects). Tithes, first fruits, and firstlings, are here classed together as equally claimed by the Church.

dum ea quæ divinitus sancita sunt, adimplere negligunt. Unde statuimus ac decernimus ut mos antiquus a fidelibus reparetur, et Decimas Ecclesiasticis famulantibus ceremoniis populus omnis inferat, quas sacerdotes aut in pauperum usum, aut in captivorum redemptionem prærogantes, suis orationibus pacem populo et salutem impetrant. Si quis, autem contumax nostris statutis saluberrimis fuerit, a membris ecclesiæ omni tempore separetur."—(*Concil. Mutisconense*, II., cap. 5: *Bruns. "Can. Apost. et Con."* vol. ii., p. 250, A.D. 585).

In the letter of the Bishops of the diocese of Turin to their flocks, A.D. 567, the people are exhorted, "ut unusquisque ad exemplum Abraham Decimas offerat de suis mancipiis," &c.

In the decree of the Council above quoted the sanction by which the payment of tithes was enforced was purely ecclesiastical, but the payment was afterwards enjoined by the civil law. By the Capitularies of Paderborn, A.D. 785, Charlemagne enacts:—"Similiter secundum Dei mandatum præcipimus ut omnes decimam partem suis ecclesiis et sacerdotibus dent, tam nobiles quam ingenui, similiter et liti."

If the distinction between the establishment of the ecclesiastical custom and its enforcement by the civil law be borne in mind, much of the difficulty as to the date at which tithes were established will be removed. The gradual development of the law as to the payment of tithes is fairly stated by Dr. Milman: "Already, under the Merovingians, the clergy had given significant hints that the law of Leviticus was the perpetual and unrevoked law of God. Pepin had commanded the payment of tithes for the celebration of peculiar litanies during a period of famine. Charlemagne made it a law of the empire; he enacted it in its most strict and comprehensive form, as investing the clergy in a right to the tenth of the substance and of the labour alike of freeman and serf."—(*Milman's "Latin Christianity,"* vol. iii., p. 86.)

The origin of tithes in England is usually attributed by the English historians to the supposed grant of tithes by Æthelwulf, A.D. 854 or 855; but there is no doubt that they were claimed by, or paid to, the Church long prior to that date.

By some writers they are referred to a synod held A.D. 786, which is alleged to have been confirmed by a law of Offa, but no such law is in existence. The latter date may be adopted as that at which a distinct canon of the church

Here the rights of the Levites are adopted in a fulness not found elsewhere, and not borrowed from any of the

enforced as obligatory what before had been a customary, although voluntary, payment.

Whether the Penitential of Theodore, who was Archbishop of Canterbury from A.D. 668 to A.D. 690, was or was not the work of its alleged author, it is quoted by Archbishop Egberht of York, who held that see from A.D. 734 to A.D. 766, and, therefore, represents the opinions of the Church in the first half of the eighth century.

In the Penitential of Theodore (*Councils, &c., of Great Britain*, Haddan and Stubbs, vol. iii., p. 203), there is the following passage:—

“9. Tributum ecclesiæ sit, sicut consuetudo provincie, id est, ne tantum pauperes inde in decimis aut in aliquibus rebus vim patientur.

“10. Decimas non est legitimum dare nisi pauperibus aut peregrinis, sive laici suas ad ecclesias.”

In the Report of the Legates to the Pope Adrian I., A.D. 787, among the rules delivered to the English to be observed occurs the following:—

“XVII. De decimis dandis sicut in lege scriptum est ‘Decimam partem ex omnibus frugibus tuis seu primitiis deferas in domum Domini Dei tui.’ Rursum per Prophetam; ‘Adferite,’ inquit, omnem decimam in horreum Meum, ut sit cibus in domo meâ; et probate me super hoc, si non aperuero vobis cataractas cæli, et effudero benedictionem usque ad abundantiam; et increpabo pro vobis devorantem, qui comedit et corrumpit fructum terræ vestræ; et non erit ultra vinea sterilis in agro, dicit Dominus.’ Sicut sapiens ait; ‘Nemo justam eleemosynam de his quæ possidet facere valet, nisi prius separaverit Domino, quod a primordio Ipse Sibi reddere delegavit.’ Ac per hoc plerumque contingit ut qui decimam non tribuit ad decimam revertitur. Unde etiam cum obtestatione præcipimus ut omnes student de omnibus quæ possident decimas dare, quia speciale Domini Dei est; et de novem partibus sibi vivat, et eleemosynas tribuat, et magis eas in absconditis facere suasimus, quia scriptum est, ‘cum facis eleemosynam, noli tubâ canere ante te.’”—(*Councils, &c., of Great Britain*. Haddan & Stubbs, vol. iii., p. 456.)

The gradual growth of the law of tithes is indicated by the statement in the Anglo-Saxon Chronicle of the donation of Æthelwulf, A.D. 855—“This same year Æthelwulf booked the tenth part of his land throughout his realm, for God’s glory and his own salvation.”

Theodore’s Penitential proves, in the seventh or the commencement of the eighth century, an assertion by the Church of the moral duty of the payment of tithes by the laity. The canonical obligation to pay tithes is established by the Legates in A.D. 787. The personal duty is recognised by the King in A.D. 855. The legal obligation to pay tithes is at length recognised in the Code of Edward the Elder and Guthrum, A.D. 901—“If any one withhold tithes, let him pay ‘lahslit’ among the Danes, ‘wite’ among the English.”

So fluctuating, however, was the mode in which the obligation to pay tithes was regarded that in the laws of Edward and Guthrum (cir. A.D. 901) the non-payment of tithes entailed civil penalties (sect. 6), but in the laws of King Edmund (A.D. 940–946) the payment of tithes was enforced by an ecclesiastical sanction only (sect. 2).

European nations, who were sufficiently unwilling to pay the tithes alone. The meaning of the right to firstlings is first explained in the following paragraph. They are—"Every first, *i.e.* every first birth of every human couple, and every male child which opens the womb of his mother, being a lawful first wife; and also every male animal that opens the womb of its mother, of small or lactiferous animals in general." First fruits are described as—"First fruits are the first of the gathering of every new produce whether small or great, and every first calf and every first lamb which is brought forth in the year."

In addition to the Levitical rules as to tithes and first fruits, it would appear from this tract that an Irish church claimed as against its laity rights unknown elsewhere. Under the head "firstlings" were included the first-born of a marriage; and if there were eleven or more children of a marriage, of whom not less than ten were sons, the Church was again entitled to a second son of the marriage. The rules in the text as to this selection for the benefit of a church were as follows:—(1) the first-born, if a son, was given to the Church; (2) if the first-born were a daughter, she was the first-born, but her place was taken by the next born son; and (3) if there were ten sons other than the actual first-born, the Church had a claim to one of them; the son who fell to the Church's share was ascertained by setting aside the three worst of the ten, and casting lots upon the remaining seven. A son thus given to the Church as a first-born or a tenth, obtained as large a share of the family property as any other son, but was bound to render service to the Church for his own lands, as a 'saer'-stock tenant; in consideration of which service the Church was bound to teach him learning.*

Rights such as are thus set forth in the text were never

* The claim of the Church to first fruits is now so obsolete, that the majority are ignorant that it ever existed. In point of date however first fruits preceded tithes.

In the Apostolic Canons it is declared, "Ἡ ἀλλή παῖσα ὁπώρα εἰς οἶκον ἀποστειλ-

claimed as against the whole body of the laity by any other Christian Church in Europe. It may be surmised that the text is not so much the statement of the law actually existing at any specific time, as the expression of the opinion of an early churchman as to what the ideal law ought to be. The commentary on the text, however, shows that at a subsequent period the principles laid down in the text were treated as existing law. On the other hand, there is in the commentary an absence of those leading cases which are so profusely cited upon other subjects.

The difficulties as to these claims of a church may be

λίθω, ἀπαρχή τῇ ἐπισκόπῳ καὶ τοῖς πρεσβυτέροις. ἀλλὰ μὴ πρὸς τὸ θυσιαστήριον, ὅθλον δὲ, ὡς ὁ ἐπίσκοπος καὶ οἱ πρεσβύτεροι ἐπιμερίζουσι τοῖς διακόνους καὶ τοῖς λοιποῖς κληρικοῖς."—(*Apos. Can.*, IV. (V.), *Bruns.*, vol. i., p. 1.)

The claims of the Church to first fruits were in addition to the demand for tithes, and were the subject of canonical regulation as late as the thirteenth century, but they do not seem to have been ever enforced by the sanction of the civil law.

The following passages, collected by Du Cange, illustrate the nature of the first fruits claimed by the Church :—

"De primitiis vero statuimus, ut laici per censuram Ecclesiasticam compellantur ad tricesimam vel quadagesimam partem, usque ad quinquagesimam nomine Primitiæ persolvendam."—(*Concil. Burdeg.*, cap. 20, A.D. 1255.)

"De primitiis vero dicimus, et juri esse consentaneum reputamus, et sic in Nemausensi diocesi præcipimus observari, quod primitiæ Ecclesiæ illi dentur de proventibus seu fructibus prædiorum decimæ persolvantur, cum non debeat una eademque Ecclesiæ censi; nomine autem Primitiarum, seu pro primitiis ad minus sexagesima pars de vino et blado Ecclesiis debet solvi."—(*Synodus Nemausensis, Cap. de Decimis, A.D. 1284.*)

"Ut sexagesima pars offeratur eorum, quæ gignuntur a terrâ," &c.—(*Decretal. Gregor. IX.*, lib. iii., tit. 30, cap. 1.)

"Primitias eorum rerum de quibus præstatur decima, dari volumus per trentenam, juxta modum Ecclesiæ Carcasonensis."—(*Stat. Synod. Eccl. Carcass.*, cap. 16, A.D. 1270.)

The distinction between the first fruits of the altar and of the priest, which appears in the Apostolic Canon, still continued in the middle ages :—

"Primitias de fructibus vestris et de laboratu debetis offerre ad altare, id est, spicas novas et uvas et fava. Alias Primitias ad domum presbyteri de omni fructu debetis portare, et presbyter eas benedicat."—(*Incerti auctoris Homilia apud Baluz in opp. ad Cap. Col. 1376.*)

"Omnes autem Primitias de Curtangis habebit presbyter, illis exclusis quæ veniunt ad altare, scilicet agnorum, vitulorum, porcellorum, et lanarum, quarum presbyter tertiam et monachi duas partes habebunt."—(*Chartul. S. Vincentii. Cenoman.*, fol. 55.)

reconciled if the position of the early Christian Church in Ireland be carefully borne in mind. There was no national Church claiming its rights as against the collective laity; there were many independent Churches, or groups of allied Churches, which claimed specific rights as against the laity of a specific tribe living within a certain defined district. In some cases, the first convert, if the head of a clan probably with the consent of his clansmen, consented to the establishment of a Church within the territory of his tribe. Upon the common tribe land the monastic church of the saint was then erected. Upon what was originally the land of one lay tribe there were thus two tribal (or joint-stock) communities established; the tribe of the saint* or the perpetual succession of monks occupying the religious monastic establishment under the rule of the abbot, and possessing, in a *quasi* corporate capacity, a portion of the original common land; and the old lay tribe, described as "the tribe to whom the land belongs," occupying the residue of the tribe land, but devoted to the "tribe of the saint." A Church so founded must have come into contact with two classes of laity—the occupying tenants of the portion of the tribe land actually allotted to the "tribe of the saint," and the members of the "tribe to whom the land belonged," occupying the residue of the tribe land. Except under these two relations, it is difficult to see what rights a Church could claim as against the laity; and if the portion of the text of the 'Corus Bescna' which deals with the rights of a Church be exclusively confined to these two classes, no intelligible meaning can be given to the text; but if it be remembered that certain lay communities devoted themselves (*sece et familiam suam*) to the service of God in a peculiar manner, the rules laid down in the tract can be believed to have represented actually existing facts. If the early convert had devoted himself and his tribe to the Church, such

* The phrase "tribe of the saint" is used in two distinct meanings—(1) in opposition to the lay tribe, to describe the members of the monastic establishment (*fine manach*); (2) in tracing the right of succession to the abbacy, as the lay tribe of which the saint who founded the monastery had been a member, as distinguished from the monks who were inmates of the monastery.

a solemn dedication of an individual and his house to the special service of God created a relation wholly different from that which arose from the ordinary establishment of a monastery upon a portion of the tribe land. The convert and his clan, by their dedication of themselves to the service of God, created a relationship the precise meaning of which the original parties to the transaction may never have comprehended. It was subsequently necessary that the rights of a church against such a tribe, on whose lands it had been founded, should be defined, and then, as the only known standard, the Levitical system, with extensions and various alterations, was assumed by the Church as the explanation of its claims.

There may be a question whether these rights of the Church were to be exercised against the tenants occupying the portion of the tribe land allotted to the Church, or against the members of the "tribe to whom the land belongs," still occupying the residue of the tribe land, who had devoted themselves to the Church, and who were the class described as the "subjects of the Church?" It appears from the text that these rights of the Church must have been exercised as against members of the original lay tribe, and not as against its own sub-tenants. The first-born, or tenth son chosen by lot, carried out of the family stock the share to which he was entitled as a member of the family, to hold, not as his father or the residue of his brothers held, but as a 'saer'-stock tenant of the Church. Such a rule would be wholly inapplicable to the actual tenants of the Church land holding the land as 'saer'-stock tenants, and positively injurious to the Church, if applied to its 'daer'-stock tenants. The system of tithes would also seem inapplicable to the actual tenants of the Church, if the nature of the tenancies known as 'saer' and 'daer' stock be borne in mind.* If the rights of the Church stated in the text were continuously enforced against, or acquiesced in by, the entire lay tribe, the members of the tribe must have gradually been converted into 'saer'-tenants of the Church; and, as

* Vid, *Seanchus Mór*, vol. 2, Preface, pp. xlii.-liii.

'saer'-tenants would have been bound to forty nights' service to the Church. All the first-born and tenth sons, though retaining their character as free, must have sunk into vassals of the Church, and the tribe "to whom the land belonged" might be described as the family of the patron saint.

How far, if at all, the claims of the Church were generally enforced, it is not necessary here to inquire.

The duty that gifts should be given by the various classes of the laity to the Church, and the amount to be given by each class in proportion to its dignity, are the subject of the next section of the text. After detailing the amount of the gift to the Church from each grade of the laity, the text concludes—"But the 'comharbas' are not alike; the 'comharba' who sells and buys not; the 'comharba' who neither sells nor buys; the 'comharba' who buys and sells not." The title of 'comharba' is usually referred to the person who, as the representative of the original saintly founder of a monastic house, represented the society formed jointly of the tribe of the saint and the tribe to whom the land belonged. Is it possible that the term should be used in this sense in the present text? Are the class of 'comharbas' in this section distinguished from the several ranks of chiefs previously mentioned, or are they some general class in which the former are included? The three divisions of 'comharbas,' specified in page 43, would seem to be identical with the three divisions of persons of all grades in page 45; and the text in page 49, seems merely an application of the general rule to the case of a 'boaire'-chief. It is further evident from the commentary at the foot of page 47, that the rule primarily laid down as to 'comharbas' was applicable to every man who possessed land over which a disposing power was acknowledged to exist. It may therefore be presumed that the extension of the term 'comharba' is greater as it is used in the text than it is in its ordinary use. No objection to any such extension of the word arises from its derivation or original meaning. The word has no peculiar connexion with things ecclesiastical, and being derived from the words 'comh' (with) and 'orba'

(land), signifies one who represents a joint possession in land. If taken in its primary meaning, it signifies one who is the legal owner of property in which others than himself claim or have an interest. If such be the meaning of 'comharba,' it is equally applicable to the representative of the joint religious and secular tribe, the chief holding the tribe land as the head of his clan, and the paterfamilias, whose proprietorship is bound by a trust more or less extensive, for the members of his family. The rules laid down in the commentary are referable to all persons holding these various legal positions.

The general principle which runs through this portion of the tract is, that the legal owner of property in which others have an interest is, for the benefit of those interested, restrained in the exercise of his powers of ownership. How far the head or representative of a family could alien his lands, was a question of importance when no strict rule of hereditary succession or primogeniture had been established; it was necessary then to lay down some rule according to which the exercise of ownership by the head or representative of the family might be reconciled with the rights of the junior members.

In such cases two distinctions are made—(1) between the disposition of property handed down by the previous owner to the existing head of the family, and (2) between legal and illegal dispositions, by the head of the family, of the property which he might possess. Thus in early English law the power of alienation by the owner was different in the case of what was then defined as *hereditas*—land which had descended by inheritance—and *quæstus*, land acquired by purchase. In the case of 'hereditas,' the owner might alienate *in remunerationem servi sui* or *in eleemosinam*, but not otherwise; in the case of 'quæstus,' the owner might alienate for any purpose, but not to such an extent as to disinherit wholly his son and heir. If a man possessed lands both by inheritance and purchase, he might alien all those held under the latter title, and retain his right to dispose partially of the land received by inheritance, in

what was considered as a reasonable manner and to a reasonable extent. Excluding the idea of heirship, the same principle is adopted by the Brehon law in the present tract.

"He who has not sold or bought is allowed to make grants, each according to his dignity. He who buys and has not sold is capable of *making* grants as he likes out of his own acquired wealth, but *only if* he leaves the property of the tribe intact, or a share of other land after him for the augmentations of the tribe" (page 45).

"He who sells *out* and does not buy *in* is not capable, or, *according to others*, is capable of *making* grants, provided he has not sold *out* too much" (page 45). Again—"It is lawful for the 'boaire'-chief to make a bequest to the value of seven 'cumhals' out of the acquisition of his own hand, but *only if* he leaves two-thirds of his acquired property to the original tribe" (page 49).

"No man should grant land except such as he has purchased himself, unless by the common consent of the tribe, and *that* he leaves his share of the land to *revert* to the common possession of the tribe after him" (page 53).

It must be borne in mind that the text deals solely with alienations in favour of the Church; and with reference to such gifts, the law lays down that as to inherited property, the power of alienation for this purpose is limited by a maximum; as to acquired property, there is an unlimited power of alienation. It is impossible to reconcile the commentary with the text; but the variance between them is not in the principle, but in the details of its application. It was the duty of the representative of a family or joint ownership to preserve the *corpus* of the property for the benefit of all interested therein; but in view of ordinary contingencies, it was obviously impossible to maintain it constantly in the same unvarying condition; the representative of the family or association necessarily had a power of alienation for the benefit of all, which might be exercised more or less prudently.

Hence follows the distinction between "necessary" and "unnecessary" alienations. Unnecessary or improvident

alienation, though for the benefit of the community, restricted the power of the representative of the community to alien for his own benefit. The rules in the commentary upon this subject are evidently added by different hands, and are naturally inconsistent; but the meaning and design of all are the same. The commentary commencing in page 47 plainly refers to the power of disposition over inherited lands possessed by the head of a family (whom the commentator included under the term 'comharba'). According to it the property of any such person was divisible into three portions, viz., the share (1) of the tribe, (2) of the chief, and (3) of the Church. His power of alienation could be exercised only as against the third of the tribe, and for certain specific purposes, viz., in contracts and covenants, in gifts for the health of his soul, and as tenancy to a lay chief. By the tribe share must be understood the share to be transmitted to the aggregate body which he represented—his family in the original sense of the term; by the share of the chief it may be intended that one-third of his lands would, on the death of the owner, lapse into the general stock of the tribe; what rights were taken by the Church in the remaining third it is impossible to conjecture. This statement as to the power of the head of a family to alien is followed by the rule as to the power of alienation of a woman over her 'cruib'-land* or 'sliasta'-land†; in this case also the tribe, or rather family, had a right to one-third, but the remaining two-thirds were subject to her power of alienation arising from her cultivation of the inherited land. As to acquired property, a distinction was drawn between the case in which the means of acquiring additional property arose from the industry of the owner, and the produce of the land in the ordinary course of husbandry; the power of alienation naturally being greater in the former than in the latter case. Property acquired by the exercise of an art or trade was placed in almost the same position as property the result of agri-

* From *croib*, the hand.

† Derived from "*ḡliasta*", the thigh, or loins.

culture; two-thirds of it were alienable; but in a state of society in which the exercise of particular arts and professions were caste privileges, the profits of any such social monopoly were naturally distinguished from those acquired solely by individual ability, and therefore the emoluments accruing to any man by the exercise of "the lawful profession of his tribe" were subject to the same rights for the benefit of the tribe to which he belonged as ordinary tribeland.

It may be remarked, that in this very interesting portion of the tract the commentary rather obscures than elucidates the text. The original rules are simple and consistent, and analogous to those which in other countries, *e.g.* England, treated of property similarly situated. If the rules laid down in the commentary are aught else than speculative, they must have involved the alienation of property in questions of account which would in any, and especially a primitive state of society, have rendered any alienation practically impossible. As to the commentary which commences in page 47 (already referred to), it is to be desired that some evidence could be discovered to prove that such a scheme for the devolution of property upon the death of the owner was ever practically enforced.

The real spirit of the law in its original simplicity, and the objects which it was designed to effect, are best shown by a subsequent passage of the original text:—

"The proper duties *of one* towards the tribe are, that when he has not bought, he should not sell; * * although he be not wealthy, but that he be not a plunderer of the tribe or land. Every one is wealthy who keeps his tribe land perfect as he got it; who does not leave greater debt on it than he found on it" (page 55).

Among the forms of alienation previously mentioned as sanctioned by law was included an alienation for the future maintenance of the donor. In a state of society where there was no means of investing savings, and little security for those unable to protect themselves, it was an obvious expedient that the old or feeble should make over their property to another upon the condition of being maintained

during their life. The transaction was the same as the purchase of a life annuity from the Government or an insurance company.

Such arrangements were carried out in two modes; the owner of property might retire from the headship of his family, permitting his son or heir to succeed him upon the condition of maintaining him during life, or he might purchase from a monastic church a right to reside in its buildings and feed with its inmates. Rights of life maintenances of the kind were sold by the Church until a late period, under the name of *corrodies*—a business in which the Templars embarked largely.

If a father transferred his property to the son upon the condition of the son's maintaining him, and, as a consequence of the transaction, the headship of the family passed to the son, the relative position of the parent and son would be reversed, and the father would be placed in the hand or under the power of the son. Between both would exist the reciprocal obligation to keep the capital stock unimpaired; the son could annul previous contracts of the father, injurious to the property, and the father could prevent the son diminishing the fund charged with the burden of supporting the father during his life. "A son who supports his father impugns every bad contract of his father's; he does not impugn any good contract. So is the father in relation to the son who supports him; he impugns every bad contract; he does not impugn any good contract" (page 57). If the son failed to fulfil his contract to support his father, the rights of the father as against the son were as follows:—The property given by the father to the son may be treated either as having been given upon a condition, or as having been given subject to a charge for the stipulated maintenance. The latter view is adopted in the text in page 53—"The father may remove a son who does not maintain him from his land, and give his land to one who maintains him, until the value of a man is got out of it." The land pursuant to this rule would stand charged with a sum for maintenance fixed at what was the legal

price of the father's life according to his rank in society. The former view of the father's rights is stated in the text in page 57—"Not so the son who does not support his father; he does not dissolve any good contract or any bad contract of his father's. Not so the father in regard to the son who does not support him; he sets aside every bad contract and good contract of his son's, if he has by notice repudiated the contracts of his son, that all might know it. The 'seds' of his son are forfeited to him wherever he seizes them. Whatever the son has obtained from others in exchange is forfeited;" *i.e.*, the father re-enters upon his property as upon condition broken.

If land were aliened to a monastic church as the consideration for a life maintenance, the respective rights of the Church and the tribe in the land required to be adjusted. The tribe might claim the succession to lands after the death of the owner, but was at the same time bound to support any tribesman who required assistance. If the profits of the land during the life of the former owner had been insufficient to indemnify the Church against the expense of his maintenance, the tribe, if absolutely entitled to the succession, might at once take the benefits, but repudiate the obligations arising from the tribe relation. A rude compromise was struck by the rule that, on the death of the former owner, the land aliened by him to the Church for his maintenance was charged in favour of the Church with a sum varying with the ability of the tribesmen to have maintained him—one-half of the actual expenditure incurred in his maintenance if the tribe were able, one-third if unable, to fulfil their duty.

From page 59 to the end of the tract the original texts are wholly fragmentary, being, in most cases, simply the catch-words to the rules which were well known by the compilers; from the same page also the arrangement of the subject-matter is confused and inconsecutive.

The rules as to the rights of fathers against sons who failed to support them are followed by the unintelligible text—"His 'eric'-fine and his bequest," which, from the

commentary annexed, appears to have been introduced from a tract on criminal law.

Next follow a short text and commentary as to the liability of those who entertained fugitives for the crimes committed by them, which portion is equally unconnected with the general subject of the tract. This is succeeded by a very defective text and commentary as to the liability of a son to support his mother. There are, as if a portion of the commentary upon the last-mentioned text, six lines of verse specifying the six classes of sons who are not bound to honour their fathers. This fragment is probably a relic of the purely traditional rules transmitted by memory only, which preceded the construction of any written text. The passage is possibly introduced in continuation of the rules as to the support of a father by his son, and the three intermediate fragments of text and the commentaries on them may be treated as an interpolation.

The remainder of the tract deals with questions of ecclesiastical law, as far as such a term is applicable to rules which have no connexion with ordinary canon law. The two first fragments of text refer to the rights of a church over its members. The monastic churches were bound together in certain understood relations to each other, not because the inmates were of a common order, but by the assumption of kinship as between the institutions themselves. The 'ecluis' (*ecclesia*) was a large monastic church establishment, as contrasted with the 'cill,' or a smaller church (*cella*). The 'cill'-church does not appear to have been a dependent upon the larger establishment in the sense in which the term *cell* was adopted in the English use. A monastic church might stand towards any such other church in the relation of an 'annoit'-church, a 'dalta'-church, or a 'compairche'-church. An 'annoit'-church was that in which the patron saint had been educated or in which his relics were kept; in other glosses it is explained as equivalent to the idea of a mother church, as the church from which the original founder of the church in question had come. A 'dalta'-church was one founded by a member

of the same community as the founder of the church in question; a "sister church," if the term be permitted. A 'compairche'-church was one under the tutelage of the same saint. The members of the church tribes of churches thus related had certain rights of succession to each other, or peculiar rights in the property of their members.

The text and commentary in page 65 treat of desertion from an original church. It is not clear who are the persons whose desertion is contemplated by the rules in question. The author of the gloss in C. 834 explains the term "desertion" as referable to the conduct of monks who, not valuing their condition as monks, went away from their church; but the commentator contemplates the contingency that the person who had so deserted his church might die leaving issue to succeed him—an idea inconsistent with the celibacy which was inherent in the early Irish Church; and in the next section of text and commentary (p. 67) the same rules as those contained in the paragraph treating of desertion are applied to a class which includes tenants of church land. Desertion is declared to be allowable in seven cases of necessity. From the commentary it is evident that by the term desertion was not meant merely the abandonment of the original church, but a removal or exchange from a church to another standing in the "annoit" or "dalta" relation to it. In the case of "necessary desertion" to an 'annoit'-church, if the person who has so abandoned the original church died at the 'annoit'-church, two-thirds of his 'ceannaighe'-goods reverted to the original church, one-third only remaining with the 'annoit'-church in which he died; if he had left the 'annoit' and proceeded to a 'compairche'-church and died there, his 'ceannaighe'-goods would be divided in similar proportions between the original church and the 'compairche'-church. The rights of the original church did not cease with the division of the 'ceannaighe'-property of its former member, but, although in a decreasing ratio, affected the similar property of the two first generations of the descendants of the deceased. It may be conjectured that the next generation would be

wholly discharged from the claims of the church of their ancestor of the third generation, and that the church in whose district they resided would then be considered as their original (or native) church.*

The next section treats of the mode in which the land of a church tenant who has been "forfeited" is divisible. The meaning of the text is very obscure; but it contemplates the possibility of a tenant of the church being given over to some external body or tribe, as a pledge for the payment of the damages for a wrong of which he is guilty. Such a pledge would be forfeited unless redeemed by the Erenach (or *Æconomus*) of the monastic church within a fixed period, and he would appear to have taken out with him his land, "if the Church advised that land should be given him." Against the land of the man thus forfeited and his son, the original church had a claim as in the case of a member who had deserted. The rights thus exercised by the remaining members of the community over the property of those who, in some manner, voluntarily or otherwise, had gone out of the monastic church body, do not imply that the condition of those whose property was subject to such rights, was of a servile condition. These rules exhibit the difficulty with which, in the early form of society, the member of a tribe or association could sunder himself from his fellows, or carry his share of property out of the original stock.

This *solidarité* existing between the members of a tribe is further illustrated by the commentary in page 69, which seems to have no immediate connexion with the text, except the reference in the latter to the distinction between acts of necessity, *i.e.*, "crimes of inadvertence and unnecessary

* There appears to have been an exception to these rules in the case of a pilgrimage, which was included among the seven "necessary desertions;" for the commentary in page 73 states:—"If his soul's friend has enjoined upon him to go on a pilgrimage after the murder of a tribe-man, or murder with the concealment of the body. If it be after consulting his own church that he has gone on a pilgrimage, whether he has left 'ceannaighe'-goods or not, whatever he leaves to the church to which he goes, be it ever so much, is *due* to it. If, however, he has not consulted with it (*his own church*), his 'ceannaighe'-goods, if he has any, *due* to his original church."

profit," and of non-necessity—"intentional crime and such as was not deserved *by the injured party*." The fines payable in respect of either class of crimes, upon the failure of the property of the criminal himself, were payable by his tribe, "as they divide his property." The only difference in the mode of treating the two classes of crimes was that in the case of a crime of non-necessity, the criminal himself was given up, with his cattle and his land, to the injured party.

If a child was "offered to a church for instruction," the church acquired an interest in him as a future member; and if the father removed his son from the church to which he had been offered, the church was entitled both to payment for his fosterage and to honor-price and body-fine; and thus the removal of the student from the institution was treated as equivalent to the death of one of its members. The amount of the compensation payable to the church would naturally depend, not so much upon the rank of the student, as on that of the church itself, and therefore there was a distinction drawn between the amount payable to a noble church and to a 'cill'-church.* It is difficult to understand what is the meaning of the commentary—"His land, moreover, along with himself, *are due* to the church from which he is taken, unless he is ransomed from it." There is no means of ascertaining how far a student, upon taking monastic vows or ordination, carried into the church the property of which he was possessed; and it seems very improbable that his rights in tribe land should be transferred to an ecclesiastical or monastic body. It appears that, if a student were killed, his body-fine was paid, not to the church, but to the tribe; but "the *lay* chiefs shall not obtain anything of what the 'cain'-law adds *to the body-fine*." The text upon this passage in the commentary is—"Chieftains shall not come

* The act of a father, who reclaimed his son from the church, was similar to the claim by the adulterer against the husband of the mother for the possession of the person of an adulterine bastard. The rules of law applicable to both cases were identical. The law of adulterine bastardy is treated at length in the subsequent introduction to the Book of Aicill.

against the church;" and the meaning may be, that the church received whatever compensation would, under the 'cain'-law, have been payable to the chief, if the slain had been a layman. This rule of the Brehon law is illustrated by the fifth paragraph of the decrees of the Council of Cashel (A.D. 1172), viz. :—"In the case of homicide committed by laymen, when it is compounded for by the parties, none of the clergy, though kindred to the perpetrators of the crime, shall contribute anything," &c. (*Girald. Camb. Ex. Hib.*, chap. 35.)

The priest or monk did not, by entering into orders, escape from the liabilities arising from the tribe relationship; and, similarly, it was the tribe, and not his church, to which the compensation for his death was payable. As the church acquired certain rights in the student whom it educated, so it incurred the correlative duty of supporting and instructing him. In the case of the death of a student, "if it was it (*the church*) that did not feed him after knowledge of his hunger, it will be body-fine or honor-price, or full fines and costs, *that will be due.*" There is a distinction drawn between the student's "own church," and a strange church. The former term evidently expresses the relation which existed between a church established upon the land of a tribe and the lay members of the tribe. It possessed the right that such of the lay tribe as took orders should enter into its body. "If he (*the son to be educated for the ministry*) has been offered to his own church for instruction, and for being in the service of God therein, and she did not receive him, and he then is educated in another church, he is forfeited by her (*his own church*) to the church that has educated him, until his original church pay the price of his education." On the other hand, "his own church" educated the student on better terms than could be obtained elsewhere, "If his father does not offer him to his own church, it is the father that shall pay the expense of his education."

The remainder of the tract, from page 73 to the end, deals with the law of succession to an abbacy, which, as a free election of the abbot by the monks was unknown to the early Irish monastic system, involved numerous complicated rules

to determine the respective rights of the Church and the lay tribe. To understand these rules, it is necessary to bear in mind the mode in which the early Irish monasteries were established and endowed, of which we have an example in the account of the founding of the monastery of Armagh in the life of St. Patrick. The chief, representing the tribe, gave to the saint a portion of the tribe land for the foundation of a monastery. The gift was made out of the land of the tribe, to the saint personally, and for a definite object. The transaction was quite different from the gift of land to a monastic corporation. The saint, and not the corporate body, was the original grantee. The lay tribe, the original owners of the land, parting with their land for a specific purpose, retained their property in the land subject to its being used for the purpose to which it had been originally devoted, and possessed certain rights against the Church, (viz., that the divine services should be performed, and education given to students of the tribe, &c.,) and the right of succession to the abbacy in certain contingencies.

The abbacy on a vacancy passed to the tribe of the patron saint (the founder) "as long as there shall be a person fit to be an abbot of the *said* tribe of the patron saint; even though there should be but a psalm-singer of them, it is he that will obtain the abbacy." By the tribe of the patron saint must here be intended the tribe of which he himself had been a member, and not the artificial monastic tribe of which he had been the head; for the tribe of the saint might forfeit their privilege by neglect to claim during the time of prescription. In default of any person of the tribe of the saint fit to succeed to the abbacy, the right of succession passed to the tribe upon whose tribe-land the monastery had been established, subject to the condition that if there should be any member of the tribe of the saint *better* qualified, he should be substituted for the abbot of the tribe to whom the land belonged. If the patron saint or founder had been a member of the tribe to whom the land belonged, he was described as being on his own land. The right of the tribe of the saint was claimed through the founder, for he could

release the rights of his tribe to the succession in favour of the tribe to whom the land belonged; in which case the order of succession was inverted, the tribe of the saint taking next after the tribe to whom the land belonged. In the same manner, if the tribe to whom the land belonged acquired by prescription the right to the abbacy as against the tribe of the saint, the right of the latter was only postponed, not extinguished. If no fit person of the two first classes were found, the succession passed to the "fine-manach," or monk tribe who occupied the monastery, subject to a similar condition in favour of the two preceding classes. The right to the abbacy, in the absence of any fit person of the three preceding classes, passed successively to the 'annoit'-church, a 'dalta'-church, a 'compairche'-church—the several religious establishments bound to the church in question by the artificial ecclesiastical relationship before alluded to. All parties having claims to the succession being exhausted, a neighbouring 'cill'-church might supply the vacancy; and in the extreme case of no fit person being found in any of the above classes, a "pilgrim," i.e., any qualified person arriving on the spot, was entitled to assume the abbacy, as a "general occupant." Although any member of the tribe of the saint, or of the tribe to whom the land belonged, if more worthy than the abbot belonging to the classes lower in the scale, might displace the abbot in actual possession, it does not seem that any of the other classes exercised this right against those lower in the scale than themselves. When the abbacy passed to any class inferior to that of the "fine-manach," the rights of such an abbot must have been much restricted; for, "while the wealth of the abbacy is with an 'annoit'-church, or a 'dalta'-church, or a 'compairche'-church, or a neighbouring 'cill'-church, or a pilgrim, it (*the wealth*) must be given to the tribe of the patron saint, for one of them fit to be an abbot then goes for nothing."*

* In the case of an abbey founded by a foreign saint, e.g. St. Patrick himself, there would not exist any tribe of the saint; the tribe, upon whose land the monastery was founded, would, therefore, possess the primary right to the abbacy. The succession to the abbacy (or archbishopric) of Armagh is thus explained, without the supposition that the rights of the church were invaded by the members of the lay tribe.

An abbot of any of the four inferior grades was obliged to bring in his property in some manner for the benefit of the monastery; "he shall leave all his legacy within *to the church*;" and the pilgrim at least was bound to give security on his entering into possession, and was subject to damages.

A distinction is drawn between a church founded by a saint and a 'cill'-church of monks. In the latter case the monastery may have been founded by, and the grant made to, several monks at one time, as joint tenants. In such a church there could be no founder's tribe, and the artificial monk tribe took the first place in the order of succession.

As to the mode in which the abbot should be selected out of the members of the class to which he belonged, there is no information given. From the last section we learn that "the order of the succession by lot shall not devolve upon the branching tribes when there is a person better than the others;" it may be hence assumed that where no such marked superiority existed, the choice by lot was not unknown.

These rules of succession to an abbacy explain the constant succession of abbots sprung from the tribe "to whom the land belonged." The enjoyment of the office of abbot by members of the lay tribe is shown, not to have been an usurpation by the laity upon the monastic body, but the legitimate exercise of a legal right, resembling the right of nomination to a church or parish enjoyed by the original benefactor and his representatives.

The portion of this tract, which deals with ecclesiastical matters, is among the most interesting remnants of early Irish law. It is too fragmentary to enable us to form a complete idea of the organization of the Irish Church. Many of the rights claimed for the Church may have existed in theory rather than practice; many of them are not as generally applicable as the text would seem to assert; but the peculiar spirit of the Celtic Church organization is exhibited with a distinctness hitherto unknown.

The early missionaries to the other European nations

lxxvi INTRODUCTION TO THE CORUS BESCNA.

beyond the limits of the Roman Empire, introduced at once Christian doctrine and Latin organization. Into Ireland Christian doctrine was introduced, but the organization of the Church developed itself in accordance with the principles of the civil society in which it was established.

As the nation was split into independent tribes, the Church consisted of independent monasteries. The civil chaos, out of which society had not yet escaped, was faithfully reproduced in a Church devoid of hierarchical government; intensely national, as faithfully reflecting the ideas of the nation; but not national in the ordinary acceptance of the term, as possessing an organization co-extensive with the territory occupied by the nation.

INTRODUCTION TO THE BOOK OF AICILL.

THIS Book professes to be a compilation of the opinions (*responsa prudentium*) of Cormac and Cennfaeladh.

Cormac, having been accidentally blinded in an affray at Temhair, became incapable of retaining the sovereignty, which was given to his son Coirpri Lifechair, and retired to Aicill, now the hill of Skreen, in the county of Meath. In difficult cases he was consulted by his son, and hence his answers to the questions submitted to him commence with the words, "My son, that thou mayest know." The date of the reign of Cormac according to the received chronology, is from A.D. 227 to A.D. 266.

Cennfaeladh, the son of Oilell, having been wounded at the battle of Magh Rath (Moirá) in the year 642 A.D., was brought to be cured to the house of Bricin of Tuam Dreacain, now Toomregan, in the county of Cavan. This town was then the residence of certain professors of literature, law, and poetry, and what he there learned Cennfaeladh noted and transcribed into a book.

Such are the origin and date attributed to the dicta which form the original text of this work. The date at which they were collected and commented upon is a very different matter.

The Book commences with a philological and metaphysical discussion upon the derivation and several meanings of the word "eitged," in which the author professes an acquaintance with the Hebrew, Greek, and Latin tongues, and the logical definitions of the schoolmen; his learning, however, is neither extensive nor very profound, and it may be hoped that it is not to be taken as a specimen of the education given in the ancient Irish schools.

The scope of the work is to collect in a digest the leading authorities upon the subject of "eitged," a word now obsolete,

and therefore left untranslated. It is possible from the various definitions and classifications of it to gain a tolerably clear idea of the original meaning of the word, which must have become technical at the date of the author. "Its import, *i.e.*, its true meaning," we are informed, "that which is not obvious in the word itself, can be found through investigation, as 'eitged,' *which means* criminal, and 'eitged,' *which means* exempt." It seems to belong to that class of words in many languages, which at first indicate something merely unusual, and are subsequently used to indicate impropriety or criminality. The idea is, that of any act which is contrary to or an exemption from the ordinary rule, which breaks through or overflows the limits set by custom or tradition. The meanings of the words *ὑπερφίαλος*, insolentia, monstrous, and trespass, have undergone a similar change. The law as to acts unusual, meaning thereby criminal, is the subject which this digest is intended to embrace. It may, however, be remarked that the word "eitged," in its primary sense, may be applied to a large portion of the text, which treats of the cases that from peculiar circumstances are exceptions from the general rule, and are distinguished by the author as "the exemptions."

The Book of Aicill may be considered as the code of ancient Irish criminal law. The term criminal can only be used with reference to the acts which are the subject of the law, not as defining the nature and object of the laws themselves. An act is criminal in the correct use of the word when it is regarded as an offence against the state, and distinguished from wrongs which are offences against individuals (delicts or torts). The distinction lies not in the nature of the act itself, but in the point of view in which the legislator regards it. The idea of a crime cannot arise until the idea of the state has been realised, and it gradually acquires definiteness as the duties of the state are more clearly understood. Even in civilised communities the distinction between crimes and torts, and the double aspect in which almost every wrong may be regarded, are very slowly and imperfectly appreciated. Theft was classed by Gaius among civil wrongs.

Among ourselves, when the wrong is of so aggravated a character as to amount to felony, the individual loses all right to compensation, an injustice avoided by the French law, which combines into one proceeding both the criminal and civil action.

The idea of the state as an existing entity, consisting of all the citizens, and defending the person and property of each against the others, was wholly unknown to early tribal communities. The several families who formed a tribe, although possessing common property and united defensively as against their neighbour, occupied inter sese the position of independent communities; there existed no sovereign bound to see that justice was done, no common tribunal to which an appeal might be had. Wrongs were resisted and avenged, if the parties who suffered them were capable of so doing. No *duty* compelled the other families, members of the tribe, to intervene in the dispute.*

From the very earliest period the inconvenience arising from reprisals and vendettas must have compelled the other

* To the members of a civilized community the vendetta, as still practised in Corsica and other semi-civilized countries, appears, and is rightly judged, to be a crime and violation of public order; in a primitive society on the other hand it is the only sanction by which life and property were secured.

"Dans les sociétés primitives, tout l'ordre social est concentré dans la famille. La famille a son culte, ses dieux particuliers, ses lois, ses tribunaux, son gouvernement. C'est elle qui possède la terre. Toute nation est composée d'une réunion de familles indépendantes, faiblement reliées entre elles par un lien fédéral très lâche. En dehors des groupes de familles, l'état n'existe pas. Non seulement chez les différentes races d'origine aryenne, mais presque chez tous les peuples la famille présente à l'origine les mêmes caractères. C'est le *γένος* en Grèce, la *gens* à Rome, le clan chez les Celtes, la *cognatio*, chez les Germains,—pour emprunter le mot de César. . . .

"Dans les temps reculés où l'état avec ses attributions essentielles n'existe pas encore, l'individu n'aurait pu subsister ni se défendre, s'il avait vécu isolé. C'est dans la famille qu'il trouvait la protection et les secours qui lui sont indispensables. La solidarité entre tous les membres de la famille était par suite complète. La vendetta n'est point particulière à la Corse: c'est la coutume générale de tous les peuples primitifs. C'est la forme primordiale de la justice. La famille se charge de venger les offenses dont l'un des siens a été victime: c'est l'unique répression possible. Sans elle, la crime serait impuni, et la certitude de l'impunité multiplierait les méfaits au point de mettre fin à la vie sociale."—(*Les Formes Primitives de la Propriété*.—*Revue des Deux Mondes*, tom. 101, p. 39.)

members of the tribe to intervene to preserve the peace for the benefit of all ; but the action of the other members of the tribe is not in the character of a sovereign power possessing original jurisdiction, but in that of a friendly arbitrator desirous of arranging the differences between his friends, and the sentence of the arbitrator does not declare that the guilty party is liable to any punishment for the wrong, but awards that a certain amount of compensation, paid by the aggressor to the injured party, should satisfy the latter and be taken by him in lieu of his revenge. The measure of damages is not the loss actually suffered, but the amount of vengeance which the injured party, under the circumstances of the case, and in accordance with prevalent ideas and local customs, might be expected to take.

The award, when pronounced, was not legally binding upon either party, for the arbitrator had no means of enforcing his award, nor was there any civil power to which the injured party could appeal for the execution of the judgment. The jurisdiction of the judge, and the enforcement of his judgment, were derived from and had no other sanction than the public opinion. No legislator commands that any act should be done or foreborne, no civil power enforces the award of the arbitrator, but the public opinion of the village holds that the quarrels between its members should be compromised in a certain manner ; and the customary law is the public opinion carried out into practice. The lower the stage of civilization, the more are the actions of men in accordance with the custom ; the individual member of a tribe, whose ideas have never wandered beyond the limits of his village, thinks as his neighbours think, and therefore acts in accordance with, rather than obeys, the custom.

If the guilty party does not pay the amount awarded, the community does not compel him to do so, but the injured party is remitted to his original right to avenge his own wrongs by reprisals or levying of private war. The aggressor or defendant, if he decline to fulfil the award made by the arbitrator, and be supported by his family, may resist if able to do so, or abandon the community and become an

outlaw, his life being forfeit to the avengers if they discover his retreat.

As the social unit was the family, the family of the murdered man claimed the damages for his death, and the family of the wrong-doer were in a secondary degree bound to pay the damages awarded against him. When in a later stage of the development of law the kinsmen of the wrong-doer were *compelled* to pay the damages, which the principal neglected to pay, this *solidarité* existing among kinsfolk was regarded as a burden and obligation; in an earlier stage it may have been of advantage that the other members of a family could buy off the consequences of the feud brought upon them by one of their own members.

When the wrong-doer himself neglected or was unable to pay the compensation, two courses were open to the members of his family, either to pay the amount themselves, or to deliver up the wrong-doer to the party offended. In the *Corus Bescna* distinct allusion is made to the delivery to the injured party of the wrong-doer and all his goods. By such an act the party injured was left at full liberty to work out his vengeance on the captive as he pleased. This is clearly shown in the present tract in page 485—"Thou shalt not kill a captive unless he be thine. That is, the captive who is condemned to death. It is lawful for the person who had him in custody to kill him; and the person who assisted him is exempt, if the person in whose custody he was were not able to kill him; but if he was, fine for an unjust death is *due* from him who assisted him; this is obtained by the family of the captive."

This passage clearly shows that the wrong-doer, when handed over to the person whom he had injured, could be put to death by him with impunity; but that the right to put him to death was purely personal is shown by the fact that a third party, assisting unnecessarily in the killing of one who had done him no personal injury, became himself a wrong-doer. In the case of manslaughter, the nature of the compensation given by the wrong-doer varied with the mode in which the duty, or the rights of the kindred of the

slain were regarded. The kinsmen might be considered as either having the duty of revenge thrown on them, or as being themselves entitled to compensation for the injury done to the family. The mode in which the custom would effect an arrangement between the parties would naturally differ according to these respective views of the rights and position of the family. In the Levitical Code the right of vengeance to be exercised upon any shedder of blood is expressly admitted; but a refuge is provided for the involuntary slayer, to which if he attains, he is secured a trial, and if acquitted of malice, sheltered for a certain space, until the death of the high priest, which is treated as a fixed period of limitation. Among the Maoris, whose customs are singularly illustrative of early law, the difficulty is met by a constructive death of the slayer, who is publicly wounded by the avenger, and thereupon considered as dead; his goods are divided among his tribesmen as in the case of actual death, and he is re-admitted by adoption into his original tribe. In most early codes with which we are acquainted, the idea of compensation predominates over that of the duty of revenge, and the transaction is reduced to a pecuniary payment, which, in a subsequent period, is regarded as a fine.

In one point of view only was an act of violence regarded in early law as a matter cognizable by the whole body of the people, viz., when the act was regarded as a sin calling down Divine punishment upon the entire community. The necessity of the purification both of the individual and the community from the sin is manifest in the early laws of both Rome and Greece; but the offence was brought under the notice of the community as a sin against God, not as an injury to an individual. Such, probably, was the jurisdiction of the Areopagus at Athens; and at Rome, apparently, from a very early period, the Pontifical jurisprudence punished adultery, sacrilege, and perhaps murder. In those early customary codes which were compiled after the introduction of Christianity, the treatment of certain acts as sins, and as such affecting the community, has been re-

jected, the consequences of, and the purification from, sin being regarded as lying exclusively between the Divinity and the sinner himself. To the influence of Christianity also may be attributed the preponderance which, in such codes, the right to compensation acquires over the duty of vengeance.

The amount of the payment to be made in any case, representing the revenge which would probably be taken by the injured party, must be the result of various fluctuating factors. The actual power and rank of the injured person and his family, as the measure of the power to revenge wrong, form the most essential element; the actual wrong inflicted, the place in which it was inflicted, the circumstances attending its occurrence, the intention of the wrongdoer, and the degree in which the injured party was himself, by his negligence or otherwise, a cause of what occurred, would all be elements of the calculation. In addition to the payment to the injured party, the remuneration of the arbitrator would have to be provided for; this might be effected by either a charge upon the amount of damages recovered, or a payment to be made by the unsuccessful party.* When at a later date a permanent tribunal was

* The subjoined, anonymous and undated, constitution, which appears among the laws of King Wihtraed, in the *textus Ruffensis*, is remarkable both as illustrating the mode in which damages were estimated, and also the extent to which the local customs of a semi-barbarous society overpowered in the minds of the clergy the traditional principles of Roman and canon law. Wihtraed, according to Bede, died in the year 725 A.D.—(Ecccl. Hist., B. 4, chap. 24):—

CONSTITUTIO QUOMODO DAMNA ET INJURIE SACRIS ORDINIBUS ILLATA SUNT
COMPENSANDA.

I. Septuplicia sunt dona spiritus sancti, et septem gradus sunt ecclesiasticorum ordinum et sacrarum functionum. Septem etiam vicibus dei ministri deum quotidie laudare debent in ecclesiis et pro universo populo Christiano diligenter intercedere. Et ad omnes dei amicos quam maxime pertinet, ut ecclesiam dei diligant et honorent, et dei ministros pace ac concordia tueantur. Et si quis illis damnum intulerit verbo vel facto, septuplici compensatione diligenter compenset, pro ratione facti et pro ratione ordinis, si dei misericordiam promereri velit.

II. Sanctuarium etenim et ordines sacri et sancta dei domus ex timore dei sedulo honorari debent. Et ad compensationem ordinis violati, si vita damnum patiatur, præter justam capitis æstimationem primus gradus, compensetur una libra, et cum pia satisfactione veniam ille exoret sedulo.

substituted for an arbitrator *ad hoc*, the payment to the arbitrator for his time and trouble was reduced to a fixed payment and considered as a fine; but it is clear that originally the State did not take from the defendant any sum as a composition for any wrong supposed to be done to itself, but simply claimed a share in the compensation awarded, as the payment for service rendered.

In all essential principles the ancient Irish and the ancient English (Anglo-Saxon) criminal law were the same; but in England, as elsewhere in Europe, the law of crimes was, as the necessary consequence of the establishment of vigorous central governments and of the knowledge of Roman law, altered by the distinction of crimes and torts being more or less acknowledged. The anarchical condition of the Celtic race in Ireland prevented the idea of the State from taking root among the natives of that country, and as the necessary consequence, all acts of violence or wrong were treated as torts, and never as crimes. The English settlers, unaware that their own ancestors some centuries earlier had entertained the same opinion, treated the Irish criminal

III. Et ad compensationem ordinis violati, si vita damnum patiatur, præter justam capitis æstimationem secundus gradus duabus libris compensetur cum ecclesiastica confessione.

IV. Et ad compensationem ordinis violati, si plena pacis violatio fieret, præter justam capitis æstimationem tribus libris tertius gradus compensetur cum ecclesiastica confessione.

V. Et ad compensationem ordinis violati, si plena pacis violatio fieret, præter justam æstimationem capitis quarto gradui quatuor libræ solvantur.

VI. Et ad compensationem ordinis violati, si plena pacis violatio fieret, præter justam capitis æstimationem quintus gradus quinque libris compensetur cum ecclesiastica confessione.

VII. Et ad compensationem ordinis violati, si plena pacis violatio fieret, præter justam capitis æstimationem sextus gradus sex libris compensetur cum ecclesiastica confessione.

VIII. Et ad compensationem ordinis violati, si plena pacis violatio fieret, præter justam capitis æstimationem septimus gradus septem libris compensetur cum ecclesiastica confessione.

IX. Et ad compensationem ordinis violati, si pax semifracta fuerit, compensatio fiat sedulo pro ratione ejus quod factum est. Jure judicandum est juxta factum, et moderandum juxta dignitatem coram deo et coram sæculo.

X. Et compensationis violati ordinis pars una episcopo, secunda altari et tertia societati tradatur.

code as something altogether unnatural and iniquitous. A certain mystery, therefore, has been supposed to be connected with the Brehon criminal law, and Irish antiquaries have been accustomed to speak of this system as peculiar to the Celtic race and quite abnormal in its character. This belief was not entirely exploded until the comparative study of the laws of early nations, so recently commenced and so successfully pursued, had taught us that the laws of all the early Aryan tribal communities were almost identical in their principles, and that if some of the laws of such a community were abstractedly stated, it would be impossible to pronounce with certainty whether they were derived from the banks of the Ganges or the shore of the Atlantic. Every archaic code exhibits the same principles with peculiar variations, and not only illustrates the social life of the people among whom it prevailed, but also throws new light upon the customs of other nations in a similar stage of civilization.

The ancient criminal code of Ireland has been comparatively unstudied; it was known that it consisted of a complicated system of pecuniary compensation, but the principles of the calculation, and their application to individual cases could not be ascertained so long as the present work remained unpublished. Sir H. S. Maine, in his work on ancient law, states that "The Teutonic codes, including those of our Anglo-Saxon ancestors, are the only bodies of archaic secular law which have come down to us in such a state that we can form an exact notion of their original dimensions."

The Brehon criminal law is, for reasons peculiar to itself, worthy of study, and exhibits more completely than any other archaic code the ideas of an early society as to the whole body of acts included under the names of crimes and torts.

The Irish customary law was collected and recorded in writing at a period as early as, if not earlier than, that of any of the Teutonic codes which have come down to us. The missionaries who introduced Christianity into the island

were few in number, and, probably, themselves very imperfectly Latinized; the doctrines of Christianity were not forced upon the natives by any foreign power, as was the case in Germany. The early tribal system of society was never effectually broken up, nor were the legal ideas of the people modified by the introduction of principles derived from the civil law. If the Irish nation had been reduced under the rule of any single monarch, it is probable that their criminal law would have been independently developed in the same manner as we find to have been the case in other nations; but unfortunately the idea of a national sovereignty never took root, and therefore the conception of the State was never attained by the Irish Celts. The archaic criminal law remained practically unaltered in Ireland from the date of the earliest notices of its existence down to the final suppression of the Irish tribal system at the commencement of the seventeenth century. It cannot be asserted that the internal social condition of the tribes continued unaltered during this period, but rather that their ideas as to criminal law were never developed.

In Ireland, the study and administration of the law being the monopoly of a separate hereditary caste, the traditional rules of the law and the opinions of celebrated lawyers were preserved in writing and commented upon in a manner peculiar to the Brehon system. If we compare the rules of the early Teutonic codes as to crimes or torts with the Brehon law books, we shall find the difference between the nature of the documents to be striking. The former consist of simple principles or enactments, being probably mere collections (made by the authority of the king whose name they bear) of the old customs handed down by tradition. The ancient customary law of the Irish consisted of similar rules of uncertain origin, collected not by any sovereign authority, but by the practitioners of the law, and continuously commented upon by lawyers, in the same manner as a barrister notes up in his text-book the latest authorities.

There was not among the Irish any sovereign authority

competent to enact a new law; the customs were assumed to exist, and the early text was taken to represent the custom correctly. There was not, further, any tribunal of original jurisdiction whose decisions could be received as of binding authority. The mode, therefore, in which the archaic Irish customary law was worked out was very similar to the effect of the *Responsa Prudentium*—the answers of those learned in the law—upon the Decemviral Roman law.

The course which the Irish law pursued is described, with certain modifications to be hereafter noticed, in Sir H. S. Maine's account of the effect upon the Roman law of the *Responsa Prudentium*:—"The form of these responses varied a good deal at different periods of the Roman jurisprudence, but throughout its whole course they consisted of explanatory glosses on authoritative written documents, and at first they were exclusively collections of opinions interpretative of the Twelve Tables. As with us, all legal language adjusted itself to the assumption that the text of the old code remained unchanged. There was the express rule. It overrode all glosses and comments, and no one openly admitted that any interpretation of it, however eminent the interpreter, was safe from revision on appeal to the venerable texts. Yet in point of fact, Books of Responses bearing the names of leading juriconsults obtained an authority at least equal to that of our reported cases, and constantly modified, extended, limited, or practically overruled the provisions of the Decemviral law. The authors of the new jurisprudence during the whole progress of its formation professed the most sedulous respect for the letter of the Code. They were merely explaining it, deciphering it, bringing out its full meaning; but then in the result, by piecing texts together, by adjusting the law to states of fact which actually presented themselves and by speculating on its possible application to others which might occur, by introducing principles of interpretation derived from the exegesis of other written documents which fell under their observation, they educed a vast variety of canons, which had never been dreamed of by the compilers of the Twelve Tables

and which were, in truth, rarely or never to be found there."*

The surrounding circumstances and the education of the early Roman lawyer and the Irish Brehon were very different. No new ideas of law or philosophy were introduced from foreign sources into the law schools of the Brehons; no intercourse with foreign nations brought under their notice the legal principles which educe themselves from an observed conflict of laws. The civilization of the roving Scandinavian was inferior to their own; the law of the Norsemen in their original settlements, though better in its practical working, was identical in principles with their own. The system of law introduced by the English was too different from the native Irish law to be fused with it, and was therefore naturally repudiated in its entirety by the Brehon lawyers. The profession of the law in Ireland being the possession of a caste, law was studied and applied in the spirit of a close corporation, and reduced as far as possible to an occult science. Under these circumstances it is not extraordinary that Irish criminal law assumed the form in which it appears in the ancient Brehon tracts. The root of the Brehon law is the archaic custom preserved in the collections made for their own convenience by professors of law. This custom was not and could not be abrogated or altered. Owing to peculiar circumstances, it never was naturally developed, but was continually increased in bulk by the efforts of the commentators, who in their commentary had no desire to improve, but solely to exhibit the application of the custom to any possible contingency. In such speculations they display a fatal delight in arithmetical operations. As the "law" of each case resolved itself into the calculation of the amount of damages, which was the result, as before stated, of constantly varying factors, the possible combinations of which were practically infinite, the Brehon lawyers had an unlimited field for their legal speculations; but, however prolonged their labours, they could not from their very nature have brought any improve-

* Ancient Law, pp. 33, 34.

ment to the administration of justice, or have met any social want of the nation.

The Brehon law, although buried in a mass of technical commentary, still retains in matters criminal the peculiarities which distinguish an archaic from a more modern code. The narrowness of view of the Brehons, which reduced their commentaries to a mere logical development of forms, preserved the criminal law free from the introduction of those ideas which have become so familiar to us that we believe them to be the first and necessary elements of jurisprudence.

The features of early law in criminal matters, which come out with peculiar clearness in the Brehon law tracts, and especially in the present work, may be summed up as follows :—(1), the entire absence of any legislative or judicial power ; from which it follows (2), that the law is purely customary, and theoretically incapable of alteration ; and (3), that all judicial authority is purely consensual, and the judgments are merely awards founded upon a submission to arbitration, whose only sanction is public opinion ; (4), that all the acts defined by us as crimes are classed as torts ; and (5), that the form which all judgments assumed is an assessment of damages.

The procedure by which redress for an injury was obtained under the Brehon law explains at once the position of the judge and the nature of his judgment.

The injured person did not apply to the civil power for redress, for there was no magistracy or police ; he could not issue any summons or writ to bring the wrong-doer before a judge, for there were no tribunals whatsoever ; he was at liberty to take the law into his own hands, and redress himself. No one would have prevented him from doing so ; but it was the custom, or the local public was of the opinion, that a person who had been injured should not himself revenge the wrong suffered, but rather be indemnified by damages. The first step was to induce the wrong-doer to enter into a consent to submit the matter to arbitration ; this was effected by the solemn process of a distress, explained

so fully in the preceding volumes. The levying a distress was a public reprisal, an assertion of the plaintiff's right to revenge the wrong suffered. Or the plaintiff, abstaining from an act which, although ultimately a mere form, had originally been a proceeding by force, might appeal to the miraculous interference of Providence by fasting upon the aggressor. The levying of the distress and the fasting would in the end be no more realities than were the entry and ouster in an English ejectment. The submission to the technical act of retaliation, and the yielding to the demand of the starving suppliant, were originally voluntary acts of the wrong-doer, enforced alone by the sanction of public opinion. The whole dispute between the parties is here-upon submitted, not to an official or judicial person, but to the member of that family which has preserved the traditional customs and acted as usual arbitrators, thus securing the same monopoly of the judicial business which the village smith or doctor enjoyed in respect of their several occupations. The Brehon, at the request of the parties, proceeds to settle all the existing differences between them. In the vast majority of cases, the settlement of their existing differences amounted simply to awarding damages for the wrong committed; but various reprisals and acts of violence might have occurred before the submission to arbitration, or the wrong-doer might have had some old complaint of his own to be brought forward as a set-off; in such cases the Brehon took an account between the parties. Every injury on both sides being duly credited or debited at a fixed amount, he then struck a balance which represented the sum, upon the payment of which all complaints between the parties were satisfied. The Brehon was paid out of the amount of damages awarded by him.

The primary elements in the calculation of the amount of compensation were the nature of the wrong and the rank or power of the parties. Every possible wrong was calculated according to a fixed ratio, the scale of the taxation depending upon the rank of the parties, and an additional personal compensation, independent of the nature of the injury, but with

reference to the rank of the injured party, was introduced as a separate item into the account. Such a stated account is detailed in the Commentary on the *Senchus Mor* (vol. i., p. 77):—"A balance was struck between the crimes, here i.e., Eochaidh Belbhuidhe was killed while under the protection of Fergus, who, being the king of a province, was entitled to eighteen 'cumhals,' both as 'irar'-fine and honor-price for the violation of *his protection*; there were *also* due to him nine 'cumhals' for his half 'irar'-fine and half honor-price, in compensation for Dorn having reproached Fergus with the blemish, for he was not aware that he had the blemish; so that this was altogether twenty-seven 'cumhals' to Fergus. Honor-price was demanded by the *Feini* for the killing of the pledge, for the pledge they had given was a pledge without limitation of time, and for it twenty-three 'cumhals' were payable by him for 'irar'-fine and honor-price. For the authority of Fergus was opposed at that time. Buidhe, son of Ainmirech, was entitled to honor-price for the killing of his daughter, i.e., he was an Aire-Forgill-chief of the middle rank, and was entitled to six 'cumhals' as honor-price. Her brother was also entitled to honor-price for her death; he was an Aire-ard, and was entitled to four 'cumhals' as his honor-price; so that this which the men of the South demanded amounted to thirty-three 'cumhals,' and the men of the North demanded twenty-seven; and a balance was struck between them, and it was found that an excess of six 'cumhals' was due by the men of the North, for which Inbher Debbline was again restored by the men of the North."

If the facts of the case were established, the skill of the Brehon lay in discerning what were the proper items to be introduced into the account, and the scale in which they were severally to be assessed. The great body of the present work therefore consists of statements of the mode in which wrongs of all possible descriptions are to be charged, the possible items to be introduced into such accounts on either side, and leading cases of accounts so taken as precedents to be followed. For such a purpose allusions are made to, and

illustrations drawn from, the ordinary social life at the time ; and thus a vast amount of information as to the state of society is collected.

In the absence of any metallic currency the fine was calculated in cumhals, which were the conventional units of value.* The 'cumhal' originally signified a bond-maid, and subsequently denoted any goods equivalent in value to a bond-maid, the price of whom was supposed to be three cows. If either the payer or payee had the power of electing in what particular articles the payment should be made, considerable inconvenience might have been caused to the opposite party. To prevent this the rule was established, that in the case of what would now be called unliquidated damages, the payment, when it exceeded a certain amount, should be made in different sorts of goods in certain fixed proportions. Half a cumhal was payable in one species of goods, one cumhal in two species of goods, in both of which cases it is to be presumed that the payer had the election of the form in which the payment was to be made. When the amount was "cumhals," that is three cumhals and upwards, the payment was made in three species of goods, viz., one-third in cows, one-third in horses, and one-third in silver ; and, further, one-third of the cattle were required to be male, one-third of the horses mares, and one-third of the silver by weight might be copper alloy. This mode of calculating value, archaic as it seems, still prevails among the Irish peasantry in the case of grazing contracts, in which, in lieu of a cow, the owner of the cattle may substitute calves, sheep, or geese in a fixed ratio. The mode of paying damages in mixed goods did not apply in proceedings founded upon an express contract to furnish a specific article or class of articles, except in the case where the purchaser had, and the speculative vendor had not, notice that the specific articles could not be procured in the market.

* The 'cumhal' must have varied in different districts. In page 109, the commentator, quoting some custom or maxim says, "the 'smacht'-fine for being without 'teist'-evidence is a cow or a 'cumhal'; and the 'cumhal' here means the fourth part of seven 'cumhals.'" The local custom or author made use of a local currency in the estimates.

The first case discussed in the present tract is that of homicide, a subject which takes precedence as well from its importance, as from the simplicity of the account to be taken.* As to the nature of the deed itself, homicide was divisible into the two classes of simple manslaughter and murder, the difference between which lay in the existence or absence of malice aforethought, the fine in the latter being double what it was in the former case. The commentary discusses the case of a homicide with or without concealment or secrecy. The secret homicide was one committed "among neighbours," (that is, in a place where the body would be at once discovered,) when it was concealed with the object of escaping detection, or when the homicide took place in a remote place, where the body was not likely to be discovered, and the guilty party did not before detection give notice of the fact. The concealment in the former case was defined as an act subsequent to the homicide, and done with the view of concealment; if the difficulty of finding the body arose from the nature of the homicide, it was not technically a concealment.

The homicide and concealment being two distinct and consecutive acts, might be committed by one person or by two different persons. The accessory to a homicide was also liable in damages, but a person might be an accessory to both or one of the above-mentioned acts, viz., the actual homicide or the subsequent concealment. If all the parties to the transaction were of the same rank in society the calculation of the result may be made without much difficulty. The commentary takes first the case of a native freeman, by which we must understand a full member of the tribe, a *ccorl* in the original use of that term. For the homicide

* This text and commentary treat all homicide as subject to the rules of 'eric'-fines; malice aforethought merely doubles the amount payable by the slayer. The commentator in the *Corus Bescna* treats homicide and all other wrongs done with malice aforethought as exceptions to the ordinary law, and states that the slayer should be given up, with all his goods, to the family of the slain. This statement in the *Corus Bescna* is perhaps a further instance of the Ecclesiastical, or rather Levitical spirit apparent in that work, and, with other passages, strengthens the suspicion that much of the law there laid down is what the authors believed ought to be the custom rather than what they found actually to exist. (*Corus Bescna*, ante, p. lvi.)

simply, the guilty person paid the amount of his own honor-price (his "wer" in the English law), and the fine (body-fine) of seven 'cumhals'* as the compensation for the death, which corresponds with the "bōt" of the early English law; for the concealment of the body the guilty person, whether the same as, or other than, the original slayer, paid also full honor-price and a fine of seven 'cumhals'; the result of which was that the native freeman when guilty of murder paid double his own honor-price and fourteen 'cumhals.' If, however, the body was found, the fine for concealment, but not the honor-fine, was remitted. A witness to either or both of the acts of homicide and the concealment, if a native freeman, was liable to one-fourth of the damages payable by a principal, subject to the reservation, that if the body were discovered the fine for concealment was remitted. The amount of the honor-price in all these cases depended upon the rank of the person chargeable with the payment, not of the person guilty of the act. If the rank of the parties to the transaction were other than that of freemen, the calculation became much more complicated. The original text merely states that the fines are doubled by malice aforethought, and contains no table of what the exact amounts are. The commentary, though more consecutive than usually is the case, contains rules contradictory to each other as to the amount of the payment; these varying statements probably represent the application of the general principle contained in the text to diverse local customs; it is therefore impossible to calculate with any certainty the amounts payable in every combination. But the following are presented as the deductions which may be drawn from the commentary. The value of a freeman being taken as the unit, a stranger, a freeman who resides in the tribe, but is not of the tribe, is valued at four-sevenths; a foreigner, a freeman not of the

* It is difficult to understand that the fine for the slaying of any freeman should be seven 'cumhals,' inasmuch as the commentary upon the next section of the text defines the septenary grade as consisting of those, e.g., a bishop or chief professor, &c., who were entitled to a fine of seven 'cumhals' of penance and seven 'cumhals' of *eric-fine*. The *eric* of a bishop or chief professor must have exceeded that of a simple freeman.

tribe, or permanently residing in it, is rated at two-sevenths* and one-fourteenth; a 'daer'-man is valued at the one-seventh of the value of the man in whose hand he was. Seven 'cumhals' being taken as the amount of the fines payable by a freeman for the homicide of a freeman and for the concealment of the body, the amount would be rateably diminished in proportion to the rank of the slain or of the slayer. That the rank of the slain affected the amount is evident, not only from the analogy of similar codes, but from the passage, "It is for the concealing of *the body* of a native freeman *the fine* of a 'cumhal' is *due*; and four-sevenths of it (*the 'cumhal'-fine*) for the concealing of *the body* of a stranger; *it is* two-sevenths and one-fourteenth (*of the same*) for the concealing of *the body* of a foreigner; a seventh only for the concealing of *the body* of a 'daer'-man."†

The actual amount which could be recovered for the death of any person is made the unit upon which fines for lesser injuries are again calculated, and the full body-fine is in the *Corus Bescna* treated as the maximum of damages a father could recover from the son, who, having received his father's property on the condition of maintaining him, had failed to do so.

The variation of the fine in relation to the rank of the criminal appears in the following passage‡:—"This is *the fine*

* From the commentary in page 129 it would seem that a freeman who leaving his property goes into another tribe (the evident meaning of which is that he was only temporarily absent) loses one-half of both honor-price and body-fine i.e., his honor-price and body-fine are less by one-half under such circumstances.

† Page 103.

‡ The principle that the amount of the damages should be affected by the rank of the guilty party seems at first unusual, but it appears in some passages of the early English law; thus in the second section of the secular laws of Edgar, the passage occurs, "If the law be too heavy, let him seek a mitigation of it from the king; and for any 'bōt'-worthy crime, let no man forfeit more than his 'wēr';" the force of which provision lies in the distinction between the 'bōt' and the 'wēr,' and the passage therefore means "the amount of damage to be recovered against any guilty person shall never exceed the amount of the 'wēr' which might be claimed by his family in the event of his murder." If the existence of this principle be borne in mind, the usual objections to the text in the 7th section of the laws of Æthelbirht disappears; and the rule, "If the king's 'ambiht-smith' (official smith) or 'land-rine' (guide) slay a man, let him pay a half 'leod-geld' (or 'wergeld')," is another instance of the status of the slayer being an element in the calculation of the damages. Great

due from the 'daer'-man of a native freeman for the concealing; four-sevenths of it *are due* from the 'daer'-man of a stranger; two-sevenths and one-fourteenth from the 'daer'-man of a foreigner; and a seventh of the seventh from the 'daer'-man of a 'daer'-man. How is it found out that it is a seventh of the seventh of a 'cumhal' which is *the fine* upon the 'daer'-man of a 'daer'-man for the concealing of the body, as no book mentions it? It is thus inferred: because seven 'cumhals' are *the fine* upon a native freeman for it; and a seventh of this, *i.e.* one 'cumhal,' is *the fine for the concealing* upon the 'daer'-man of a native freeman, it is fair that it is the seventh of the 'cumhal,' which is *the fine* upon the 'daer'-man of a native freeman for concealing, that should be *the fine* upon the 'daer'-man of a 'daer'-man for the concealing; and this is the seventh of the seventh."*

The reported case of the ancient Brehon arbitration contained in the first volume is an authority entitled to much more weight than the present commentary; and it is not easy to reconcile that decision with the complicated rules contained in the commentary. The commentary in this and other passages of the present volume probably bears the same relation to the original law as the Talmud to the Pentateuch.

The infliction of a further injury upon the body in the act of concealing created a claim of an entirely new character. The body was held to be the property of the original church of the deceased. Whether this means the church or monastery

anomalies must have arisen if the principle be admitted that the rank of the criminal affected the amount of compensation to be paid by him. In a note upon the above-mentioned section of the laws of Æthelbirht, the editor of *The Ancient Laws and Institutes of England* remarks:—"I have sought in vain for an example where the 'were' is fixed, as on the present occasion, for men of all degrees and in favour of persons holding particular offices. The wer-geld was the property of a man's family. There might be grace in increasing it, but to lessen its amount in favour of any class of men would be little short of giving encouragement to the commission of the very crime against which the law is directed. Indeed such a principle is in opposition to the whole body of Germanic jurisprudence, in which the 'wer' and the duties connected with it may be said to be the corner-stone of the fabric."

* P. 105. If this principle were carried out in the case of the murder "with malice aforethought" of the 'daer'-man of a 'daer'-man by the 'daer'-man of a 'daer'-man, the amount of damages to be paid by the slayer would be the equivalent of the decimal .0166 of the value of one cow.

situate within the land of his tribe, or a church founded by a member of his tribe, the honor-price, but not the body fine, which should have been paid to the deceased on account of such an injury if inflicted in his lifetime, was payable to the church to which he belonged; thus constructively the dead man was regarded as the member of the monastic church in which his remains should have reposed.

Inasmuch as the compensation to be paid by or to any person depended upon his rank in the community, it was important in every case to ascertain the real rank of the individuals connected with the transaction. If the status of the individual depended solely on descent, there would be no difficulty in the matter. The idea of rank or status is different in the case of a nation of unmixed descent and of one formed of a conquering superimposed upon a conquered race. In the latter case the test of nobility is purity of blood; a man remains in the rank in which he was born, and therefore a certain descent is a condition antecedent to the acquiring of nobility; such was the position of the Spartiate in Lacedæmon, or the patrician of Rome. But in a nation of one stock only, although a peculiar position is occupied by the ruling families, and although at an early period birth and nobility are associated, yet nobility does not confer the position occupied by one of a conquering in relation to the members of a conquered race; in such a nation property or personal distinction is considered as a sufficient foundation of nobility. Nothing indicates the completeness of the destruction or expulsion of the British nation before the English more clearly than the possibility of attaining social rank without any reference to birth. Although the early Irish history records successive settlements and invasions, it is certain that the Celtic population did not occupy the position of a conquering as contrasted with a conquered population. Naturally, therefore, in a legal point of view, rank was not the result of descent purely, but could be reached by one who possessed certain personal qualifications or property; it was therefore possible that personal status might from time to time be altered by circumstances

external to the individual himself—that, as the original text describes it, “The head of a king should be upon a plebeian, or the head of a plebeian upon a king.” Rank, as measured by the amount of the honor-price, might depend on the family, profession, or property of the individual. Professional rank might depend upon the position attained by the person in question—*e.g.*, a bishop or a chief professor; or, in the case of a retainer, upon the rank of the chief to whom he belonged, as in the Barbaric codes a “ministerialis” of the king, although taken from the servile class, had therefore an increased value. That the grade of an individual could be determined by the amount of his property appears from the rules subsequently laid down as to partnerships in the commentary, in page 143, where it is stated that if the owner of twenty-eight ‘cumhals’ worth of land enter into a partnership with the owner of twenty cows (eight ‘cumhals’ of cows), not only do certain incidents as to the ownership of the property occur somewhat similar to our own law of partnership, but each of the partners was entitled to an honor-price of the grade double whose property they possessed, and therefore both of the partners in such a case would take the rank of a middle ‘Bo-aire’-chief; from which it may be assumed that property to the amount of eighteen ‘cumhals’ was either sufficient to confer, or necessary to maintain, the specified rank.

It is evident that in estimating the amount of the honor-price of any person the result might be very different according to the particular qualification with reference to which his grade was determined. When an individual could qualify in more than one grade, if the question of the amount of his honor-price arose, he was required to elect on what basis, whether birth, profession, services, or property his grade should be ascertained, and by such election, when once made, he was thereafter bound. “The head of a plebeian is upon a king” when one of noble rank elects that his honor-price should be ascertained in respect of his property and not his birth, and afterwards loses the property, the ground of his qualification. In such a case he could not, on a subse-

quent occasion, fall back upon his birth as his qualification ; he would be considered to have voluntarily abandoned his ancestral grade, and to have lost the qualification thereof for that which he had elected to retain. Although, however, he loses the benefits acquired by his own descent, the loss is purely personal, and if he has children he transmits to them the hereditary grade, and can, in their right, claim the original honor-price which he had renounced for himself. This passage contemplates the possibility of a person of kingly (or rather noble) lineage finding it more advantageous for himself to assess his honor-price with reference to his property. If it was his interest to elect to be rated, not with reference to his birth, but upon the basis of property, because the honor-fine to which in the latter case he would be entitled would be greater than in the former, we must conclude that the temporary possession of property conferred a rank on its owner, at least as high, or gave its owner a right to an honor-price as great, as that of the son of a kingly house. This result is so extraordinary that the commentary might be suspected of being purely speculative ; the proverb, however, referred to in the text shows that the transaction was both ancient and notorious. Rules similar to the last are also laid down in the case of the contingent qualifications of service.

The next section (page 109) treats of the consequences of having falsely boasted of having committed a crime. When the Brehon arbitrator had not to inquire into the question of abstract guilt or innocence (terms quite foreign to the ideas of the time), but was required to give a decision upon the admitted facts as between the litigants, an acknowledgment once proved threw upon the party who had made it the onus of proving the contrary ; and hence it followed that the plea that the previous acknowledgment or boast of having committed the deed was false in fact required to be proved strictly. The boasting that an injury had been committed against a person or his property, although untrue, was in itself an injury, and entailed upon the boaster a portion of the damages payable if the act in question had been actually committed. Considerable difficulty is acknowledged

by the commentator to exist as to the exact proportion of the damages which were left or removed upon proof of the act in question never having been committed, a difficulty which is attributed to the conflict of 'Cain' and 'Urradhus' law—the former of which must be considered as the general customary, the latter as the local customary law, which prevailed in the tribe to which the Brehon commentator belonged. There might have been as many Urradhus laws as there were tribes, but the author himself, naturally attached to a particular tribe, speaks of *its* custom as *the Urradhus law*. The treatment of untruthful boasting, as an actual tort, had not been established without opposition. The commentator quotes the old maxims, "Much is said through aggravated anger and the folly of mental disturbance," and "Though one should boast of a thing which he did not do, he shall not be fined for it." As this is in direct contradiction to the text which he is annotating, the commentator strives to reconcile them thus: the boasting is a tort or wrong to the person represented to have been injured, but it is an injury only so far forth as it would be believed by a reasonable man; the boaster is liable therefore in the inverse ratio of the excellence of his own character. If the person who boasted "were a thief, or if he were a person who was always in the habit of boasting, it is less likely the deed was committed by him, and it is right that there should be no fine upon him."*

When the homicide in question was not the act of a single individual the question naturally arose by whom and in what proportions the damages were to be paid.† A distinction was drawn between the instigation to do the act and the commission of the act itself, which were treated as separate wrongs. For the instigation to commit the act, "if one man led them out by force or *through their* ignorance," whether those guilty of the act itself were discovered or not, a fine of seven 'cumbhals' was payable by the man "who led them out." If all the parties to the transaction are known and proceeded against conjointly for the act committed, the

* Pp. 112, 113.

† P. 115.

fine, "if they were led out with their consent," is still seven 'cumhals,' the instigator or leader paying one-third for the instigation, and his share of the residue as one of the parties guilty of the wrong. Proceedings might be had against the instigator for the instigating and for the act itself, either jointly or severally. The result of the arbitration and payment of the award would amount only to a satisfaction for the actual wrong, the basis of the arbitration. The purely voluntary nature of the submission is shown by the rule, that if it is agreed that the questions both of the instigation to commit the act, and of the act, should form the subject of a single arbitration, the fine of seven 'cumhals' discharges the defendant from all liability. If the causes of action were not combined in the original arbitration, and consequently two several proceedings were at different times commenced against the instigator, he paid the seven 'cumhals' on the action for instigation which was instituted against himself severally, and his share, two-thirds of the seven 'cumhals,' which were recovered on the action founded on the act itself. A *solidarité* existed between the instigator and the parties instigated, but this, from the nature of the jurisdiction, was different from that in the cases of joint defendants in an action of tort in the English law. Under our law all the wrong-doers are defendants in the first instance to the action, the judgment against them is joint and several, and may be levied off all or any at the election of the plaintiff. In the Brehon law the arbitration was effectual only between the parties to the submission; if the others refused to come in, the defendant might or might not pay the whole damage and obtain an indemnity for them; if he did not, they remained open to reprisals; but if they subsequently elected to come in, they could take the benefit of the previous arrangement by settling their account with the injured party or the party who had previously paid the entire damages.

Independently of wrong committed against the person directly injured, or (in the case of his death) against his kin, the commission of an act of violence was a wrong to the person in, or in the neighbourhood of, whose house the trans-

action took place. Around such a residence there was a space ("Maighin" translated 'precinct') of varying extent, within which the owner of the house had a right to insist that the peace should be kept. The extent of the precinct depended upon the rank of the owner of the house; thus the precinct of a bishop was the space included in a circle, the centre of which was his house, and the radius one thousand paces. The limits of such a precinct are sometimes less definitely marked by reference to the distance at which certain sounds might be heard, *e.g.*, the sound of a bell or the crowing of a cock. It is improbable that the privilege of the owner of the precinct was confined to any special ranks in the community; the rules in the Brehon law, as to the rights of the resident within the precinct, necessarily flow from the established fact that in all early tribe systems the family was the unit of social organization. Within the house and lot of land attached allodially to it, the family was an absolutely free community; an entry by one not a member, otherwise than as a guest, or the commission of any violence therein, was a distinct wrong to the collective body of the family, as represented by its head for the time being. In the Teutonic tribes "each family in the township was governed by its own free head or pater-familias. The precinct of the family dwelling-house could be entered by none but himself and those under his *patria potestas*, not even by the officers of the law, for he himself made law within and enforced law without."* The right to enforce the peace within the house of the family, was naturally extended in the case of those of the higher

* Maine Village Communities, p. 78. The modern use of the word town, and of the Irish townland, as meaning an enclosed space the joint property of more than one person, appears in the Laws of Ine, section 42, "If 'ceorls' have a common meadow (*gærs-tun*) or other partible land to fence, &c.," the leading idea was the enclosing of a piece of land, the cutting it out of the general public stock; and the ancient use of the term, and the law of the precinct, indicate the mode in which the members of a tribal community fixed their dwellings; "*vicos locant non in nostrum morem, connexis et coherentibus ædificiis; suam quisque domum spatio circumdat.*"—Tacitus Ger. c. 16. The law of the precinct in the Brehon laws is worthy of attention as indicating a state of society anterior to that generally described in them, and proving that the principle of the unity and independence of the family is common to all the Aryan tribal communities.

ranks to certain limits drawn around their abode—limits which, doubtless, at first represented an actual fence or bound, but afterwards, perhaps, only existed constructively in the contemplation of the law. Such was the space indicated by the English 'tûn' (Germ. zaun), originally a plot of ground enclosed by a hedge, the separate allodial possession of a family, and subsequently used precisely as the Irish 'Maighin'; as in the phrase, "If anyone be the first to make an inroad into a man's 'tûn,' &c." (*Æthel*, sect. 17).^{*} Thus we meet in the English law the rules: "If a man slay another in the king's 'tûn,' let him make 'bôt' with fifty shillings," and "If a man slay another in an eorl's 'tûn,' let him make 'bôt' with twelve shillings" (*Æthel*, sect. 5 and 13). The theory of the precinct, if it operated to protect the family from acts of violence done therein, naturally threw on them the duty not only of maintaining order within, but also of preventing its inviolable character being abused by the protection of wrong-doers against the consequences of their acts. The head of the family was bound to prevent wrongs being done to third parties within the limit of his absolute jurisdiction; if the hand of the avenger was stayed at the limit of the enclosure, the head of the family was responsible for the acts of those whom the sanctity of the precinct thus protected. This principle, which occurs constantly in the present tract, is reiterated in all the early English laws from the earliest down to those of Henry I.[†] They are almost identical with those of the Brehon law.

The rights and liabilities of the family in respect to the precinct are naturally correlative, and are shown to be such in the rules as to payment of compensation for offences, when it is unknown who the guilty parties are.[‡] If, although the guilty person be not ascertained, it be certain that the inhabitants (of the village), or some of them, slew the deceased, they all conjointly pay the fine of seven 'cumbhals' to the king and to

^{*} The Irish law justified the slaying by the owner of the house of the thief who broke in at night, exactly as the English law.

[†] Early English Laws, II. and E. 15, p. 14; *Conit.* a. 28, p. 168; *Ed. Con.* 23, p. 195; *Wm. I.*, 48, p. 209; *Hen. I.*, par. viii, s. 5, p. 223.

[‡] P. 117.

the owner of the land as compensation for the violence committed upon the land of the family. The amount of the latter payment is described as being different under the Urradhus and Cain laws ; in the former it was one-twentieth part of the honor-price of the owner of the land, if the act occurred without, and one-half if within the precinct ; according to Cain law, it was seven-twentieths of his honor-price, whether the act took place within or without the precinct. If, however, it was not certain that the inhabitants of the district were the guilty parties, they pay the fine of seven 'cumhals' as before, but the position of the owner of the *locus in quo* is reversed, and he pays a part of the compensation, the amount of which was uncertain. The reason of these rules was that in the former case no default existed on the part of the owner ; the act had been committed by an ascertained class, although the individual had not been ascertained, and, as incident to the act itself, a trespass had been committed upon his exclusive property ; but in the latter case it was possible that the act had been committed by parties who had been permitted by the owner to enter upon or remain on his exclusive property, and for whose acts he was therefore responsible.

If the guilty parties were ascertained to consist of a mixed body of freemen, strangers, &c., the compensation was paid by them rateably in proportion to their respective honor-prices ; but no information is given as to the rights or liabilities of the owner. If the person guilty of the act stood by when the compensation was paid by the inhabitants, he became liable to recoup them with an additional fine for "looking on" at the payment. The varying amount of compensation with reference to the rank of the payer rendered such an adjustment of accounts complicated, and produced a series of rules the general object of which was to compel the guilty person to indemnify those who had paid the compensation for his act. The fine for looking on was calculated with reference to the amount paid, the payment to be made in respect of each successive "sed" being estimated in a decreasing ratio. The fine for looking on also varied

with reference to the nature of the goods in which the compensation had originally been paid. From a passage in the commentary, which is evidently a reference to some well-known case, the amount of the fine for looking on was diminished if the parties who had paid the compensation might with reasonable diligence have discovered the person really guilty—*e.g.*, if they had seen him coming from the locality where the killing took place,—because in such a case there was no fraudulent attempt at concealment.

An important element in the calculation of the amount of damages was the intention of the defendant both as to the person whom he intended to injure and the nature of the injury which he intended to inflict. When it was intended to slay an outlaw, the person actually slain might have been a "lawful" man, and conversely, when it was the intention to kill a "lawful" man, the slain may have proved to be an outlaw. No information is given as to the causes of outlawry. This is the more remarkable, inasmuch as the specific acts, which entailed this penal consequence, are detailed minutely in the English laws. Our modern idea of an outlaw is that of one who, having refused to obey the law, has been by a distinct judicial act declared *hors de loi*; in consequence of his violation of the law society withdraws its protection from him; having repudiated his civil duties he loses his civil rights. Such a process presupposes the existence of judicial authority (perhaps, rather, legislative authority, as in the case of the Roman *privilegium*), or of a feudal lord. The Welsh laws speak of an outlaw, as "one outlawed from the Lord's peace by a public act, or lawful banishment and process." (Welsh Laws. *Cyvreithiau Cymru*. iii., 13, page 395.) Such could not be the meaning of the word in a tribal society, the most remarkable characteristic of which was the absence of any public law or criminal procedure. Under the early English laws acts of an aggravated nature, such as "felling aman to death," &c., rendered the guilty party "utlah"; but the life of the outlaw was not therefore at the mercy of every man, but "all those who desired right" should seize him. "And if he so do that any one kill him, for that he

resisted God's law or the king's, if that be proved true, let him lie uncompensated."* But according to the English law the outlaw when arrested took his trial, and compounded his act in the usual manner. Although outlawry in the later English laws (*e.g.*, Cnut, s. 13) entailed penal consequences, it originally was little more than an arrest on mesne process. The meaning of the term, also, as it occurs in the early English law, is inapplicable to the Brehon code, which nowhere conceives the idea of a compulsory process.

It is to be remarked that the text distinguishes two classes for whose death the full fine is not payable—viz., the person on whom it is right to inflict the retaliation of an injury, and the condemned outlaw. Both these parties suffer a "*diminutio capitis*," but the loss of his legal rights in the case of the former was partial, in the case of the latter absolute. He upon whom it was "right to inflict retaliation for an injury" must be one who himself had previously inflicted an injury upon the person who retaliated; from this it is clear that the outlawry did not simply arise from the commission of the act itself, and that some further deed was necessary to drive the guilty person out of the community—some formal act must have evidenced that he was so driven forth. The only act to which such consequences can be attached is a refusal to act in conformity with the tradition and custom of the tribe in fulfilling an award made in accordance with customary law. No judicial body existed to decree the expulsion of an individual from the community; but we know that in similar cases an organised body, formed in accordance with immemorial custom, could by a popular expression of universal disapproval drive from out itself the member who repudiated the principles upon which the whole social organism was established. Such was the mode in which a member of a *Comitatus* was expelled, as described in the well-known passage:—"At si . . . terrâ perfugere maluisset, ad neminem usque pari militum curâ comitandus erat, cunctis tam diu in ejus abitu expectantibus, quousque procul ipsum abesse cognoscerent. Ac tum demum magno cum totius

* The Laws of Edward and Guthrum, sec. 6.

militiæ fragore ter valide edendus clamor, cunctaque strepitu miscenda fuerant, ne fugiturus ullo ad eos errore referri posset."* Some such process must have been absolutely necessary in every archaic community. Some circumstances must have been held to justify the expulsion, and probably some ceremony may have indicated that the member of the community who rebelled against the custom was cast out, and had become "friendless," "flyma," or "exlex."

In the text the word translated "outlaw" seems to be sometimes used in a double sense, as implying both one on whom it was right to retaliate a wrong, and also one belonging to the class of condemned outlaws. The head of the family was bound not to allow his house to be made a sanctuary by those upon whom a just vengeance could be inflicted, for he could not, by doing so, stop the course of legitimate revenge; and therefore no damages could be claimed by him if in such case the peace of his precinct were violated. The general principles upon which the commentary in page 137 proceeds are clear, although the rules there laid down are confused and obscure. If a man slay another in the house of a third party, he was guilty of a wrong towards, and was bound to pay damages to, both the kin of the slain and the owner of the house in which the slaying took place. The amount of the fine was, however, variable, according to the "intention" of the slayer; and the rights of the owner of the house to compensation, were affected, if he had harboured in his house an outlaw or wrong-doer. Hence six possible cases of homicide committed in the house of a third party arise; (1) If the intention be to slay a lawful man and he is slain; (2) If the intention be to slay a lawful man and another lawful man is slain; (3) If the intention be to slay a lawful man and an outlaw is slain; (4) If the intention be to slay an outlaw and a lawful man be slain; (5) If the intention be to slay an outlaw and he is slain; and (6) If the intention be to slay an outlaw and another outlaw is slain. If the act done be that which it was intended should be done, the assessment of damages was simple; but if the act was not that intended,

* Saxo-Græm. (Ed. Stephani), p. 129.

damages had to be calculated with reference both to the act and to the intention ; and the damages arising from the nature of the place in which the act was committed must have been affected by the conduct of the owner of the *locus in quo*. The difficulty in the commentary arises from the fact of fine for the "place" being represented as payable to the injured person, or to the person intended to be injured. It may be fairly conjectured that the commentator was discussing the several cases rather with the object of defining the amount to be paid, than the person to whom it was payable. With such correction the general rules may be summed up as follows:— If the intention was to kill a lawful man, and he was killed, all the full damages, both for the intentional act and the violation of the rights of the owner of the *locus in quo* were payable by the slayer. If the intention was to slay one lawful man, and another lawful man was slain in his stead, the intention of the wrongdoer and the act were practically the same, and the damages were as in the former case. If the intention was to slay an outlaw, and a lawful man was slain, in every respect, except the actual slaying, the slayer was in the same position as if he had slain an outlaw, and for the actual slaying of the lawful man, upon proof of the intention to slay an outlaw, only half body-price and half honor-price were payable. If the person slain was not a condemned outlaw, but merely a person against whom the slayer had a right to retaliate a wrong, two-thirds of the fine were payable ; that is, in the general account between the families, the fine for the slaying of the original wrongdoer would be subject to a discount of one-third. If the slain was a condemned outlaw, the man who had slain him, intending so to do, was exempt altogether. If one outlaw was slain in the stead of another, the position of the slayer was the same as if he had succeeded in carrying out his original intention. By the term 'a fine for intention' is meant the fine payable upon an unsuccessful attempt to commit a wrong.

The general impression produced by the rules in the commentary is that the attempt to commit an act was treated as

equivalent to its commission, unless the result of the attempt were very insignificant. Thus, if an attempt were made to slay, or to inflict an injury which would endure for life, and blood were shed, the fine was the same as if the attempt had succeeded; if the injury did not amount to the shedding of blood, the fine was reduced one-half. If the intention were to inflict any specified injury, and a different injury was inflicted, a calculation was made of the total of "a seventh for intention, one-half for going to the place and the body-fine for inflicting the wound." And the plaintiff could elect between the result of this calculation, and the fine for the wound he intended to inflict and the fine for the wound which he actually inflicted.*

In the case of injuries inflicted on the person, the most important element in estimating the damages was naturally the nature of the injury itself; and it was therefore attempted to schedule all possible injuries at different amounts. The damages for each injury were calculated as a fractional part of the damages payable in case the injured person had actually been killed. It is evident from the commentary that no definite scale of damages had been universally established; the commentary commencing at page 345 differs in its mode of calculation from that commencing in page 349; and the author of the latter commentary, or a subsequent writer, notices the differences of opinion which existed. The following excerpts from the latter commentary give a fair idea of the mode of calculation. For the loss of the use of one leg, one hand, one lip, the tongue with loss of speech, the nose with loss of smell, the sight of an eye, or the hearing of an ear, there were payable half body-fine, half compensation, and the full body-price. In such a system of calculation the difficulty must have occurred that a person, who had received several injuries, might, although his life were spared, claim more than the amount of damages payable in the case of his death; the full body-fine, therefore, was naturally taken as the maximum which could be recovered for injuries inflicted upon any one occasion. When a person had once been maimed, and had recovered

part or all of his body-fine, his position in the case of subsequent injuries was not altered for the worse. No subsequent wrong-doer could insist that the injured person should be rated as a damaged article. Compensation for the hand was according to some fixed at thirty-six 'screpalls', eighteen of which represented the thumb, nine the first finger of the right, or middle finger of the left hand, and the remaining fingers were rated at three screpalls each; and this was again divisible among the three joints of each finger. As the classes of injury were defined by certain limits from each other, when an injury fell within a defined class, the fine or compensation for it would be the same, independent of its more or less aggravated character; thus the compensation for cutting off an arm being fixed at a certain sum, it was immaterial whether the arm were cut off at the shoulder or at the elbow; similarly it was immaterial whether the leg were cut off at the knee or at the ankle. The rules as to the injury to the nail of a finger are interesting, as occurring in other codes. "If the top of his finger has been cut off him from the root of the nail, or from the black upwards, body-fine and honor-price *are paid for it* according to the severity of the wound; or if bleeding was caused in cutting off his nail, he shall have 'eric'-fine for bleeding on account of it. If it was from the black upwards, his nail was cut off him, *there shall be* one fine for a white blow on account of it."*

That the same injury might involve greater loss to one person than to another, and that compensation was not given by the strict traditional fine, was too obvious to escape observation; in some cases therefore the character and position of the injured party increased the amount of damages. Thus "a wing nail shall be given to the harper, if it was off him it (*the nail*) was cut."

If the wound were inflicted inadvertently in lawful anger, the payment was made upon a diminished scale; but the commentary at page 347 is so obscure that it is impossible to extract any definite rules from it.

* Page 353.

In some cases the amount of damages was diminished with reference to the character and position of the injured party, hence the strange rule that a decrepit man, and a man in orders were, if castrated, entitled to body-fine only "according to the severity of the wound;" but a layman (not decrepit) was entitled for the same injury to full body-fine, full honor price and complete compensation.*

The principle that the injuries are to be atoned for by pecuniary compensation, and that the amount of such compensation fluctuates with reference both to the nature of the injury and the rank of the parties, is common to all early Teutonic and Celtic codes; and this rule being once established, it follows that every such code must contain a classification of wrongs with reference to the amount of damages payable in respect of them. There is therefore nothing peculiar in the speculations contained in the Book of Aicill as to the damages to be paid in the several cases discussed. The obscurity which confessedly exists in the text is to be attributed neither to the nature of the subject nor to the character of the law, but rather to the mode in which the book has been composed; and the speculative tendencies of the commentators. Perhaps also, as it may be fairly surmised, there was no universally accepted scale of damages.

As an illustration of the identity of the principles of the Brehon law relative to torts, there is here subjoined a selection from the laws attributed to Æthelbirht, King of Kent, who was baptized by St. Augustine, and died after a reign of fifty-six years, according to Bede, on the 24th of February, 616 A.D. †

21. If a man slay another, let him make 'bōt' with a half 'leod-geld' of C. shillings. ‡
23. If the slayer retire from the land, let his kindred pay a half 'leod.'
25. If any one slay a 'ceorl's' 'hlaf-æta,' § let him make 'bōt' with vi. shillings.

* Page 355.

† Eccl. Hist. B. 2., c. 5.

‡ That is, if one freeman (ingenuus) kill another.

§ Lit. loafeater, domestic servant.

26. If any one slay a 'læt'* of the highest class, let him pay lxxx. shillings; if he slay one of the second, let him pay lx. shillings; of the third, let him pay xl. shillings.
32. If any one thrust through the 'riht ham-scyld,† let him adequately compensate.
33. If there be 'feax-fang'‡ let there be l. sceatts for 'bôt.'
34. If there be an exposure of the bone, let 'bôt' be made with iii. shillings.
35. If there be an injury of the bone, let 'bôt' be made with iv. shillings.
36. If the outer 'bion'§ be broken, let 'bôt' be made with x. shillings.
37. If it be both, let 'bôt' be made with xx. shillings.
38. If a shoulder be lamed, let 'bôt' be made with xxx. shillings.
39. If an ear be struck off, let 'bôt' be made with xii. shillings.
40. If the other ear hear not, let 'bôt' be made with xxv. shillings.
41. If an ear be pierced, let 'bôt' be made with iii. shillings.
42. If an ear be mutilated, let 'bôt' be made with vi. shillings.
43. If an eye be (struck) out, let 'bôt' be made with l. shillings.
44. If the mouth or an eye be injured, let 'bôt' be made with xii. shillings.
45. If the nose be pierced, let 'bôt' be made with ix. shillings.
46. If it be one 'ala,' let 'bôt' be made with iii. shillings.
47. If both be pierced, let 'bôt' be made with vi. shillings.
48. If the nose be otherwise mutilated, for each let 'bôt' be made with vi. shillings.
49. If it be pierced, let 'bôt' be made with vi. shillings.
50. Let him who breaks the chin bone, pay for it with xx. shillings.
51. For each of the four front teeth, vi. shillings; for the tooth which stands next to them, iv. shillings; for that which stands next to that, iii. shillings; and then afterwards, for each i. shilling.
52. If the speech be injured, xii. shillings. If the collar bone be broken, let 'bôt' be made with vi. shillings.
53. Let him who stabs (another) through the arm make 'bôt' with vi. shillings; if an arm be broken let him make 'bôt' with vi. shillings.

* Latin lætus. Fiscalinus, a servant or member of the comitatus of the king.

† Right shoulder blade. ‡ A taking hold by the hair.

§ Probably the periosteum or outer membrane covering the bone.

54. If a thumb be struck off, xx. shillings. If a thumb nail be off, let 'bôt' be made with iii. shillings. If the shooting (*i.e.* fore) finger be struck off let 'bôt' be made with viii. shillings. If the middle finger be struck off, let 'bôt' be made with iv. shillings. If the gold (*i.e.* ring) finger be struck off, let 'bôt' be made with vi. shillings. If the little finger be struck off, let 'bôt' be made with xi. shillings.
55. For every nail a shilling.
56. For the smallest disfigurement of the face, iii. shillings; and for the greater, vi. shillings.
57. If any one strike another with his fist on the nose, iii. shillings.
58. If there be a bruise, i. shilling; if he receive a right hand bruise, let him (the striker) pay a shilling.
59. If the bruise be black in a part not covered by the clothes, let 'bôt' be made with xxx. scættas.*
60. If it be covered by the clothes, let 'bôt' for each be made with xx. scættas.
64. If any one destroy (another's) organ of generation, let him pay him with iii. 'leud-gelds'; if he pierce it through, let him make 'bôt' with vi. shillings; if it be pierced within let him make 'bôt' with vi. shillings.
65. If a thigh be broken, let 'bôt' be made with xii. shillings; if the man become halt, then the friends must arbitrate.
66. If a rib be broken, let 'bôt' be made with iii. shillings.
67. If a thigh be pierced through, for each stab vi. shillings; if (the wound be) above an inch, a shilling; for two inches, ii. shillings; above three, iii. shillings.
68. If a sinew be wounded, let 'bôt' be made with iii. shillings.
69. If a foot be cut off, let l. shillings be paid.
70. If a great toe be cut off, let x. shillings be paid.
71. For each of the other toes, let one-half be paid, like as it is stated for the fingers.
72. If the nail of a great toe be cut off, xxx. 'scættas' for 'bôt,' for each of the others make 'bôt' with x. 'scættas.'
86. If one 'esne'† slay another unoffending, let him pay for him at his full worth.
87. If an 'esne's' eye and foot be struck out or off, let him be paid for at his full worth.

* A 'scætt' was the fourth part of a penny.

† Equivalent to mercenarius, peow, a menial servant.

Between the Irish and the English law there is no difference in principle. The distinction is in the form of expression; the Irish being preserved in what may be fairly considered as a practising lawyer's notebook, the English in an authorized and systematised digest. If, however, an attempt be made to apply the English law to any supposed case, the difficulty of so doing will be found to be as great as is experienced in a similar case under the Irish law.

Under both laws payments of a triple character are stated to be made in the case of torts; (1), the payment which was assessed in relation to the deed itself, the Ang. Sax. "bôt," styled *mœgbôt*, being the compensation to kindred in the case of homicide, and corresponding to the *galanas* of the Welsh law; such we must understand the body-price and compensation of the Brehon law; (2), the payment made with reference to the rank of the party concerned, the *wer-geld*, *leod-geld*, or *leod* of the English law, perhaps corresponding to the Welsh *gwyneb-werth* and described in the Brehon law as the honor-price or *eric*; and (3), the "wite" of the Angl. Sax. law, a penalty paid to the king or chief for the breach of the custom or law, the Welsh *camlwrw*; to which it is suggested that the Irish *dire-fine* may correspond.* The expenses of the arbitration were provided for by the custom that the Brehon should receive one-twelfth on the amount awarded.† In the sixteenth century the remuneration of the judge and the fines inflicted had been arbitrarily increased.‡

The rules extracted from the law of *Æthelbirht* are in no wise peculiar to that code; similar passages might be extracted in abundance from any Saxon, Frisian, Gothic, or barbarian laws; nor does the resemblance lie only in the general principles; a series of specific rules common to the English and Teutonic and Irish laws might be collected, illustrative of the identity of all the early forms of Aryan society.

* It is impossible to give any consistent or satisfactory explanation of the term 'dire'-fine. In the case of what would now be civil actions, hereinafter analysed, it was payable to the injured party, and not to be distinguished from the 'eric-fine.'

† Page 305.

‡ State Papers, H. viii., Vol. III., part 2, page 510.

To Alfred the Great belongs the merit of having conceived law to be something more than mere custom, as being founded upon the principles of moral right and wrong, revealed to man by God. It is with this view that he commences his code with a translation of the Ten Commandments as the original source of all criminal law. As a corollary to this declaration of God's will, and in the spirit of the Levitical law, he announces that certain acts are crimes, and to be punished as such. Section 13 says:—"Let the man who slayeth another willingly perish by death. Let him who slayeth another of necessity, or unwillingly or unwilfully, as God may have sent him into his hands, and for whom he has not lain in wait, be worthy of his life, and of lawful 'bôt,' if he seek an asylum. If, however, any one presumptuously and wilfully slay his neighbour through guile, pluck thou him from mine altar, to the end that he may perish by death."

This idea of law founded on moral right and wrong was apparently introduced into Ireland, as before suggested, upon the first preaching of Christianity, and appears in isolated passages in the *Corus Bescna*—a work evidently composed under ecclesiastical influences—but it never acquired such a hold on the popular mind of the Irish as it did elsewhere, so far as to supersede the archaic ideas of the customary law.

The compensation and honor-price, awarded in respect of any injury, were primarily payable by the wrong-doer, and received by the person injured; but there existed a *solidarité* between persons standing in certain relations to each other, whereby parties, strangers to the transaction, might be required to pay, or entitled to receive, a portion of the award.

The first and most obvious of such relationships was that of the family. If the wrong-doer himself failed to pay the amount awarded against him, the members of his family were liable in a secondary degree, and were required to make good his default, the right being reserved to them to recover the amount due against the wrong-doer himself, as being the party primarily liable. If they desired to relieve themselves from such contingent responsibility, they were re-

quired to expel from their body the member for whose ill-deeds they refused to be any longer responsible, and by a fixed payment to insure themselves and their property against the consequences of his subsequent acts.* The member thus disowned by his kin, and expelled from his family, became, what was styled, "an outlawed stranger." This process is described in the following passage:—

"What is it that makes a stranger of a native freeman and a native freeman of a stranger? That is, an outlawed stranger; he is defined to be a person who frequently commits crimes, and his family cannot exonerate themselves from his crimes by suing *him* for them, until they pay a price for exonerating themselves from his crimes, *i.e.*, seven 'cumhals' to the chief, and seven 'cumhals' for his seven years of penance are paid to the Church, and his two 'cumhals' for 'cairde'-relations *are paid* to each of the four parties with which he had mutual 'cairde'-relations; and when they (*the family*) shall have given in this way, they shall be exempt from his crimes, until one of them gives him the use of a knife, or a handful of grain; or until he unyokes his horses in the land of a kinsman out of family friendship." The acts specified are, of course, only selected overt acts, proving his re-admission into the family.

The payments thus made by the family formed the fund for the compensation of the wrongs which might subsequently be committed by the expelled member. The seven cumhals in the hands of the chief formed the primary fund for the compensation of future wrongs committed, irrespective of the status of the injured party. The seven cumhals paid to the Church remained solely liable to meet subsequent damages claimed by the Church, upon the fiction that the amount paid to the Church represented penance. The cumhals paid to the parties with whom he had cairde-relationships, remained to meet damages arising from injuries subsequently committed against such persons.

It became the duty of the king to restrain the outlaw, if he were not taken into the employment or hire of any per-

* Page 381.

son; if the king neglected to perform this duty, he himself became liable to pay the compensation for subsequent wrongs committed. If the outlaw were received by any person upon his lands as a retainer or hired servant, the employer then became liable for his acts, but was in such case entitled to his body-fine, the amount of which was reduced from the rate of the native freeman to that of a stranger. If the king did not fail in his duty, and the outlawed criminal were not on the land (and in the employment) (?) of any person, he might be slain with impunity. The person who received in his house such an outlaw, became liable for his acts: "If a particular person feeds him, he shall pay for his crime according to the nature of his feeding before or after committing the crimes. Full fine *is to be paid* for the feeding before committing crimes, and half fine for the feeding after committing crimes. * * * The full fine is paid on account of kindred, and the half fine is paid on account of feeding."* The meaning of this would appear to be that in the former case the criminal, at the date of the commission of the crime, was "domiciled" in the house of his entertainer, and there existed between them the relationship of *quasi* kinship.

The passage already cited illustrates the relation of suretyship which existed between an employer and those received into his household in a servile or menial character.

There is no means of ascertaining who are the parties that would have been considered as the family or kindred of any criminal or injured party. The analogy of the cases of the host or employed would lead to the supposition that the family obligation arose not from the blood relationship solely, but required the additional element of common residence. It is, however, clear that under similar customary laws the liability of kinship existed without the additional circumstance of residence in a common household. Thus, in the laws of Alfred, section 27—"If a man kinless of paternal relatives, fight, and slay a man, and then if he have maternal relatives, let them pay a third of the *wēr*," &c.; thus also the spear-penny (*ceiniog baladr*) of the Welsh law was payable by every

male relative within the seventh degree of the homicide as his contribution towards the galanas or compensation.

A similar liability affecting the kindred or the lord of the wrong-doer, and a mode of escaping it, appear frequently in the English law: *e.g.*, "And he who oft before has been convicted openly of theft, and shall go to the ordeal, and is there found guilty; that he be slain, unless the kindred or the lord be willing to release him by his 'wēr,' and by the full 'ceap-gild,'* and also have him in 'borh,' that he thenceforth desist from every kind of evil. If after that he again steal, then let his kinsmen give him up to the reeve to whom it may appertain, in such custody as they before took him out of from the ordeal, and let him be slain in retribution of the theft" (*Æthelstan Judicia Civitatis*, Lund. i., 4). And, again; "respecting those lordless men of whom no law can be got, that the kindred be commanded that they domicile him to folk-right, and find him a lord in the folk-mote; and if they then will not or cannot produce him at the term, then be he thenceforth a flyma, and let him slay him for a thief who can come at him; and whoever after that shall harbour him, let him pay for him according to his 'wēr,' or by it clear himself" (*Æthelstan*, i., 2).

Whoever received a stranger in his house became liable for the acts of his guest. There is much difficulty in ascertaining what were the rules of the Brehon law on this subject. The commentary, in page 409, admits that there were uncertainty and conflict upon this point, both in the rules of the cain and urrudhus law, and in the opinions of the lawyers. It is impossible to extract from the commentary any distinct principles. It appears that the obligation affected the seven houses in which he had been consecutively entertained, but how much was paid and in what proportions it is difficult to assert. This obligation arising from hospitality appears in all ancient codes:—"If a man entertain a stranger for three days at his own home, a chapman or any other who has come over the march, and then feed him with his own food, and he then do harm to any man,

* The marked price of the article stolen.

let the man bring the other to justice, or do justice for him." (Hlothhære and Eadric, sec. 15):—Again, it is enjoined, "That no one receive any man longer than three nights, unless he shall recommend him whom he before followed; and let no one dismiss his man before he be clear of every suit to which he had been previously cited." (Cnut, sec., 28.) The section cited from the law of Cnut, appears literally translated into Latin, as section 48 of the laws of the Conqueror. It again appears in the laws of Henry the First, in an expanded form:—"Nemo ignotum, vel vagantem, ultra triduum, absque securitate detineat, vel alterius hominem, sine commendante vel plegiante, recipiat, vel suum a se dimittat, sine prelati sui licenciâ et vicinorum testimonio, quietum eciam in omnibus, in quibus fuerit accusatus" (par. viii., sect. 5). It is to be observed that the liability under the Irish law went further than that created by any of the sections above cited, in extending the obligation to a series of successive hosts, and rendering them liable for crimes committed before or during the residence of the guest; on the other hand, it would appear that this obligation under the Irish law did not arise unless the guest was either a vagabond, *i.e.*, a person guilty of the non-observance of the *corus-fine* law, or a person expelled by his kindred from his original family.

The principle of compensation for wrongs inflicted acquired an extension under the Irish system, which it possessed under no other law. The ingenuity of the lawyer caste discovered that any single act might involve wrongs to many different persons, according as the transaction was viewed from different standpoints. Thus the criminal might be required to pay many distinct compensations to different persons, for the consequences of a single act affecting them severally in divers capacities. If the payment of the compensation was to free the guilty party from all liability, it necessarily followed that all the parties entitled to compensation should be made parties to the suit, and their respective claims ascertained and adjusted.

These refinements of the archaic principle of compensation are well illustrated in the case of a theft from a dwelling-

house. The questions of compensation, which arose from such an occurrence, were complicated in the view of even the Brehon lawyers :—"The fine for *stealing from a house* is a difficult fine." To realize the rules laid down upon the subject, we must imagine the house of a *saer-stock* tenant or other member of the tribe, a large building with various nooks and recesses, which were allotted to its inmates for their sleeping apartments ("the beds"), and suppose a thief to enter the house and steal an article from some one of these compartments. The person primarily injured was the owner of the article stolen; but in a secondary degree the owner of the house had a right to complain of the violation of his precinct, and as the owner of the house complained of the illegal entry into his house,* so the owner of the "bed" complained of the intrusion upon the compartment belonging to himself exclusively. If the owner of the bed had lent it temporarily to a third party, he also complained of the violation of his privacy. It might be expected that the list of injured persons would stop here, but it was further discovered that the violation of the house was an insult to any chief who was accustomed to require hospitality at the hands of the owner of the house. Here some limit had to be fixed and compensation could be required by no more than seven "noblest of chiefs of companies, who came on a visit to the house." On the occasion of such a theft, eleven honor-prices are considered, *viz.*, honor-price to the owner of the house, and honor-price to the owner of the 'sed' (the article stolen), and honor-price to the owner of the bed, and honor-price to the person to whom the bed was given, and honor-price to each of the seven noblest chiefs of companies who came on a visit to the house; and the one-and-twentieth part of each honor-price of them is due to the owner of the house, except that of the owner of the 'sed,' and that of the owner of the bed; that is, the owner of the article stolen and of the compartment from which it was stolen, were exempt from contribution to the owner of the house, as they stood in the same position as he, if they did not possess a right

* Page 459.

as against him to protection whilst within his dwelling. It appears that if the article stolen was the property of the owner of the house, he lost his claim to contribution from the other parties respectively entitled to damages. This seems inconsistent with the statement, that those who had to contribute towards the indemnity of the owner of the house out of their respective honor-prices, were required to do so because "it is in right of the owner of the house that anything is *due* to them."^{*}

If the number of chiefs who frequented the house, and under whose protection the dwelling may have been supposed to be, exceeded the number of seven, the honor-prices of the seven noblest of them were divided among them "equally or unequally." This may mean that if they were of equal rank they took equal shares, but if of unequal rank they took in the ratio of the honor-prices of their respective ranks.

The honor-price which any such chief received, he did not retain if he had company with him when he visited the house, in which case he paid over to his company one-half of what he received.

In this commentary, as in most others, there is much ambiguity and obscurity, and the interpretation must vary according as it is taken to state a general custom or to report a special case. If the latter view of the passage be correct, the chiefs in question must be supposed to be partaking of the hospitality of the owner of the house at the date of the theft. It would further appear that the occupant of the bed must have borne some exceptional relation to the owner of the house, such as "a son-in-law, or a soldier, or a particular person," to entitle him to any claim as against the wrong doer.

It is difficult to estimate the operation of a system of compensations for wrongful acts in restraining crime and maintaining order. That such a system was in the earlier stages of society efficient for such a purpose is evident, from the fact that similar customs were established in all the tribal societies of the Aryan stock. They were universally adopted, because they were universally found to be advantageous. Imperfect as such institutions are, they were an

^{*} Page 461.

improvement upon the antecedent condition of family autonomy, or private war. The success of such a system depended upon a general equality of all the members of the tribe in power and wealth, and the blind submission to custom, which exists in an early stage of society. If there arise an inequality of wealth and power, and the old customs and traditions of the tribe lose their hold upon the public mind before a sovereign ruler succeed in establishing himself, the system of compensation for wrong doing becomes essentially mischievous, as antagonistic to all ideas of moral responsibility. Among the Teutonic nations kingship arose as a necessary consequence of their invasion of the Empire; and some central government being established, the system of compensation was transformed into a system of mulcts or pecuniary punishments. If traditional customs cease to be blindly and implicitly obeyed, and there is no central authority, anarchy must ensue in the absence of a positive law enforced by an executive. The wrong-doer, if powerful, despised the private vengeance which was the only sanction of the Brehon's judgments; the injured party, if powerful, preferred revenge to compensation; the wealthy, even if obeying the custom, enjoyed a practical immunity from punishment. It cannot be doubted that to a persistent adherence to the idea of compensation atoning for injury, and to a want of perception of the criminality of any act, much of the disorder and lawlessness apparently inherent in the Irish Celtic tribes must be attributed. A personal sense of sin is entirely different from a consciousness of crime or illegality. Though it be very material to himself, it is indifferent to society whether a criminal do or do not repent of his ill deeds. The wealthy or high-handed wrong-doer might in his latter days retire into a monastery and do penance for his sins, but he never imagined that he violated any duty towards society as long as he paid the damages awarded, or defied private vengeance. The consequences of the crystallization of archaic customs in a written code administered by an hereditary law caste appear in the constant acts of violence which occupy so much of the Annals of the Four Masters.

It is now necessary to consider the Brehon law as applied

to cases which in a more advanced system of jurisprudence would be considered as private wrongs, and which therefore fall within the jurisdiction of the civil as distinguished from the criminal tribunals.

The principles upon which the Brehon law, as well as all archaic systems of jurisprudence, proceeded in cases of acts of manifest violence committed by one member of a community against another, are reasonable and obvious. It was desired that certain fixed damages should in such cases be received by the injured party or his kinsmen in lieu of the revenge which they might otherwise have exacted. In such cases, as has been before observed, the amount of the sum to be paid is estimated with reference to the capacity of the injured party to exact retribution, and the extent to which in each case he would have been under ordinary circumstances likely to have exercised this power. The actual damage occasioned by the act in question rarely forms an element in the ascertainment of the damages. In an action under Lord Campbell's Act, by the representatives of a deceased person who had lost his life through the negligence of the defendant—a proceeding which bears an apparent resemblance to an arbitration under the Brehon law in the case of a homicide—the loss of income entailed upon the family of the deceased is the measure of the damages recovered. Such an idea was foreign to archaic jurisprudence, in which the circumstances attending the act, and the rank of the respective parties, are the basis on which the amount of the payment was calculated.

This radical defect in the calculation of the amount to be paid is explicable, if it be borne in mind that the object of the proceeding was rather the preservation of the peace of the community than the replacing of the plaintiffs to the suit in the position which they had previously occupied—atonement, using the word in its literal sense, rather than compensation, was the result to be attained. In an early tribal or village community, in which property was held rather by families than individuals, and the means of supporting life arose chiefly from the cultivation of the land, the

pecuniary injury arising from the death of an individual would not be so perceptible as in an advanced society, where families depend for subsistence upon the daily earnings of their head. If the decisions of the Brehons had been confined to disputes arising from acts of violence, the insufficiency of the principles, upon which damages were assessed by them, would have been immaterial; but it became of importance when the cases brought before them for decision were of a civil rather than a criminal nature.

When the Brehon had been established as the professional arbitrator between members of the community, there was established a tribunal before which all disputes between members of the community could be easily determined, and it is evident that there arose a considerable amount of litigation essentially different from the disputes which it was the primary object of the jurisdiction of the Brehon to allay.

It is manifest that actions arising from involuntary or accidental injuries, or from violations of a legal regulation not accompanied by violence, must be treated in an altogether different mode from that applicable to acts at once wilful and violent. The former class could be satisfactorily arranged by compensation in the strictest sense, the latter are not really capable of such treatment.

The later date of the civil, as compared with the criminal procedure under the Brehon law, is marked by the fact that the principles applicable to cases of violence, in the point of view in which they were regarded in the archaic law, were applied to cases which in modern procedure would be considered as the subjects of civil actions, not of criminal proceedings.

It is not intended to be here asserted that the principle of compensation in such cases was unknown to the Brehon law; it is impossible that a doctrine so obvious could have been overlooked by professional arbitrators, and in many cases it forms one of the grounds upon which damages were assessed. It was, however, never adopted as the sole measure of damages, the estimation of which in all cases was rather a question of law than of fact, the nature of the injury itself and

the rank and position of the parties being of more weight in the decision than the loss actually entailed. In taking accounts between the parties to a suit, numerous items would be introduced wholly foreign to the inquiry if conducted under any system of modern law; a vast number of technical rules and arithmetical processes would be introduced into every decision, the result of which must have been in some cases to exaggerate, in others to diminish, the damages above or below the amount sufficient to indemnify the injured party.

The substitution of technical rules for the obvious consideration of the facts of the case is a radical defect running through the Brehon law, so far as it deals with what now would be considered civil actions. This false principle becomes more obvious in proportion as the action to which it is applied resembles what would now be considered as an action upon a contract. It being admitted that an homicide should be arranged upon the principles adopted in the Irish and other archaic systems of law, it is not unreasonable that a violent assault or wounding should be dealt with in the same manner; but when the damages in a simple case of negligence, or in an action on the case, or in the case of a liability arising from suretyship, are assessed upon the same principles, the anomaly is obvious. This peculiarity and defect in the Brehon law can be best illustrated by reference to instances which are selected from the text of the present Tract.

The first case to be considered is that of injuries arising from the negligent exercise of a legal right, which in our law would assume the form of an action of tort—the wrong in the case being the negligence and disregard of the interest of others. Of this class of actions there are numerous instances in the present Tract, and they are all dealt with upon the same principles. These cases fall under the head of what are called “exemptions”—that is, the consideration of the attendant circumstances which tend to diminish the amount of damages to be paid in the case in question.

The principle upon which these discussions turn is, that certain acts between certain parties are to be compensated by fixed payments, but that certain circumstances enable

the defendants to reduce the amounts according to certain rates, or to get cross credits on the account to be settled by the Brehon.

In page 175 we find a discussion as to injuries which arise from acts done by servants in the course of their ordinary duties. The work on which the servant is supposed to be employed is cleaving faggots and bringing them home. The legal propositions contained in the commentary may be summarized as follows:—

(I). A servant performing the work, which he is bound to perform, in the ordinary and proper manner, is not liable for injuries by accidents incident to the work in which he is engaged.

This proposition is, of course, subject to the assumption that the work which he was hired to perform, is in itself legal. Hence it appears from leading cases cited in the commentary that—

(a). If the faggot which a servant carries home was so improperly made up that an accident arose therefrom, the servant who carries it is not responsible if he has no notice of the improper mode in which the faggot had been made up.

(b). If a servant use a hatchet without notice that it is insufficiently fastened, he is not responsible for any accident which arises from the head flying off from the haft; but this applies only to the first occasion on which such an accident happens.

(II). A distinction is drawn between persons who are bound, or have a right to be, present, and those who are present without reasonable or necessary cause, hence—

(a). If an injury happen during the making-up of a faggot, those who have no duty which requires them to be present can claim no compensation; but those whose duty requires their presence, and the owners of cattle, whose beasts are nigh the spot, can claim compensation if injury be done to the former, or to the cattle of the latter.

(b). If a faggot be cast down in the ordinary and usual place, and in so doing injury be done to any or the cattle of any, those who have no duty requiring their presence can

claim no compensation ; but those whose duty requires their presence, and those whose cattle are injured, can claim compensation, the amount of damages is however reduced from half dire-fine to one-third of compensation.

(III). There is next a distinction drawn between the acts of a person who exercises a legal right in the ordinary and customary manner, and those of one who exercises a legal right in an extraordinary manner, hence—

(a). If a faggot be cast down in an unusual place and an injury thence occur, those present, although no duty requires their presence, are entitled to half compensation ; those whose duty requires their presence, to full compensation ; and the owners of cattle which are injured, to half dire-fine and compensation if the cattle could have been seen, and to compensation alone if they could not have been seen.

(b). If the injury has occurred during the cutting, or gathering, or tying of the sticks, or their adjustment upon the back of the servant, those whom no duty requires to be present receive no compensation ; in all other cases the amount payable is reduced from half dire-fine to one-third of compensation.

(c). If an injury result from the slipping of the tying of the bundle, the same principles are applicable as in the case of the head of the hatchet flying off the haft ; if the bundle be tied again in the usual manner, each case of its breaking loose is treated as a first breakage. These rules as to the breaking of the bundle are to be restricted to cases in which the accident occurs in the course of its regular transit.

(d). If the bundle be placed upon a wall or uneven fence (places where it was exposed to accidents), the transaction, though legal, involves a liability for the consequences of the negligence.

(e). If the accident happen from insufficient tying, the servant without notice is in the same position as if he laid down the bundle in the usual place ; if he have notice, he is in the same position as if he laid it down in an unusual place.

(IV). The amount of the damages is affected by the existence or absence of negligence on the part of the defendant,

and by the contributory negligence of the injured party ; thus—

(a). If the bearer saw the injured person, who did not see him and was not aware of the place where the faggots were usually deposited, the bearer pays an eric-fine to the injured person, because he saw him, and the injured person pays an eric-fine to the bearer for not having seen him.

(b). If the injured person saw the bearer, and knew the place in which the faggots were usually deposited, and the bearer did not see the injured party, “eric-fine for seeing” is due from the injured person to the bearer, and “eric-fine for not seeing” is due from the bearer to the injured person.

(V). The amount of the damages payable by the plaintiff is affected by his status in the inverse ratio of his rank ; thus—

(a). The full amount of compensation is payable by a native freeman ; four-sevenths by the servant of a stranger ; two-sevenths and one-fourteenth by the servant of a foreigner ; and one-seventh by the servant of a ‘daer’-person.

(b). For injury to a cow the full amount is payable by a native freeman ; three-fifths by the servant of a stranger ; two-fifths by the servant of a foreigner ; one-fifth by the servant of a ‘daer’-person.

(c). For injury to a horse the full amount is payable by a native freeman ; three-fourths by the servant of a stranger ; five-ninths by the servant of a foreigner ; half by the servant of a ‘daer’-person.

In the commentary here analysed there are contained all the questions which in the present day should be taken into account for the purpose of increasing or mitigating the damages in an accident arising from the use of a machine ; viz—(1), the knowledge or ignorance of the defendant as to the defect from which the accident arose ; (2), whether the act of the defendant was or was not in the ordinary course of his business ; and (3), the contributory negligence of the plaintiff.

But it is to be remarked that the amount of damages, to

be diminished or increased with reference to the above considerations, is not primarily to be measured by the actual injury and loss suffered by the plaintiff. A fixed compensation having reference to the class in which the injury falls and to the rank of the person injured is assumed; and thus the actual amount is reduced or diminished, and moreover the result so arrived at is again subject to deduction with reference to the social position of the person by whom the injury was inflicted.

These cases have been selected as leading cases, with reference to actions of tort founded upon negligence, inasmuch as the subsequent cases discussed are evidently introduced merely for the purpose of illustrating the principles laid down in what was considered the leading case upon the subject.

The position and character of the Brehon, viz., that he was employed by the parties to the suit to perform a specific service, is illustrated by the fact that he was himself subject to damages for a "false judgment," and by the principles upon which, in such a case, the amount would be assessed. The amount of the damages would depend upon the following issues—(1), whether the 'false' judgment was pronounced through 'malice' or 'inadvertence'; (2), whether or not the Brehon still adhered to his 'false' judgment; and, if so, (3), whether he did so through malice or inadvertence. The highest amount of damages was payable in the case of a 'false' judgment maliciously given and maliciously adhered to; the most mitigated case, viz., a 'false' judgment inadvertently given and not adhered to, which was equivalent merely to a failure of the consideration, entailed only the forfeiture of "his twelfth" *i.e.* his remuneration.*

The calculation of the damages payable to a person injured by a trap set for a deer, or by the deer while being driven toward the trap, appears from the references made to it to have been considered a leading case by the Brehon lawyers.† The varying elements by which in such a case the amount of damages was determined were as follow:—(1), Whether the person who set the trap had or had not a legal right to

* Page 305.

† Page 449.

do so ; (2), whether the trap was properly fenced in, and due notice given of its existence ; (3), the nature of the place in which the trap was placed ; (4), whether the injury was done to a person or to cattle, and, if to the latter, of what species ; (5), whether the injured person had (*i.e.*, ought to have had) knowledge of the place where the trap was set ; and (6), whether the injured person was guilty of contributory negligence by unnecessarily deviating from the high road.

If the trap were fenced in, and due notice given, a person who knew the territory was entitled to no compensation ; in the same case, a person who did not know the territory was not himself entitled to compensation, but in case of his death his kinsmen were entitled to one-third 'dire' fine.

If the spear were set "between a green and a wild place," for an injury to a person, there was payable one-fourth dire-fine with compensation ; for injury to a cow, one-third of dire fine with compensation ; for injury to a horse two-thirds of dire-fine with compensation ; but if the spear had been set in a mountain or wild place, the respective proportions of dire-fine payable in the several cases were reduced to one-fourth of one-fourth, one-third of one-third, and two-thirds of two-thirds, with compensation in each case.

If the hunter were "unlawful", *i.e.*, if the hunting was an illegal act, the amount of dire-fine in each case was fixed in a greater ratio.

The number of cases in which the possible damages could be calculated in accordance with the above heads of injury, is necessarily very large, and the principles are not clearly brought out in the commentary ; a complete analysis therefore of this passage is impossible, but the passage deserves consideration as a specimen of the manner in which such questions were worked out.

"The full *fine* which is *due* from them in a green is found in law books ; but the full *fine* which is *due* from them all between a green and a wild place, or in a mountain, or in a wild place is not found, but is inferred from the pitfall of the unlawful hunter.

"Whence is it derived that three-quarters of 'dire'-fine are

due from the owner of the set spear *when* between a green and a wild place for *injury* to a person? It is derived from the rule respecting the pitfall of an unlawful hunter in a green; for it is three 'cumbhals' of 'dire'-fine, and one 'cumbhal' of compensation that are *due* from the owner of it in a green for *injury* to a person, the fourth of that is the 'cumbhal' which is *due* from it *when* between a green and a wild place for *injury* to a person; it is right from this that as it is full 'dire'-fine that is *due* from the owner of the set spear in a green for *injury* to a person, it is the fourth of 'dire'-fine that should be *due* from it between a green and a wild place for *injury* to a person.

"Whence is it derived that the third of 'dire'-fine is *due* from the owner of the set spear *when* between a green and a wild place for *injury* to a cow? It is derived from the rule respecting the unlawful pitfall within the green; for it is two cows of 'dire'-fine and one cow of compensation that are *due* on account of it *when* within the green. The third of that is the cow of compensation that is *due* on account of it *when* between a green and a wild place for *injury* to a cow; it is right, therefore, that as full *fine* is *due* from the owner of the set spear in a green for *injury* to a cow, it is a third of it that should be *due* from the owner of it (the set spear) *when* between a green and a wild place for *injury* to a cow," &c.*

The same rigid and authoritative mode of assuming the damages, irrespective of the actual injury sustained, appears in the commentary upon the case of injuries received from the stings of bees which were the property of an individual. In this case the amount of the fines is laid down as follows:—(a) for a person stung to death, two hives; (b) for a person blinded, one hive; (c) for the drawing of blood, a full meal of honey; (d) for an injury leaving a lump, one-fifth of a full meal; and (e) for a white blow, three-fourths of a meal.† In this commentary, evidently contributed by various hands, other schedules of the amount of damages are contained, but the general principles are the same. If the person stung killed the bee which stung

* Page 455.

† Page 483.

him, the value of the bee was treated as a set off *pro tanto* against the damages payable for the injury caused by the sting. "If the person has killed the bee while blinding him, or inflicting a wound on him until it reaches bleeding, a proportion of the full meal of *honey equal to the 'eric'-fine* for the wound shall be remitted in the case; the remainder is to be paid by the owner of the bee to the person *injured*," &c.* The amount payable for the different classes of injuries to persons being thus fixed, the compensation in respect of similar injuries to beasts, has to be ascertained. This is accomplished in the following passage:—"What shall be *due* from the owners of the bees for the animals *injured*, and from the owners of the animals for the bees? If the bee has blinded or killed the animal, what shall be *the fine* for it? The proportion which the hive that is *due* from the owners of the bees bears to *the fine for their* blinding the person, or which the two hives that are *due* for their killing him bear to the natural body-fine of the person, is the proportion which the full natural 'dire'-fine of the animal shall bear to that *fine* which shall be *due* from the bee for blinding or killing it."† "What shall be *due* from a bee for making the animal bleed? The proportion which the full meal of honey that is *due* from a bee for making a person bleed bears to the hive that is *due* from it for killing him, is the proportion which the 'eric'-fine for blinding or killing the animal bears to that which will be *due* from a bee for making it bleed, *i.e.*, four-fifths is the proportion for its lump-wound, three-fifths for its white wound," &c.‡

The amount payable by the owner of the bee varied further with the social status of the parties. Taking the fine paid by a native freeman as the measure of the amount, a stranger paid one-half; a foreigner one-fourth; a 'daer'-person paid nothing, "until it reaches sick-maintenance or compensation, or, *according to others*, even when it does."§

The mode in which the Brehon took the account appears very clearly in such a case. If the bee of A injured the cow of B, he would have proceeded thus: he first ascertained

* Page 435.

† Page 435.

‡ Page 437.

§ Page 439.

under what category the injury in question fell, and obtained the fixed value of such an injury in the case of a human being. This amount was then diminished in the ratio that the natural body-fine of B, the owner of the cow, bore to the full dire-fine for killing a cow. The result thus obtained would, if A, the owner of the bee, were not a native freeman, be diminished in a fixed ratio according to his rank; thus would be ascertained the amount to be placed primarily to the debit of A. This would be again diminished if the bee of A had been killed by the cow of B in accordance with certain fixed rules, which roughly arrived at regulating the penalty for killing the bee in the inverse ratio of the degree of injury which it had inflicted.

The most remarkable application of the law of compensation to a case of contract is the series of rules regulating the relations between creditors, debtors, and sureties,* the object of which seems to have been not merely to enforce the payment of debts, but also to restrain the institution of unjust actions. Fairly to estimate the policy of these regulations, the irritating and apparently violent procedure necessary to enforce a reference to the Brehon must not be forgotten. They may be stated as follows:—

- A. (1.) If a creditor *malâ fide* bring a suit against a debtor before the debt be payable, he forfeits the debts and pays the debtor five 'seds' and honor-price;
- (2.) If he do so *bonâ fide* he forfeits the debt and pays five 'seds';
- (3.) If he fast against the debtor, certainly believing the money to be payable, he pays five 'seds' to the debtor.
- B. (1.) If a creditor *malâ fide* proceed against a surety before the debt is payable or the debtor had absconded, he pays five 'seds' and honor-price, and loses all right of action against the surety;
- (2.) If he fast against the surety *bonâ fide*, being certain he had the right to do so, he pays five 'seds' and loses his right of action.

* Page 513.

- C. (1.) If the surety *mala fide* proceed against the debtor before he himself has been called upon by the creditor to pay the debt, he pays five 'seds' and honor-price, and if compelled by the creditor to pay the debt, loses his right of action against the debtor ;
- (2.) If he do so *bona fide*, he pays five 'seds,' and if compelled to pay the debt, loses his right of action against the debtor ;
- (3.) If he fast against the debtor, being certain he had a right to do so, he pays five 'seds' to the debtor, but the debtor still remains liable to pay the debt to the original creditor. To this rule, in the Commentary, the remark, evidently a note by a subsequent commentator, referring to a decided case, is annexed, viz. :—" He (*the debtor*) offered to submit to law in each case of these (that is, in cases A 3, B 2, and C 3); for if he had not so offered, the man within in this case (*the debtor against whom there was fasting*) would be like 'the person who refuses its lawful right to fasting.' "
- D. (1.) If the creditor properly proceeds against the debtor, who thereupon absconds, in such case the surety, who *mala fide* refuses to pay the debt, is liable to pay five 'seds' honor-price, and double the debt ; but
- (2.) If he *bona fide* refuse to do so, he pays five 'seds' and double the debt only ;
- (3.) If he refuse, being certain that he was not bound to pay the debt, he pays five 'seds' and double the debt.
- E. (1.) If the surety properly sue the debtor, who *mala fide* absconds, the latter pays the surety five 'seds' and honor-price.
- (2.) If the absconding debtor believe *bona fide* that the debt is not payable, he pays five 'seds' to the surety.
- (3.) If the absconding debtor be certain that the debt is not payable, he pays the surety five 'seds.'

- F. (1.) If a plaintiff, being certain that nothing is due, proceed against a defendant to recover an alleged debt, he pays five 'seds' and honor-price, and a fine according to the length to which the action had proceeded.
- (2.) If the plaintiff proceed *bonâ fide*, he pays five 'seds,' and a fine, as in the last rule ;
- (3.) If he proceed, being certain the debt was due, he pays five 'seds.'
- G. (1.) If the plaintiff proceed against an alleged surety, knowing that he had not gone security for the debtor, he pays five 'seds' and honor-price, and a fine as above ;
- (2.) If he proceed *bonâ fide*, he pays five 'seds' and a fine as above ;
- (3.) If he proceed, being certain that the defendant is in fact a security for his debtor, he pays five 'seds.'
- H. (1.) If a person, untruly alleging that he has made a payment as surety for a third party, bring an action against such third party, he pays five 'seds' and honor-price, but no fine.
- (2.) If he bring the action *bona fide*, or being certain that the defendant is primarily liable, he pays but five 'seds.'

In this case it is evident that a proceeding purely civil is complicated by the introduction of the idea of a tort having been committed in a manner wholly foreign to our modern ideas.

The confusion existing in archaic law between crimes and torts or delicts has been often noticed, but it has not been generally observed that in such a case as that last referred to, there is a similar confusion between crimes and torts on the one hand, and rights arising *e contractu* on the other. This confusion of crime, tort, and contract, does not arise from any illogical distribution of legal rights, for there is no attempt at any classification of this description, but from looking upon actions at law exclusively with reference to the jurisdiction of the judge and to the procedure.

There was an equal absence of original jurisdiction in pro-

ceedings upon a tort, or in proceedings to enforce a contract. An actual wrong, and the breach of an agreement, would alike be followed up by acts of hostility on the part of the injured person directed against the wrong-doer. In both cases alike the interference of the Brehon would represent the action of traditional public opinion restraining the justifiable retaliation of the sufferer, upon the terms of the payment to him of a fixed compensation; in both cases the action was commenced by a distress—a symbolical and regulated act of hostility—upon the commission of which, custom compelled the litigants (or private enemies) to submit their quarrel to arbitration.

In a proceeding which we should now consider a civil action, the distress and subsequent arbitration of the Brehon represent the same ideas as those upon which were founded the procedure in the Roman process known as the "*Actio Legis Sacramenti*." In this latter case the subject-matter in dispute was supposed to be in court; if movable, it was actually so; if immovable, it was symbolically represented. "In the example selected by Gaius the suit is for a slave. The proceeding begins by the plaintiff advancing with a rod, which, as Gaius expressly tells us, symbolizes a spear. He lays hold of the slave and asserts a right to him in these words: '*Hunc ego hominem ex jure Quiritium meum esse dico secundum suam causam sicut dixi*;' and then saying: '*Ecco tibi vindictam imposui*,' touches him with the spear. The defendant goes through the same series of acts and gestures. On this the Prætor intervenes and bids the litigants relax their hold: '*Mittite ambo hominem*.' They obey, and the plaintiff demands from the defendant the reason of his interference, '*Postulo nunc ut dicas quâ ex causâ vindicaveris*?'—a question which is replied to by a fresh assertion of right: '*Jus peregi sicut vindictam imposui*.' On this the first claimant offers to stake a sum of money, called a *sacramentum*, on the justice of his cause: '*Quando tu injuria provocasti D. æris sacramento te provoco*'; and the defendant, in the phrase '*Similiter ego te*,' accepts the wager."*

The minute proceeding which took place before the judge

* Maine, *Ancient Law*, 375.

was necessary to raise the jurisdiction, exactly as entry and ouster in the original form of an ejectment in the English law. It is impossible to misconceive the drift and meaning of the transaction. The litigant parties confront each other, spear in hand, across the subject of dispute. The public opinion of the community, embodied in the judge, requires them to lay down their weapons and submit to arbitration. The demand having been acquiesced in, the feigned wager is introduced as a fund for the remuneration of the arbitrator, and the question of right is decided by a jurisdiction evidently consensual. Under the Brehon system the aggrieved party, by distraining the goods of the wrong-doer, levies an act of war, in a manner as symbolical as the stroke of the spear in the Roman procedure. Public opinion sustains the act of the plaintiff, and restrains the defendant from retaliation, and both parties adjourn their dispute to the house of the professional arbitrator. Thus all proceedings, whether in crime, tort, or contract, under the Brehon system, are identical in origin, prosecuted in the same manner, and tend to the same result—the maintenance of the public peace, by means of a compromise.

The example cited from Roman law proves that a procedure such as that under the Brehon system might, and would, under favourable circumstances, have developed into an intelligible civil code. If the wealth of the community had increased, or if mercantile habits had been introduced, the symbolical acts originally necessary to found the jurisdiction would have fallen off, and the Brehon would have assumed the character of a civil judge. Such a legal improvement would have been contemporary with the growth of the distinction between crimes and torts; but in the disorganized and unmercantile society which existed among the Irish Celts, crimes on the one hand were not distinguished from torts, and the principles applicable to the assessment of damages in cases of contract were not distinguished from those applicable to actions founded upon torts or crimes.

The most remarkable instance of the discussion of purely speculative cases is the consideration of "the exemptions" as regards thefts committed by a cat.

"The exemption as regards a cat in a kitchen. That is, the cat is exempt *from liability* for eating the food which he finds in the kitchen owing to negligence in taking care of it; but so that it was not taken from the security of a house or vessel; and if it was so taken, *the case as regards* the food is like that of a profitable worker with a weapon, and *the case as regards* the cat is like that of an idler without a weapon; and it is safe to kill the cat in the case. The exemption as regards a cat in mousing. That is, the cat is exempt *from liability* for *injuring* an idler in catching mice when mousing; and half fine *is due* from him for the profitable worker *whom he may injure*, and the excitement of his mousing takes the other half off him."*

In the above passage two actions are assumed to have been taken against a cat, and it is considered upon what principles the damages to be assessed against the feline defendant are to be ascertained. In the former case the wrong committed by the cat is the eating of food, or the stealing of food to eat; in the latter it is some injury to a person or thing, accidentally occurring while the cat was in the pursuit of mice. As is usual in such case the intention of the defendant or wrong-doer is considered. The cat which steals food is simply a wrongdoer as far as that specific act is concerned, and is to be considered as an "idler," that is, a person who cannot allege any excuse or justification for the act which he has committed. But if the food stolen by the cat has been left in its way through the negligence of the owner, the carelessness of the latter is set off against the trespass of the former, and no damages are payable. On the other hand, if the owner of the food be not guilty of negligence, and the cat has stolen the food from a place in which it might reasonably be considered secure, the owner of the food is considered as a profitable worker; that is, a person whose conduct entitles him to the full amount of damages, and he is authorized to use, as against the cat, all the right exercised by the owner of a house against a thief who breaks into his precinct *vi et armis*. In the second case the cat, being engaged in his legitimate business of mousing, cannot be treated as

a wrongdoer pure and simple, the injury being incident to the zealous performance of its duty. The cat therefore pays to the "profitable worker" mitigated damages, and to an "idler" who was not present in the fulfilment of any duty of his own, no damages whatsoever. A similarly imaginary case is the "exemption as regards animals throwing up clods," to which exactly the same legal principles are applied.*

As to many of the cases discussed it is difficult to decide whether they are imaginary or are derived from reported decisions. We find in the text the "exemption of a chip in carpentry." "The exemption of pigs at the trough or in the sty." "The exemption as regards the ball in being hurled on the green of the chief 'Cathair'-fort," &c. Many such cases may represent traditional precedents, the facts of which were not more trivial than those in respect of which some of our modern leading cases were decided.

The most remarkable custom described in the Book of Aicill is the fourfold distribution of the family into the 'geilfine,' 'deirbhfine,' 'iarfine,' and 'indfine' divisions. From both the text and the commentary it appears that the object of the institution did not extend further than the regulation of the distribution of their property. Within the family seventeen members were organized in four divisions, of which the junior class, known as the 'geilfine'-division, consisted of five persons; the 'deirbhfine' the second in order, the 'iarfine' the third in order, and the 'indfine' the senior of all, consisted

* This very extraordinary case would naturally occur to the mind of a teacher acquainted with early Celtic poetry, the authors of which delighted to depict the steeds of their heroes spurning fragments of the turf in every direction. Thus when the apparition of Cu-chulaind ascends at the bidding of St. Patrick to testify to Leaghaire as to the hell alleged by the Saint to exist, the following passage occurs in the description of the approach of the phantom troop:—"We saw then the heavy fog which dropped upon us. I asked *concerning* that heavy fog also of Benen. Benen said they were the breaths of men and horses that were traversing the plain before me. We saw then the great raven flock above us, above the country was full of them, and it was among the clouds of heaven they were for their height. I asked *concerning* that matter of Benen. Benen said they were sods from the shoes of the horses that were under Cu-chulaind's chariot." This passage, which is taken from the introductory part of the "Demeniac Chariot of Cu-chulaind," in the *Leabhar-na-h'Uidhri*, as translated by Mr. Crowe, for the *Kilkenny Archaeological Society*, Vol. 1, 4th Series, pp. 375-76, cannot fail to remind the reader of the extravagances of the *Rāmāyana*.

respectively of four persons. The whole organization consisted, and could only consist of seventeen members. If any person was born into the 'geilfine'-division its eldest member was promoted into the 'deirbhfine'; the eldest member of the 'deirbhfine' passed into the 'iarfine'; the eldest member of the 'iarfine' moved in into the 'indfine'; and the eldest member of the 'indfine' passed out of the organization altogether. It would appear that this transition from a lower to a higher grade took place upon the introduction of a new member into the 'geilfine'-division, and therefore depended upon the introduction of new members, not upon the death of the seniors. The property held by any class, or by its members as such, must have been held for the benefit of the survivors or survivor of that class; but, upon the extinction of a class, the property of the class or of its members as such passed to the surviving classes or class according to special and very technical rules.

On the failure of the 'geilfine'-class, three-fourths of its property passed to the 'deirbhfine,' three-sixteenths to the 'iarfine,' and one-sixteenth to the 'indfine'-class.

On the failure of the 'deirbhfine'-class, three-fourths of its property passed to the 'geilfine,' three-sixteenths to the 'iarfine,' and one-sixteenth to the 'indfine.'

On failure of the 'iarfine'-class, three-fourths of its property passed to the 'deirbhfine,' three-sixteenths to the 'geilfine,' and one-sixteenth to the 'indfine.'

On failure of the 'indfine,' three-fourths of its property passed to the 'iarfine,' three-sixteenths to the 'deirbhfine,' and one-sixteenth to the 'geilfine.'

On failure of the 'geilfine' and 'deirbhfine'-classes, three-fourths of their property passed to the 'iarfine,' and one-fourth to the 'indfine.'

On failure of the 'indfine' and 'iarfine,' three-fourths of their property passed to the 'deirbhfine,' and one-fourth to the 'geilfine.'

On failure of the 'deirbhfine' and 'iarfine'-classes, three-fourths of their property passed to the 'geilfine,' and one-fourth to the 'indfine.'

On failure of the 'geilfine' and 'indfine,' three-fourths of

the property of the 'geilfine' passed to the 'deirbhfine' and one-fourth to the 'iarfine'; and of the property of the 'indfine,' one-fourth passed to the 'iarfine,' and one-fourth to the 'deirbhfine.'

Two possible combinations of two extinct classes, viz. :— the 'geilfine' and 'iarfine,' and the 'deirbhfine' and 'indfine,' are omitted from the commentary. It would appear that upon the failure of any two classes the whole organization required to be completed by the introduction of a sufficient number into the 'geilfine'-class and by promotion carried on through all the classes upwards; and if there were not forthcoming sufficient persons to complete the organization there was no partition among the surviving two classes, but the property went as if the deceased were not members of an organization at all. The rules as to the distribution of property upon the extinction of any one class or of any two classes may be understood from the annexed diagram.

		1	2	3	4	5	6	7	8	(9)	10
Indfine,	16	1	1	1	0	8	0	8	0	0	4 4
Iarfine,	16	3	3	0	12	24	0	0	4 12	12 4	12 12
Deirbhfine, . . .	16	12	0	12	3	0	24	0	12 4	0	0
Geilfine,	16	0	12	3	1	0	8	24	0	4 12	0

The rule upon which the distribution of the property of such an organization depends appears clearly from the above diagram. Let it be assumed that each class possesses property represented by the figure 16. The class or classes extinct are denoted in the subsequent columns by a cypher, and the distribution of the property of the extinct class or classes is indicated by the numbers set opposite the names of the surviving classes. Three-fourths of the property of any extinct class pass to the next junior class, and in default of any junior surviving class, to the next senior class. The remaining one-fourth is treated in the same manner. If, exclusive of the class which has received its share, there

remains but one class, the residue passes to that class, but if two classes survive, three-fourths of the residue pass to the next junior class, and, in default, of such class, to the next senior class; and the residue, one-fourth of a fourth, or one-sixteenth of the entire, goes to the remaining class. If two classes become extinct, the property of each is distributed according to this rule, in which case, if the two classes which become extinct are next to each other, the distribution of the property of both is identically the same; but if the extinct classes are not next to each other, the property of each is distributed to the remaining classes in varying proportions. It is evident from the commentary that the original principle, however it arose, had been forgotten, so that the distribution contained in column 8 of the above diagram is very awkwardly expressed, and the cases in columns 9 and 10 are altogether omitted. The meaning of this very artificial arrangement appears from the following passage:—"If the father is alive and has two sons, and each of those sons has a family of the full number—i.e., four—it is the opinion of *lawyers* that the father would claim a man's share in every family of them, and that in this case they form two 'geilfine'-divisions. And if the property has come from another place, from a family outside, though there should be within in the family a son or a brother of the person whose property came into it, he shall not obtain it any more than any *other* man of the family." From this it appears that the whole organization existed within the family, and consisted of the actual descendants of a male member of the family, who himself continued in the power of the head of the family. As soon as a son of the house had himself four children, he and his four children formed a 'geilfine'-class, and each succeeding descendant up to the number of seventeen was introduced into the artificial body. The entire property exclusively belonging to this family within a family was confined to the members of the organization until the number exceeded seventeen, when the senior member lost his rights to the separate estate, retaining those which he possessed in the original family.

This arrangement must be regarded as an invasion of the archaic form of the family, and an introduction *pro tanto* of the idea of separate property. How or when the system arose we have no information, but arrangements equally complicated have been elaborated in the evolution of customary law.

If it be admitted that the parent and his first four children (or sons) form the original 'geilfine'-class, it may be conjectured that the term 'geilfine'-chief, so often occurring in the Brehon law, indicates a son of the head of the family, who has himself begotten four children (or sons), and thus founded as it were a family within a family; and further, that, as upon the death of the head of a family each of his sons would become the head of a new family, the 'geilfine'-relationship in such an event would disappear, and its members would resolve themselves into a family organized in the normal manner. It may be conjectured that the parent always continued in the 'geilfine'-class, and that therefore it contained five members, although the other classes comprised four only, and that hence was derived the peculiar title of 'geilfine'-chief.

The passage in the Book of Aicill relative to the legitimization of adulterine bastardy is so instructive in relation to the origin and form of the Celtic family, that it merits special attention. The important portions of the text and commentary are as follow:—"Every cuckold *has a right to his reputed son until purchased from him. That is, to the cuckold belongs his reputed son until he is purchased from him by his real father—i.e., until there has been paid to him body-price and honor-price, according as he is a native freeman, or a stranger, or a foreigner, or a 'daer'-person, and the full price of fosterage for the length of time he was with him; the equivalent also of everything which he had paid for his crime shall be paid him back.*"* "If the full *fine* of the father who takes him away be equal to the full *fine* of the *reputed* father from whom he is taken, the father who takes him away shall pay his own full *fine* to the *reputed* father from whom he has been taken. If the full *fine* of the

* Page 311.

reputed father from whom he has been taken be greater, the father who has taken him out shall pay it, if he is able, but if he be not able, *the son* himself shall pay in right of his property; or it shall be paid by the father in right of the 'old promise.' " He can be taken from man to man always until the evidence of men assign him to one father, and when he has been assigned to one father by the evidence of men, he cannot be taken from him until he be assigned to another father by the test of God; and when he has been assigned to another father by the test of God, he cannot be taken from him by the test of God, or the test of men until seven 'cumhals' are paid for him. His being brought from man to man in succession is by the commentator derived from the following verses, *i.e.* :—

Free is the womb that brings forth a birth
To produce a body,
Whichever of a hundred persons
Removes it."

This passage clearly shows that in the early Irish, as in other archaic societies, the nexus of the family was not marriage, but acknowledged actual descent from a common ancestor, and participation in the common duties and property of the family. The son of a married woman was *prima facie* a member of the family of the husband, but if another proved that he was the father in fact, the child belonged to the family of the adulterer. The family of the husband, however, possessed a vested interest in its reputed member, and was therefore entitled to compensation for the removal of one of its number, and also to the repayment of the previous expenses of maintenance. The claimant was also bound to indemnify the family of the husband for any payment previously made on account of the offspring. The obvious difficulty as to whether the body-fine and honor-price were to be estimated with reference to the rank of the natural or to that of the reputed father, was solved by making the claimant pay according to whichever of the two scales was the higher. The principle of the payment to be made in such a case by

the claimant to the family of the husband is the same as that which, according to the last section of the Book of Aicill, in the case of the abduction of a female member of a family, condemned the ravisher to pay compensation both to the abducted woman and to her family.* The theory of the Celtic family is further illustrated by a passage in the first volume of the Brehon Laws which has been previously referred to.†

"Eochaidh set out, long afterwards, to go to his tribe to demand justice from them, but was met at Sliabh Fuait by Asal, son of Conn of the Hundred Battles, and by the four sons of Buidhe, . . . and by Fotline, the son whom Dorn, the daughter of Buidhe, brought forth to a stranger, of whom was said:—

'The son of Dorn is a trespasser on us,' &c.

And they slew Eochaidh Belbhuidhe, who was under the protection of Fergus. Fergus went with forces from the north to demand satisfaction, and justice was ceded to him, *i.e.*, three times seven 'cumhals;' seven 'cumhals' of gold; and seven of silver, and land of seven 'cumhals,' Inbher-Ailbhine *by name*, for the crime of the five natives; and Dorn, the daughter of Buidhe, was given as a pledge for the crime of her son, for he was the son of a stranger, or of an Albanach (Scotchman), and was begotten against the wish of, or without the knowledge of, the tribe of the mother." Dorn having been subsequently slain by Fergus, the honor price for her death was paid in various proportions to her father and brother, but not to her son. From the above passages it may be concluded that the family was based upon the descent from a male ancestor; that if the fact of the descent were admitted by the father, illegitimacy or legitimacy, according to the canon law, was immaterial; that the illegitimate offspring of two members of a family would be acknowledged as a member of the family; that the illegitimate offspring of a female member of the family, by a stranger, might be introduced into the family as a member, if begotten with the consent and knowledge of the tribe of the mother. The member of a family was of course a member of the tribe

* Page 541.

† Pages 71—75.

which included the family. On the other hand, the illegitimate offspring of a woman by a stranger, if begotten against the wish and without the knowledge of the tribe of the mother, would have no status in either the family or tribe of the mother, and would be considered by them as a stranger or trespasser. If an office were hereditary in a family all the members of which were equally eligible for election, all questions of legitimacy or illegitimacy were unimportant. There was nothing to prevent the adulterine bastard of a chief from being elected as his father's successor; both he and the legitimate offspring of his father were equally eligible for election. If the principles laid down in the Book of Aicill had been familiarly accepted by the Irish in the sixteenth century, the controversy between the English Government and Shane O'Neill could not have assumed the form which it did. Con O'Neill had, by Alison Kelly, the wife of a smith in Dundalk, a son whom the mother brought to O'Neill when of the age of sixteen years. In 1542 Con O'Neill was created by patent Earl of Tyrone, with remainder to this son (Matthew *alias* Ferdorogh O'Neill) and his heirs male. Shane O'Neill was the son of Con O'Neill by a wife. At the date of the creation of the earldom, Matthew was undoubtedly treated and accepted by the rest of his name as a son of Con O'Neill, and if he had been his son in fact, and had been admitted to be so by his actual father, he was one of the family of the O'Neill, and as such capable of election to the Chieftaincy of Ulster. The earldom of Tyrone being limited to Matthew as a purchaser in tail, his claim under the original letters patent was quite independent of his legitimacy; his rights to the headship of his sept also were unconnected with legitimacy, as resting upon the popular election, if any such election ever took place. Nevertheless, the question of the canonical legitimacy of the Baron of Dungannon is constantly discussed in the letters of Shane O'Neill and the English Government. Shane, the champion of the Celtic race, insists that his brother was illegitimate; the English Government asserts that the succession of the house of O'Neill was

hereditary, and that the Baron was the "heir in right." At a later period, when Hugh O'Neill, the son of the Baron of Dungannon, and the *protégé* of the English, fell away into rebellion, the English Government in their proclamations reproached him with the illegitimacy of his father. Were the parties to this correspondence ignorant of, or did they purposely ignore the existence of the Brehon law? Phrases occur in the correspondence which seem to indicate that both parties knew that the ancient custom was very different from the law with reference to which they assumed to discuss the question. Cecil, in a paper of heads of arguments,* uses these remarkable words:—"For O'Nele knew for truth that he was the son of a woman married in Dundalk to one Kelly a smith, and *therefore he could not be sure that he was his son; considering also that he was sixteen years old before his mother brought him to O'Nele.*" Again, Shane asserted that his father "being a gentleman never denied any child that was sworn to him, and he had plenty of them." Such expressions as these seem to indicate that both writers felt that the question of illegitimacy or legitimacy, as applicable to the status of the Baron of Dungannon, turned upon the question of parentage in fact, and had no connexion with marriage; but whatever may have been the *arrière pensée* of the writers, it is almost impossible to believe that at the date of the correspondence the Brehon law was recognised in Ulster as the local law, or that its principles were still understood and accepted by the inhabitants.

The rules as to the legitimization of adulterine bastards proves that children were considered by the head of a family as a benefit and not a burthen. In every village community possessing a share of public lands, to be drawn upon as occasion may require, the share of the family in the public land or pasturage increases in proportion to the number of its members. There is, therefore, in such societies a constant legal incentive to marriage and procreation. The excessive increase of population which the local custom stimulates in such forms of society is checked in modern village com-

* Carew MSS., vol i., pp. 304-5.

munities partly by a very high death rate, and partly by an organized system of emigration whereby overcrowded villages establish new village communities in unoccupied lands, after a systematic and organized manner.* It is a subject of curious inquiry, as a test of the condition of the Celtic population of Ireland, to ascertain if there be any grounds for concluding whether before the Danish invasion the number of tribes or village communities in Ireland was increasing or diminishing, and whether we have grounds for drawing any conclusion as to the rate of mortality which then existed.

Inasmuch as Cormac MacAirt is alleged to be the author of the Book of Aicill, it is proper to lay before the reader a short statement as to what is known of his history and his alleged connexion with the work in question. In the year 218 A.D., Cormac Ulfada, the grandson of Conn of the Hundred Battles, and commonly called Cormac O'Cuinn, and Cormac MacAirt, commenced to reign. The annals of Tighernach (ob. A.D. 1088)

* The following extracts from the essay of M. de Laveleye illustrate the above remarks. In his description of the Russian village commune (*mir*) he states:—"Dans l'Occident, une progéniture nombreuse est un malheur, que l'on évite par des moyens que certains économistes préconisent, mais que la morale condamne. En Russie, la naissance d'un enfant est toujours accueillie avec joie, car elle apporte à la famille des forces nouvelles pour l'avenir, et elle est un titre pour réclamer un supplément de terres à cultiver." * * "Ce qui dans l'organisation du *mir* doit surtout alarmer l'économiste, c'est que, contrairement aux prescriptions de Malthus, elle enlève tout obstacle à l'accroissement de la population et offre même une prime à la multiplication des enfans. En effet, chaque tête de plus donne droit, dans la partage, à une part nouvelle. Il semble donc que la population doive accroître en Russie plus rapidement que partout ailleurs. C'est même là la principale objection que M. Stuart Mill oppose à tout projet de réforme dans un sens communiste. Chose étrange cependant, la Russie est avec la France l'un des pays où la population augmente le plus lentement. La période de doublement, qui pour la France est de 120 ans environ, est de 90 ans pour la Russie, tandis qu'elle n'est que de 50 ans pour l'Angleterre et pour la Prusse." * * "Différentes circonstances contribuent à produire ce résultat. La première est la grande mortalité parmi les jeunes enfans." * * La durée moyenne de la vie est par suite en Russie très inférieure à celle qu'on a constatée dans les autres pays. Au lieu d'être de 35 ans environ, comme dans les états de l'Europe occidentale, elle n'est que 22 à 27 ans." * * "Pour faire place aux familles nouvelles, qu'une civilisation plus avancée appellerait à l'existence, il ne resterait alors qu'une ressource: l'emigration et la colonisation. En effet, le régime du *mir* a été autrefois un puissant agent de colonisation."—*Les Formes primitives de la Propriété*. Par M. de Laveleye.—*Revue des Deux Mondes*, tom 100, Fl. 149/155.

were selected by the late Dr. Petrie as the most authentic authority respecting the events of his reign. It is advantageous to ascertain what are the facts recorded in this chronicle. In the year 218 it is stated that Cormac, the grandson of Conn, reigned 42 years. In the year 222 are mentioned the names of 31 distinct battles; and there is mention also of the more important facts of Cormac's having had a fleet over the sea for the space of three years, of the slaughter of the maidens in the Claeferfa at Temur by the King of Leinster, and the consequent execution by Cormac of twelve Lagenian Kings, and of the exaction with an increase by him of the Borumha, or Boromean tribute. Under this year it is stated that Cormac was deposed by the Ultonians. In the year 236 A.D., six battles are recorded, and under this year Cormac is stated to have been expelled for seven months, and to have been subsequently dethroned by the Ultonians. In the year 251 A.D., one battle is recorded. In the year 254 A.D., Cormac expelled the Ultonians from Ireland to the Isle of Man, hence his name Ulfada. Under the same year the wound and death of Cormac are recorded as follows* :—

"The wounding of Ceallach, the son of Cormac, and the killing of Setna, the son of Blae, son of the lawgiver of Temur. And the eye of Cormac Ua Cuinn broken with one blow by Aengus, the son of Fiacha Suighi, the son of Feidhlim Rechtmar, whence he was called Aengus Gabh-uuibhtheach [i.e., Aengus of the Dreadful Spear]. Cormac afterwards gained four battles over the Desii, so that he drove them into Munster, and expelled them from their [original] country."

"Cormac, the grandson of Con of the Hundred Battles, died at *Cleiteach* on Tuesday, the bone of a salmon having stuck in his throat; or it is the sheevree [genii] that killed him at the instigation of Maelcinn the Druid, as Cormac did not believe in him."†

* Petrie, on the History and Antiquities of Tara Hill, p. 37.

† Than the late lamented Professor O'Curry, no author was more profoundly versed in the ancient Irish Manuscripts; it is, therefore, due to the memory of that great Irish scholar to introduce his views as to the records relative to Cormac Mac Art, contained in early Irish authors :—

"The character and career of Cormac Mac Art, as a governor, a warrior, a phil-

In the *Annals of Tieghernach* there is no mention made of the alleged literary or legislative celebrity of Cormac MacAirt; in the *Annals of the Four Masters*, however, there is express mention of the works upon which his reputation has rested. Under the year A.D. 266, the *Four Masters* state,* "Cormac, philosopher, and a judge deeply versed in the laws which he was called on to administer, have, if not from his own time, at least from a very remote period, formed a fruitful subject for panegyric to the poet, the historian, and the legislator.

"Our oldest and most accredited annals record his victories and military glories; our historians dwell with rapture on his honour, his justice, and the native dignity of his character; our writers of historical romance make him the hero of many a tale of curious adventure; and our poets find in his personal accomplishments, and in the regal splendour of his reign, inexhaustible themes for their choicest numbers.

"The poet Maelmura, of Othna, who died A.D. 844, styles him Cormac *Ceolach*, or the Musical, in allusion to his refined and happy mind and disposition. *Cinaeth* (or Kenneth) O'Hartigan (who died A.D. 978) gives a glowing description of the magnificence of Cormac and of his palace at Tara. And Cuan O'Lochain, quoted in the former lecture, and who died A.D. 1024, is no less eloquent on the subject of Cormac's mental and personal qualities and the glories of his reign. He also, in the poem which has been already quoted, describes the condition and disposition of the ruins of the principal edifices at Tara, as they existed in his time; for, even at this early period (1024), the royal Tara was but a ruin. Flann, of Saint *Buithé's* Monastery, who died A.D. 1056 (the greatest, perhaps, of the scholars, historians, and poets of his time), is equally fluent in praise of Cormac as a king, a warrior, a scholar, and a judge.

"Cormac's father, Art, chief monarch of Erin, was killed in the battle of *Magh Mucruimhé*—that is, the plain of *Mucruimhé* (pron. "Mucrivy"), about A.D. 195, by Mac Con, who was the son of his sister. This Mac Con was a Munster prince, who had been banished out of Erin by Oillill Oluim, King of Munster; after which, passing into Britain and Scotland, he returned in a few years at the head of a large army of foreign adventurers, commanded chiefly by *Benné Brit*, son of the King of Britain. They sailed round by the south coast of Ireland, and landed in the bay of Galway; and being joined there by some of Mac Con's Irish adherents, they overran and ravaged the country of West Connacht. Art, the monarch, immediately mustered all the forces that he could command, and marched into Connacht, where he was joined by Mac Con's seven (or six) step-brothers, the sons of Oillill Oluim, with the forces of Munster. A battle ensued, as stated above, on the plain of *Mucruimhé* (between Athenree and Galway), in which Art was killed, leaving behind him an only son, Cormac, usually distinguished as Cormac *Mac Airt*—that is, Cormac the son of Art.

"On the death of his uncle Art, Mac Con assumed the monarchy of Erin, to the prejudice of the young prince Cormac, who was still in his boyhood, and who was forced to lie concealed for the time among his mother's friends in Connacht.

"Mac Con's usurpation, and his severe rule, disposed his subjects after some time to wish for his removal; and to that end young Cormac, at the solicitation of some powerful friends of his father, appeared suddenly at Tara, where his person had

* The translation is that given in Dr. Petrie's *History and Antiquities of Tara Hill*, p. 38.

the son of Art, the son of Con, after having been forty years in the government of Ireland, died at Cletty, the bone of a salmon having stuck in his throat, through the Sheevra, whom Mailgenn the Druid induced to attack him, after Cormac had turned from the Druids to the adoration of God; wherefore a

by this time ceased to be known. One day, we are told, he entered the judgment hall of the palace at the moment that a case of royal privilege was brought before the king, Mac Con, for adjudication. For the king in ancient Erin was, in eastern fashion, believed to be gifted with peculiar wisdom as a judge among his people; and it was a part of his duty, as well as one of the chief privileges of his prerogative, to give judgment in any cases of difficulty brought before him, even though the litigants might be among the meanest of his subjects, and the subject of litigation of the smallest value. The case is thus related:—Certain sheep, the property of a certain widow residing near Tara, had strayed into the queen's private lawn, and eaten of its grass; they were captured by some of the household officers, and the case was brought before the king for judgment. The king, on hearing the case, condemned the sheep to be forfeited. Young Cormac, however, hearing this sentence, exclaimed that it was unjust, and declared that as the sheep had eaten but the fleece of the land, the most that they ought to forfeit should be their own fleeces. This view of the law appeared so wise and reasonable to the people around, that a murmur of approbation ran through the hall. Mac Con started from his seat and exclaimed, "That is the judgment of a king;" and, immediately recognising the youthful prince, ordered him to be seized; but Cormac succeeded in effecting his escape. The people, then, having recognised their rightful chief, soon revolted against the monarch, upon which Mac Con was driven into Munster, and Cormac assumed the government at Tara. And thus commenced one of the most brilliant and important reigns in Irish history.

"The following description of Cormac, from the Book of Ballymote (142, b.b.), gives a very vivid picture of the person, manners, and acts of this monarch, which it gives, however, on the authority of the older Book of *Uachonghail*; and, even though the language is often high-coloured, it is but a picturesque clothing for actual facts, as we know from other sources (see original in Appendix, No. XXVI.):—

"A noble and illustrious king assumed the sovereignty and rule of Erin, namely, Cormac, the grandson of Conn of the Hundred Battles. The world was full of all goodness in his time; there were fruit and fatness of the land, and abundant produce of the sea, with peace, and ease, and happiness, in his time. There were no killings nor plunderings in his time, but everyone occupied his lands in happiness.

"The nobles of Erin assembled to drink the banquet of Tara, with Cormac, at a certain time. These were the kings who were assembled at that feast—namely, *Fergus Dubhdeadach* (of the black teeth), and *Eochaidh Gunnat*, the two kings of Ulster; *Dunlang*, son of Enna Nia, king of Leinster; Cormac Cas, son of *Áill Oluin*, and *Fiacha Muilleathan*, son of *Eoghan Mór*, the two kings of Munster; *Nia Mór*, the son of *Lugaidh Fírtí*, Cormac's brother by his mother, and *Eochaidh*, son of *Conall*, the two kings of Connacht; *Oengus* of the poisoned spear, king of Bregia (East Meath); and *Feradach* the son of *Asal*, son of *Conor* the champion, king of Meath.

demon attacked him at the instigation of the druids, and gave him a painful death. It is Cormac who composed the *Teagasc na Riogh*, to preserve manners, morals, and government in the kingdom. He was an illustrious author in laws, synchronisms, and history; for it is he that promulgated law, rule,

"The manner in which fairs and great assemblies were attended by the men of Erin, at this time, was—each king wore his kingly robe upon him, and his golden helmet on his head; for they never put their kingly diadems on but in the field of battle only.

"Magnificently did Cormac come to this great assembly; for no man, his equal in beauty, had preceded him, excepting *Conairé Mór*, son of Edersgel, or Conor, son of *Cathbadh* (pron. nearly 'Caā-fah'), or Aengus, son of the Daghdá. Splendid, indeed, was Cormac's appearance in that assembly. His hair was slightly curled, and of golden colour; a scarlet shield with engraved devices, and golden hooks, and clasps of silver; a wide-folding purple cloak on him, with a gem-set gold brooch over his breast; a gold torque around his neck; a white-collared shirt, embroidered with gold, upon him; a girdle, with golden buckles, and studded with precious stones, around him; two golden net-work sandals, with golden buckles, upon him; two spears with golden sockets, and many red bronze rivets, in his hand; while he stood in the full glow of beauty, without defect or blemish. You would think it was a shower of pearls that were set in his mouth; his lips were rubies; his symmetrical body was as white as snow; his cheek was like the mountain-ash berry; his eyes were like the sloe; his brows and eyelashes were like the sheen of a blue-black lance.

"This, then, was the shape and form in which Cormac went to this great assembly of the men of Erin. And authors say that this was the noblest convocation ever held in Erin before the Christian Faith; for the laws and enactments instituted in that meeting were those that shall prevail in Erin for ever.

"The nobles of Erin proposed to make a new classification of the people, according to their various mental and material qualifications; both kings and ollamhs (or chiefs of professions), and druids, and farmers, and soldiers, and all different classes likewise; because they were certain that whatever regulations should be ordered for Erin in that assembly, by the men of Erin, would be those which would live in it for ever. For from the time that Amergen *Gluingeal* (or of the White Knee), the *Filé* (or Poet), and one of the chiefs of the Milesian colonists, delivered the first judgment in Erin, it was to the *Filés* alone that belonged the right of pronouncing judgments, until the disputation of the Two Sages, *Perceirtne* the *Filé*, and *Neidhí*, son of *Adhna*, at Emania, about the beautiful mantle of the chief *Filé*, *Adhna*, who had lately died. More and more obscure to the people were the words in which these two *Filés* discussed and decided their dispute, nor could the kings or the other *Filés* understand them. *Concobar* (or Conor) and the other princes at that time present at Emania, said that the disputation and decision could be understood only by the two parties themselves, for that *they* did not understand them. It is manifest, said *Concobar*, all men shall have share in it from this day out for ever, but they [the *Filés*] shall have their hereditary judgment out of it, of what all others require, every man may take his share of it. Judgment was then

and regulation for each science, and for each covenant according to justice; so that it is his laws that restrained all who adhered to them to the present time."

"It is this Cormac MacArt also that assembled the chroniclers of Ireland together at Temur, and ordered them to write the Chronicles of Ireland in one book, which was called the Psalter of Temur. It was in this book were [entered] the coeval exploits and synchronisms of the Kings of Ireland with the Kings and Emperors of the world, and of the kings of the provinces with the monarchs of Ireland. It

taken from the Filés, except their inheritance of it, and several of the men of Erin took their part of the judgment; such as the judgments of *Eochaidh*, the son of *Luchta*; and the judgments of *Fachtna*, the son of *Senchadh*; and the (apparently) false judgments of *Caradniadh Teisiché*; and the judgments of *Morann*, the son of *Maen*; and the judgments of *Eoghann*, the son of *Durrthacht* [king of Farney]; and the judgments of *Doet* of *Neimthenn*, and the judgments of *Brigh Ambui* [daughter of *Senchadh*]; and the judgments of *Diancecht* [the *Tuath Dé Danínn* Doctor] in matters relating to medical doctors. Although these were thus first ordered at this time, the nobles of the men of Erin (subsequently) insisted on judgment and eloquence (advocacy) being allowed to persons according to rank in the *Bretha Nemheadh* (laws of ranks); and so each man usurped the profession of another again, until this great meeting assembled around Cormac. They then again separated the professors of every art from each other in that great meeting, and each of them was ordained to his legitimate profession.

"And thus when Cormac came to the sovereignty of Erin, he found that Conor's regulations had been disregarded; and this was what induced the nobles to propose to him a new organization, in accordance with the advancement and progress of the people, from the former period. And this Cormac did; for he ordered a new code of laws and regulations to be drawn up, extending to all classes and professions. He also put the state or court regulations of the *Teach Midchuarta*, or Great Banqueting House of Tara, on a new and permanent footing; and revived obsolete tests and ordeals, and instituted some important new ones; thus making the Law of Testimony and Evidence as perfect and safe as it could be in such times.

"If we take this, and various other descriptions of Cormac's character as a man, a king, a scholar, a judge, and a warrior, into account, we shall see that he was no ordinary prince; and that if he had not impressed the nation with a full sense of his great superiority over his predecessors and those who came after him, there is no reason why he should have been specially selected from all the rest of the line of monarchs, to be made above all the possessor of such excellences.

"Such a man could scarcely have carried out his various behests, and the numerous provisions of his comprehensive enactments, without some written medium. And it is no unwarrantable presumption to suppose that, either by his own hand, or, at least, in his own time, by his command, his laws were committed to writing; and when we possess very ancient testimony to this effect, I can see no reason for rejecting it, or even for casting a doubt upon the statement."^{*}

* MS. Materials of Ancient Irish History, pp. 42-47.

was in it was also written what the monarchs of Ireland were entitled to receive from the provincialists, and what the provincialists [i.e., provincial kings] were entitled to receive from their subjects from the noble to the subaltern. It was in it also were [described] the bounds and meres of Ireland from shore to shore, from the province to the territory, from the territory to the bally (townland), and from the bally to the *traigid* of land. These things are conspicuous in the *Leabhar na h-Uidhri*. They are also evident in the *Leabhar Dinnshenchusa*."

Upon this passage Dr. Petrie remarks, "This detail, it must be confessed, has but little agreement with the meagre and unsuspicious account given by Tieghernach. On everything stated by the Four Masters the earlier annalist is silent, except the notice of the cause of his death, and even in this what is doubtfully put by the one, is made positive by the others. Whether, however, these details are true or false, or in whatever degree they may be so, it is due to the character for veracity of the Four Masters to mention, that they found what at least appeared to them sufficient evidence upon which to ground their statements, in very ancient documents. The additional facts of importance stated by the Four Masters are three:—1, that Cormac was the author of the ancient tract called *Teagasc na Riogh*, or Instruction of the Kings. 2. That he was the author or compiler of laws which remained in force among the Irish down to the seventeenth century. And 3. That he caused the ancient chronicles of the country to be compiled in one volume, which was afterwards called the Psalter of Tara."*

The first and third of these facts are based upon the existence of works known by the names mentioned in the text, and the second is based by Dr. Petrie upon the existence of the Book of Aicill. He came to the conclusion that at the date of the Four Masters no trustworthy traditions could well have been preserved which might form a ground for the statements of the annalists. Tieghernach was sepa-

* Essay on the History and Antiquities of Tara Hill, p. 39. Transactions of the R.I.A. (Antiquities), vol. xviii.

rated from the era of Cormac Mac Airt by a space of eight centuries, the Four Masters by a period of thirteen. Tieghernach stood in the same relation to the era of Cormac as a writer of the reign of Henry II. did to the arrival of the Saxons, from which date we are not much more removed than were the Four Masters from the reign of Cormac. A reference to the early history of Greece, Rome, or England, at once shows the great improbability of the correct transmission of any authentic tradition for such a period, even under circumstances more favourable for its preservation than Ireland ever afforded. It must be admitted that in the interval between the date of Tieghernach and the work of the Four Masters numerous Irish authors refer to the greatness of Cormac, not only as a king, but also as a judge. Their silence as to the authorship of the Book of Aicill cannot be much relied on as a proof that the Book of Aicill did not then exist, because that work may have been considered as the production of a Pagan author, while the *Senchus Mor*, stamped with the authority of St. Patrick, may have assumed the position of the authoritative Irish code. On the other hand there is not, as far as can be ascertained, a positive assertion in such authors, that the Book of Aicill, an acknowledged work of Cormac, was received as an actual legal authority. The Four Masters and Dr. Petrie therefore rest the assertion that Cormac was the author of certain laws upon those existing works which were alleged to have been composed by Cormac Mac Art, and it is upon the internal evidence of these works that the reputation of Cormac must rest.

Undoubtedly traditions existed as to the literary reputation of Cormac, but whether they had any solid basis is a point difficult to be proved. The author of the *Ogygia*, going beyond the statements of the Four Masters, informs us that there were three schools instituted by Cormac at Tara; in the first was taught military discipline, in the second history, and in the third jurisprudence. O'Flaherty wrote in the seventeenth century, thirteen hundred years after the event, and cites as his authority a poem of the fourteenth century, eleven hundred years after the reign of Cormac. As to which poem Dr. Petrie remarks, "The general silence of all other ancient authorities is in itself a presumptive evidence

either that O'Flaherty has mistaken the sense of his author, as in the instance of *Mur Ollamhan*, or that the old poet had indulged in the common Bardic propensity to exaggeration."*

The history of Cormac MacAirt, as contained in Keating, is in itself a proof that the mode in which history was then composed on the Continent was not altogether unknown in Ireland. Dr. Keating's work was for Irish history what those of Du Haillan and Audigier were for that of France. It would perhaps be difficult to find a more extraordinary instance of the growth of tradition and its gradual expansion than Keating's account of the death of Cormac, as contrasted with the narration of the same occurrence in Tieghernach. The comparison of the blinding of Cormac in these two authors is a further instance of the manner in which the recital of the original annalist could, in process of time, be amplified. Such exaggerations need scarcely to be referred to even for the purpose of confutation.†

Upon the internal evidence only contained in such a work as the Book of Aicill, can any conclusions be based as to its date or authorship. It must be remembered that there exists no cotemporary evidence of any of the facts of early Irish history; no inscriptions or coins enable us to fix dates or to identify personages. The only trustworthy evidence is the existing testimony of manuscripts which are themselves separated by centuries from the transactions treated of, and are entitled at least to no more credit than cotemporary Continental authorities.

Assuming the assertion of the Four Masters as to the legislation of Cormac to be based upon the Book of Aicill itself, let us inquire of that work what grounds it affords for the opinion that it was composed by Cormac, and in so doing, let us assume the proposition—a proposition by no means unquestionable—that not only was the art of writing known to the Irish in the third century, but that it was customarily used for the record of customary law.

* History and Antiquities of Tara Hill, page 49.

† In justice to the authors of such highly-coloured statements, it must however be borne in mind that works extant in their time, and on which they may have relied as authorities, have since disappeared, and are probably altogether lost.

The Book of Aicill contains not only the *sententiæ* ascribed to Cormac, but also those attributed to Cendfaeladh the son of Ailel. As the latter is stated in the text to have learned law whilst laid up in consequence of wounds received by him in the battle of Moira A.D. 642, it is evident that his part of the work cannot have been composed until at least four centuries after the death of Cormac, that therefore the earliest evidence of Cormac's having been the author of certain legal opinions cannot be placed prior to the end of the seventh century, and that the only part of the work ascribed to him is a certain portion of the text which is entirely independent of the introduction and commentary.

The sole authority for the statement that these *sententiæ* are derived from Cormac, rests upon the evidence of the editor who composed the preface and arranged the work. The name, date, and residence of this editor are unknown, nor does he give us any hint as to the grounds upon which he attributed any portion of the work to Cormac; all that he can be admitted to prove is, that *at the date of the composition of the work*, as it has come down to us, certain legal maxims embodied in it were popularly attributed to Cormac. The value of such popular tradition necessarily depends upon the interval of time by which the fact testified to is separated from the tradition which asserts it, and the existence of surrounding circumstances which tend to preserve a tradition unaltered. To estimate the value of the popular opinion testified to by the editor, the date of the redaction of the work itself must be fixed.*

* It is but right here to state the published opinions of the late Professor O'Curry as to the Book of Aicill:—

"It is not probable that any laws or enactments forged at a later period, could be imposed on a people who possessed in such abundance the means of testing the genuineness of their origin, by recourse to other sources of information; and the same arguments which apply in the case of the *Saltair of Tara*, may be used in regard to another work assigned to Cormac, of which mention will be presently made. Nor is this all; but there is no reason whatever to deny that a book, such as the *Saltair of Tara* is represented to have been, was in existence at Tara a long time before Cormac's reign; and that Cormac only altered and enlarged it to meet the circumstances of his own times.

These bards and druids, of which our ancient records make such frequent mention, must have had some mode of perpetuating their arts, else it would have been impossible for those arts to have been transmitted so faithfully and fully as we know they were. It is true that the student in the learning of the *Fílé* is said to

The date of the redaction of the work may be tested by the contents of the introduction, the condition of the language, and the nature of the customary law embodied in it. Upon none of these points however is it possible to draw any definite conclusion. In the introduction the author attempts to derive the word *aitged* from Hebrew, Greek, and Latin roots respectively. What are the derivations which he has failed to explain is immaterial; this however is certain, that he wrote at a time when there existed, or rather there was professed, some knowledge not only of Latin but also of Greek and Hebrew. He was further acquainted, very imperfectly indeed, with the scholastic logic. To what earliest date in the case of a work composed in France or England during the middle ages would such evidence point? Would such evidence in the case of a work such as the introduction to the Book of Aicill composed in Ireland point to a higher or lower date than in the case of a similar work composed in France or England? In considering the latter question, it must be borne in mind that the work is a purely native production, and that its date should be tested with reference to the level of knowledge existing in Ireland, not with reference to that of Irish scholars settled or met with on the Continent.* The silence of Tieghernach upon the subject is also negative evidence of the utmost weight.

have spent some twelve years in study, before he was pronounced an adept; and this may be supposed to imply that the instruction was verbal; but we have it from various writers, even as late as the sixteenth and seventeenth centuries, that it was customary with the medical, law, and civil students of these times, to read the classics and study their professions for twenty years. * *

"There still exists, I should state to you, a Law Tract, attributed to Cormac. It is called the Book of Acaill, and is always found annexed to a Law Treatise by *Cennfaelad* the learned, who died in A.D. 877. * * (Vide preface to the Book of Aicill in the present Volume.)

"Such is the account of this curious tract, as found prefixed to all the copies of it that we now know; and, though the composition of this preface must be of a much later date than Cormac's time, still it bears internal evidence of great antiquity."†

* The study of Greek does not seem to have been very successfully pursued in the Irish schools of the tenth century. The scholarship of the author of the Glossary of Cormac was very limited. Mr. Stokes speaks of "the extraordinary ignorance of Greek evidenced by the composer (of the Glossary), which, even at the beginning of the tenth century, would startle one in an episcopal countryman of Johannes Scotus Erigena." (Old Irish Glossaries, page xvi., and note.)

† MS. Materials of Ancient Irish History, p. 48.

The application of what may be called a philological test to an ancient document, with the object of ascertaining the date of its composition, is a process of very great difficulty and requiring extreme caution. In the first place we must be certain that the document so treated preserves the *ipsissima verba* of the original author. This essential requisite is possessed alone by lapidary inscriptions and coins. The decrees of Asoka, the rock inscriptions in Korsabad or the Moabite inscription, present respectively the speech of their authors in the minutest details; but a manuscript has been probably subjected upon each fresh transcription to a constant course of emendation.* In the case of works of practical utility, such as the present tract, as long as the original text was tolerably comprehensible, each successive scribe would assimilate its grammatical forms to the current speech of the period; and again, after the original work had ceased to be understood by ordinary readers, the ancient text would be subject to unintelligent corruption. The philological condition of any manuscript, such as those of the Brehon law, represents therefore a state of the language subsequent to the date of the original work. Assuming that the document retains its original form, its philological condition is useless in fixing its date, unless we possess unaltered documents, the date of which can be actually and independently ascertained. In the case of most European countries, this requisite is met by the existence of lapidary inscriptions and coins, by the aid of which the form of the language at distinct dates can be satisfactorily established. It cannot be too often remarked that such documents are wholly unknown to Irish antiquaries; we possess no lapidary inscriptions, the dates of which can be fixed,† and no coins whatsoever. Then, the more or less archaic form of the language of any Irish document does not afford any indication of its date, as we have no means

* In the MS. H. 3-17, p. 157, the statement is made that it was changed from hard original Gaelic and put into fair Gaelic by Gilla-na-Naemb, son of Dunsilavey Mac Aedhagain. See *Senchus Mor*, vol. i., p. xxxvi.

† The Ogham inscriptions, in the deciphering of which some progress has been made, are too short and undated to form the basis of any philological induction.

of constructing any chronological table of the changes in the language. The greater or less antiquity indicated by archaic forms of a language depends upon the greater or less rapidity with which the language itself was developed. It is well known that the changes in different languages proceed at very different rates. Before the introduction of a national literature the fluctuations of language are altogether uncertain. Among some barbarous tribes, members of the same community, separated during a very few generations, are unable to hold intercourse with each other; on the other hand, some nations possessing no literature have retained archaic forms with peculiar tenacity, as in the well known case of the Lithuanians. The languages even of nations possessing a national literature change at very varying rates; the Italian of Dante is perfectly intelligible to an educated Italian, but an Englishman has to study the *Vision of Piers Ploughman* almost as a foreign language.

The archaic form of the original text of the Brehon law, as found in existing MSS., does not therefore necessarily imply any very great antiquity unless we are able to identify its grammatical and philological forms with those of works the date of which can be proved by extrinsic evidence. The first step to this important result has undoubtedly been taken in the treatise of the Cavaliere Nigra upon the verses and glosses comprised in the Irish MS. of St. Gall, the date of which is proved from internal evidence to be between A.D. 850 and A.D. 869. No subject can be more worthy of the attention of Celtic philologists, such as Stokes and Pictet, than an inquiry as to whether the original text of the Book of Aicill (supposed to be one of the most ancient of the Brehon tracts) exhibits a form of the language anterior or subsequent to the Irish passages contained in the St. Gall MS. The editors are decidedly of opinion that the language of the original text of the Book of Aicill, as represented by the existing MSS. accessible to them, is not older than the Irish of the St. Gall MS.* At

* It is impossible to conclude the consideration of the mode in which the question of the date of the Book of Aicill should be discussed without some reference to the work known as Cormac's Glossary, which has been carefully edited by

the same time it must be remembered that the grammatical and philological condition of the text can only fix the date of the last revision, and that the original text may have exhibited a far more archaic form of the language.

Dr. Stokes from materials prepared by the late Dr. O'Donovan; the text being taken from a MS. preserved in the library of the Royal Irish Academy. The arguments in favour of the great antiquity of the Brehon laws, as founded upon Cormac's Glossary, would appear to be:—(1), that the existence of the Glossary, which contains numerous references to the Brehon law books, proves that the works referred to were to some extent unintelligible in the time of Cormac; and (2), that in the text of the Glossary we possess a specimen of the Irish language as it existed at the time of the author, by a comparison with which, the very archaic form of the Irish contained in the Brehon law books is at once demonstrated.

Let us then consider how far the latter argument has any foundation in fact. Cormac, the son of Cuilennán, born A.D. 831, was a prince of Cashel, who, subsequently having become the bishop of that see, was slain in the battle of Bealach Mughna, A.D. 903. It is first to be inquired whether this Cormac wrote any Glossary? and, if so, whether that now published under his name is authentic? Without entering further into this question, let it be admitted, in the words of Mr. Stokes:—"On the whole we may safely say that the proofs adduced in the former part of this preface sufficiently show that the greater part of what is commonly called Cormac's Glossary was written in the time of Cormac, or at least within a century or so after his death." If it be satisfactorily shown that the work in question was composed in the tenth century, it is immaterial for the present question who was its author. But does the published edition exhibit the text of the work as originally composed? So far from this being the fact, both internal and external evidence demonstrate that the text as it exists differs very widely from that of the original work. We may with confidence refer to the opinion of Mr. Stokes:—"At first sight all merely acquainted with the old Irish Glosses, published by Zeuss, and with the old Irish passages preserved in the Book of Armagh, would be apt to conclude, from the comparatively modern orthography of our text, from the declensional mutilations of the article and nouns, and from the absence of pronominal infixations in the compound verbs, that it could not possibly lay claim to a greater antiquity than the fourteenth or fifteenth century. But the spelling of the fragment in the Book of Leinster is tolerably pure, and there the declensional forms are quite Zeussian." Again, Mr. Stokes remarks:—"It may, however, be said that all through the Glossary the spelling and the declensional and syntactical forms are quite Middle-Irish. . . . All these modernisms, however, weigh little with any one familiar with the liberty which mediæval Irish scribes allowed themselves in making the grammatical forms of the manuscripts from which they transcribed agree with those of their own time. In the present instance, too, many of these late forms are represented by Old-Irish forms in the corresponding passages in one or more of the other codices."

The present text of the Glossary represents then the Irish of the fourteenth or fifteenth century, to which the text of the date of the fragment in the Book of Leinster (of the twelfth century) has been gradually conformed. But does the

The more or less archaic form of the laws contained in any ancient law tract affords no means of fixing the date of the original text. The rate of change in the social condition and legal forms of a community is even more uncertain than the rate of change in its language. Without external evidence, of which on the present occasion we are wholly destitute, it is equally possible to conclude that the date of the text is very remote or that an archaic system continued for a long period without modification.

We have no means of ascertaining how far the introduction to the Book of Aicill represents a genuine popular tradition of the acts of Cormac MacAirt; upon this subject we can form no opinion until the date of the original text and introduction can be fixed by independent evidence. It is however noteworthy that the Annals of Tieghernach are quite inconsistent with the statement that Cormac MacAirt after his wound retired to the hill of Aicill, and henceforward lived in seclusion. The interval between his blinding and

text, of which a fragment is preserved in the Book of Leinster, represent the original text of the tenth century? What reason is there for believing that the text as it existed in the twelfth century had not been previously submitted to the same influences by which we know that it was subsequently modified? Are there grounds for believing that the original text of Cormac's Glossary was much more modern than, or differed much from, the Irish of the Brehon Law Tracts?

To the supposition, that the Irish of the Brehon Law Tracts is not necessarily older than the ninth century, the objection may be made, that if the Irish of the Brehon Tracts be not older than the ninth century, what reason could there have been for the explanation of some of the terms of those laws in a glossary of the tenth century? To this it may be fairly replied, that the compilation of a glossary of the difficult terms contained in any specific works proves not that the general text of the works in question had become obsolete, but that the text, while remaining generally comprehensible, contained certain archaic phrases and words. The time within which any book would require a glossary for the use of the student depends also to a great extent upon the subject-matter of the book itself. Some works, from their very nature, are likely to contain words archaic, and requiring explanation even at the date of their composition. A collection of traditionary legal maxims and professional comments upon them necessarily includes numerous words which have fallen out of ordinary use; hence a glossary may cite archaic words from a contemporary law book. An English philologist of the seventeenth century might have drawn largely upon Coke or Littleton.

The Book of Aicill is not cited as an authority in Cormac's Glossary, but the *Senchus Mór* is referred to, and it seems to be generally admitted that the Book of Aicill is, if not more ancient, at least not more modern than the *Senchus Mór*.

death in Tieghernach is very small, both events being placed in the same year, and to this period are attributed his four victories over the Deisi. It must be admitted that the very uncertain and fluctuating chronology of early historians renders it impossible to rely with confidence upon such an argument. Early Irish chronology was involved in almost inextricable confusion by the difference of dates employed, some chroniclers using the era, A.P., or year of our Lord's Passion, while others employed the era, A.D., or year of our Lord's Incarnation. Hence arose difficulties and doubts even as to the date of St. Patrick's arrival in Ireland. Vide "Senchus Mor," vol. ii., Preface pp. xxv., xxvi. If however it should be proved that there is no more evidence that the portion of the Book of Aicill attributed to Cormac Mac Airt represents the genuine decisions of that celebrated king, than that Numa was the author of the institutions attributed to him, the fact that the traditional fame of Cormac was sufficient to cause his name to be attached to the ancient customary rules of the Irish in the very important province of what may be styled their criminal law, clearly proves how great was the impression which he made upon the minds of his cotemporaries. Nor is it surprising that the most ancient customs of the nation bore the name of the king, who, having been a wanderer in foreign lands, might have easily become acquainted with the use of letters, supposing them to be not generally known in Ireland at the time, and have been enabled, as early tradition expressly asserts, to introduce into his native land the useful inventions which were practised by the Roman legions in Britain,* a king whom the popular traditions of the Christian period strove to exempt from the doom in which their Pagan ancestors were involved.

* The introduction of the water-mill into Ireland was attributed to Cormac. It had been invented by Mithridates of Pontus, and was doubtless in use at the Roman military stations in the province of Valentia. See the poem ascribed to Cuan O'Lochain, quoted from the MS. H. 3 3, T.C.D., by Dr. Petrie, in the History and Antiquities of Tara Hill, p. 147, lines 6-19; and also, The Parish of Templemore, in the Ordnance Survey of Ireland.

APPENDIX TO THE PREFACE.

THE MSS. from which the Irish of the present volume has been mainly obtained are the collections marked H. 2. 15, H. 3. 17, and E. 3. 5, in the library of Trinity College, Dublin.

A few short passages, words, and phrases have been taken from the collection of MSS. marked H. 3. 18, in the library of Trinity College, Dublin, from the MS. marked Egerton 88, in the British Museum library, from one marked Egerton 90, in the same library, and from two MSS. in the library of the Royal Irish Academy, marked respectively in the Brehon Law transcripts, 35. 5 and 43. 6, but known in the new classification of the MSS. of that institution, the former as $\frac{22}{Q. 4}$, and the latter as $\frac{22}{P. 3}$. These passages, &c., &c., have been introduced in the way of interpolation where they contained any matter not found in the three MSS. first mentioned.

Of the MSS. made use of for this volume the two in the collections H. 2. 15, and H. 3. 17, furnished almost the entire text, glosses, and commentary of the *Corus Bescna*, the concluding part of the *Senchus Mor*. A *fac-simile* specimen page of each of these MSS. was prefixed to the second volume of the *Ancient Laws and Institutes of Ireland*, and they will be found so fully described in the preface to that, and also in the preface to the first volume of the same work, that it is unnecessary to describe them at any length here.

H. 2. 15, is a large folio volume consisting of 238 pages, written partly on vellum, partly on paper. The part treating of Brehon laws appears to have been written not later than the beginning of the fourteenth century of the Christian era.

H. 3. 17, is a collection of MSS. forming a thick volume in small quarto, written on vellum. Its contents are miscel-

laneous, chiefly law tracts. It consists of fragments of several books, written at various times in the fourteenth, fifteenth, and sixteenth centuries.

The materials for the second and much larger part of the volume now issued to the public have been derived from the collection of MSS. marked E. 3. 5, in the library of Trinity College, Dublin. This collection forms a folio volume of about 100 pages, written on vellum about the first half of the fifteenth century of our era. The part transcribed and translated for the Brehon Law Commissioners consists of twenty pages of very large folio, treating of Brehon laws, and forty pages of smaller sized folio, containing the laws ascribed partly to Cormac Mac Airt, monarch of Ireland, in the third century, and partly to Cennfaeladh, who flourished at a much later date. This latter part begins with a statement as to the place of the composition of the work, its author, occasion, &c.; the authorship is ascribed expressly to the two persons above named, marks being specified by which to distinguish the portion contributed by each. The nature and date of these laws have been discussed in an earlier part of the preface to the present volume. A *fac-simile* specimen page of the MS. is prefixed.

The copy of the Book of Aicill contained in E. 3. 5, is the only known copy of that book at all approaching completeness, except, indeed, one in the library of Lord Ashburnham, which is believed to be an earlier and, in some respects, a fuller copy, but which, unfortunately, neither the Brehon Law Commissioners nor the editors employed by them were enabled to avail themselves of, the rules of that nobleman's library not permitting his collection of MSS. to be made use of for the purposes of the Commission.

It would of course have been very desirable to collate the copy in Lord Ashburnham's collection with that in E. 3. 5, T.C.D., had the opportunity been afforded. There is, however, good reason to believe that little advantage to the student of ancient Irish law would have been gained by such collation, inasmuch as from an examination of the contents of

that MS. as set forth at considerable length by Dr. O'Connor in the Stowe catalogue, and as given also by the late Dr. Petrie in his *History and Antiquities of Tara Hill*, it will be seen that scarcely any article stated to be contained therein is wanting in the T.C.D. copy, while several items, not noticed as existing in the Stowe copy, are found in the T.C.D. MS., or in the fragments obtained from Egerton 88 and Egerton 90, in the library of British Museum, and from the MSS. in the Royal Irish Academy. Dr. O'Connor, in the catalogue above mentioned, speaks of the MS. he was describing as a unique copy of Brehon laws; but as the present publication proves, he was on this point misinformed. The copy in E. 3. 5, T.C.D., and the interpolations from the MSS. in the British Museum and in the Royal Irish Academy, supply, it is believed, as complete a collection of the laws traditionally, and doubtless in a great degree correctly, ascribed to Cormac Mac Airt and Cennfaeladh as the existing MSS. of the Brehon laws can furnish.

Egerton 88, a MS. from which some assistance has been obtained in editing the present volume, has been fully described in the preface to the second volume of the *Senchus Mor*. It is a small folio book, consisting of about 93 folios, the greater part in double columns, with a small portion at the end in triple columns. It bears internal evidence of having been copied for Domhnall O'Davoren who, according to Professor O'Curry, kept a law school in the county Clare, in the year 1567, A.D. The portions taken from it will be found enclosed within brackets, and marked in the margin of this volume, from C. 2137 to C. 2603.

Egerton 90, from which a few passages have been taken, is a MS. of a fragmentary character. It is very probably a part of Egerton 88, or of some other of O'Davoren's books. It consists of eight leaves, and treats of various law matters. The portions relating to the subjects discussed in the *Book of Aicill*, and containing matter not found in the MS. E. 3. 5, have been interpolated in their proper places. They form

part of the transcripts made by Dr. O'Donovan, and will be found referred to in the margin of Vol. III., between O'D. 1956 and O'D. 2019. The fragments of Brehon laws in this MS. are apparently portions of different books, the first part having formed a portion of a large octavo, or small quarto volume, and the second part a portion of a small folio. Both parts have ornamental capital letters; the first has fewer accents but more frequent marks of aspiration; the second is written in a smaller and neater hand.

The MS. marked in the Brehon Law transcripts as R.I.A. 35.5, is a small parchment folio of fifty-two pages which are mere fragments of different books, written apparently in the sixteenth century, and containing laws and regulations on various subjects. It has been copied in the O'Curry transcripts. The portions interpolated from it are marked C. in the margin of the Book of Aicill, as published in the present volume, with an Arabic numeral indicating the page of the O'Curry transcripts where the part interpolated is to be found.

The MS. now marked $\frac{20}{F.3.}$ in the R.I.A. collection, and formerly 43.6 is a folio volume, written on vellum, and treating for the most part of religious subjects, but containing at the end two small fragments of different law books, in a hand apparently of about the middle of the fifteenth century. A copy of these law fragments is contained in the O'Curry transcripts, from page 1862 to page 1940. The portions interpolated from this MS. in the present volume will be found within brackets, and marked on the margin at the beginning of each interpolation with a numeral indicating the page of the transcript where such interpolation is to be found.

The text of the volume now given to the public has been settled on the plan so fully described in the prefaces to the two volumes already published. The whole of it (with the exception of a few short and comparatively unimportant passages) has been taken from Dr. O'Donovan's transcripts.

It has been carefully collated with the original MSS. in every instance. The interpolations are all such as that distinguished scholar recommended, and are placed where according to the best of his judgment they ought to be introduced. The lengthening out of the contractions which occur in the original MSS. has been given everywhere on his authority and that of Professor O'Curry, who were perhaps of all men that have lived within the last two centuries, the best authorities on all matters connected with our Irish MSS. preserved in this country.

With respect to the translation of the present volume, it is to be understood that the preliminary translation made by Dr. O'Donovan for the Brehon Law Commissioners has been made, throughout, the basis of that now published. The translation of the first tract, the *Corus Besena*, or customary law, he did not live to revise. It has however been carefully revised throughout; some words and phrases left untranslated have been rendered into English after mature consideration, and a diligent examination of all available glossaries, as well as of passages elsewhere occurring in the Irish laws wherein the words and phrases in question were to be found. Both in this tract and in that which follows, as also in the two volumes already published, a few terms of a technical character for which it was difficult to find a precise equivalent, have been left untranslated, and marked with inverted commas. As the work of publishing the remainder of the Ancient Irish laws proceeds, there is reason to hope that light will be thrown on passages now very obscure; and at the conclusion of the whole work it will not be difficult to supply a glossary of all such words and phrases as it may have been deemed advisable to leave untranslated before. This course was followed in the publication both of the Ancient Laws of England, and of the Ancient Laws of Wales. Indeed a comparison of these latter works with the published volumes of the Irish laws will show at a glance that the proportion of words and phrases left untranslated in the latter is much less than is the case in either of the former.

As regards the second and by far the larger portion of the volume, the Book of Aicill, the editors had the advantage of the views and suggestions not only of Dr. O'Donovan, but also of Professor O'Curry. The Book of Aicill was translated by Professor O'Curry for the Royal Irish Academy so far back as the year 1843, with a view of proving the possibility of translating the Brehon Laws. It was afterwards translated for the Brehon Law Commissioners by Dr. O'Donovan. Owing to the great difficulties in the translation of the law terms of these earlier portions of the Ancient Irish Laws, the two translations presented considerable differences, and a large number of law terms was left untranslated. The differences in the translations were collated by Dr. Hancock, the first legal Editor, and his assistant, Mr. Busteed, now Judge Busteed. These differences were brought under the notice of Dr. O'Donovan and Professor O'Curry, and on careful consultation, a revised, and what in many cases amounted to a new translation, of a large part of the work was made. With the aid of the light thus thrown on the interpretation of the law terms, Dr. O'Donovan translated a large number of the words which had been left untranslated in his first draft. The translations made by Dr. O'Donovan under these circumstances were subsequently made use of in revising the whole of Dr. O'Donovan's translation. A portion thereof, about three sheets, was set up in type, and even reached a second proof. On these sheets remarks were made by Professor O'Curry and Dr. O'Donovan; and suggestions were offered as to the manner in which the work should be edited. Dr. O'Donovan had revised more than half the Irish in MS., and had arranged as to the portions to be interpolated, and the places where they ought, according to his judgment, to be introduced. When the work had reached this stage, the Commissioners adopted the plan of separate instead of joint Irish editorship; the Senchus Mor was entrusted to Dr. O'Donovan, and the Book of Aicill, on which Dr. O'Donovan and Professor O'Curry had done so much, was postponed. After Dr. O'Donovan's death, Professor O'Curry completed the revision of the Irish MS. of the Book of Aicill, but the

plan of publishing it under his editorship was prevented by his death. Of all that had been done on the work by the eminent Irish scholars whose premature loss the lovers of Irish literature must always deplore, the present editors have had the advantage, an advantage which they thankfully acknowledge to have been of the utmost value to them. Dr. O'Donovan's translation of the Book of Aicill revised as above explained, has been substantially followed, such alterations only being made as it may reasonably be inferred from the pages corrected by him in proof he would himself have made, had he been spared to revise all the proofs.

CORRIGENDA.

- Page 3, side-note, for *Irish contracts by word of mouth* read *Ir. Contracts of mouth.*
- „ 7, line 23, for '*is known*' read '*is discovered.*'
- „ 13, „ 26, for '*absconding*' read '*request.*'
- „ 15, „ 6 from bottom, for '*According to*' read '*Subject to.*'
- „ 19, for '*security*' read '*warranty.*'
- „ 21, line 6 from bottom, for '*a collection*' read '*the assembly.*'
- „ 33, „ 6, for '*in each*' read '*in the.*'
- „ 35, „ 13, for '*state*' read '*position.*'
- „ 39, „ 12, for '*the first lawful wife*' read '*a lawful first wife.*'
- „ 43, last line, first word, for '*cows*' read '*seda.*'
- „ 49, line 25, for '*if it be*' read '*if he be.*'
- „ 62, „ 6, *dele* comma after '*œnum.*'
- „ 63, „ 14, *after* '*every*' read '*one.*'
- „ 66, note 1, for '*note 2*', page 32, read '*note 1*', page 28.'
- „ 91, line 4, for '*in Irish*' read '*with the Irishian.*'
- „ 107, note 2, for '*pingims*' read '*pinginna.*'
- „ 128, line 1, for '*ῥεοιῖν*' read '*ῥεοιῖν.*'
- „ 151, „ 23, for '*anfolam*' read '*ansolam.*'
- „ 155, „ 5, for '*said*' read '*said.*'
- „ 358, note 1, for '*read*' *put* '*reads.*'
- „ 381, line 4 from bottom, for '*beef*' read '*the beef.*'
- „ 460, note 2, for '*of the owner*' read '*to the owner.*'
- „ 463, line 25, for '*chattel*' read '*sed.*'
- „ 539, „ 18, for '*mulct is paid*' read '*airer'-fine is exacted.*'

senchus mor.

SENCUS MOR.

PART III.

senchus mor.

corus bescna.

CUSTOM-
ARY LAW.

Co harraigar a coruib bel, ar ir bailedach in bith muna arattair cuir bel ?

Corur bescna .i. cuir fear, fear doir in bairea gnas no anbinne: Co harraigar, cinuar airgidir he for trebairne co cuir o belanb. Ar ir bailedach .i. air no bas elodach a ba, a maith irin bith, muna tiorair co huair da artuó na cuir tucas rir co cuir o belanb.

Cor da rochonno co fir ocu trebairne ir taitimechta re cetheora huairuib fichet uile; ir artaire o cetheora uairuib fichet amach.

Cor da rochonno cen fir, cen trebairne, ir taitimechta a tuibairt uile co raib fir re dechmaire iar fir a tuibairt. Ir lanuileir uad iar noémaró.

Cor da rochonno cen fir co trebairne, no raig leath a tuibairt co deémaró iar fir.

Cor da rochonno co fir cen trebairne, ir artaire trian a tuibairt aire iar cetheora huairuib fichet, no raig da trian a tuibairt co deémaró, no da trian a cuhara maó ferir lair: ocu ir e trian caé cor mbel in raio. Trian cor mbel imorra trian a tuibairt.

Cor da rochonno cen fir cen trebairne, ocu no cuinnois a

¹ *Corus Bescna*.—In O'D. 18, this is called *Cain Corusa Bescna*, and said to be the fifth book of the *Senchus Mor*.

² O'D. 313, adds here:—"And this was the security of extern people."

³ *The third of the fraud*.—In O'D. 798 and 794 the following commentary occurs:—"The third of the express contract, i.e. the third of the thing which one gives away by proper express conveyance. In a contract of two sane adults with

SENCUS MOR.

CORUS BESCNA,¹ OR THE CUSTOMARY LAW.

HOW is one bound by express contracts,^a for the world would be evilly situated, if express contracts were not binding?

CUSTOM-
ARY LAW.

^a *Irish
contracts
by word of
mouth.*

Corus Bescna, i.e. the true rule ('coir seis') of the pleasant or delightful knowledge. How is one bound, i.e. how is he properly bound by his warranty by word of mouth? *For the world* would be evilly situated, for its 'ba,' i.e. goodness would vanish from the world, if the contracts properly made by word of mouth had not nobly come to retain it (*the goodness*).

The contracts of two sane adults with knowledge and warranty is dissoluble in twenty-four hours; it is binding from twenty-four hours forth.

In the contract of two sane adults without knowledge, without warranty, all its fraud may be dissolved for ten days after the fraud is known. It is completely binding on him (the defrauded party), after ten days.

In the contract of two sane adults without knowledge, but with warranty, he may recover half the fraud (the amount in which he is defrauded) within ten days after knowledge of it.²

In the contract of two sane adults with knowledge but without security, the third of the fraud (the amount in which he is defrauded) is irrecoverable by him (the defrauded party) after the lapse of twenty-four hours, but he may recover two-thirds of what he is defrauded in till ten days, or two-thirds of his contract (the consideration given by him under the contract) if he prefers it, and this is the third of every express contract. The third of the express contract is (to be taken to be equivalent to) the third of the fraud.³

In the contract of two sane adults without knowledge, without warranty, in case he demanded the amount of the fraud committed on

knowledge, without warranty, if one finds that he is defrauded, he has his choice either to recover two-thirds of the fraud (the amount in which he is defrauded) and forfeit the other third, retaining what he bought, or to recover two-thirds of the fraud (the amount in which he is defrauded) and two-thirds of what he gave for the goods and forfeit one-third of both, and return his purchase."

CUSTOM-
ARY LAW.

διυβαίρετ ιαρεταιν, μυνα ταρεταρ ολιγε δο, ιε οίλετ το α ρεοιτ ρειν, cenit epoirce. Δια εποιρε ιρ cuic ρεοιτ, ocuf commerruγυδ ρολαδ, δια νωαμεταρ cept το. Μυνα δαίμεταρ cept το ιρ α ρολα ρειν λαιρ ocuf cuic ρεοιτ.

Цайр ай лір chuir dochuirin? Нін. Ал до; роchar, ocuf docop.

Цайр .i. comaircim cia лір no cia лін до coraib тагайтер ан- dochar .i. cor comloige. Docop .i. диубарта.

Цайр ай лір in pocop? Нін. Алт; cor итйр да лан, итйр да ραερ, итйр да ροδονο, нао ραγναιχτερ айр.

Цайр .i. comaircim cia лір no cia лін до epnailaib ρuil ρор in роchar итйр. Cor итйр да лан .i. ρολαο comtoirniсhe .i. nach inoлep cor айр итйр да ecconno. Итйр да ραερ .i. итйр да ρορερ, ρир ραερα ροοελба нао ραγнаιχтер айр, .i. ρир дианас cuma a nepeire ocuf a naicce. Итйр да ροδονο .i. cor да ροchonn co ρир ocuf co тpeбайне. Нао ραγнаιχτερ .i. noco mγeailteρ на айр до нιατ noco тeар ραcha.

O'D. 313,
314.

[Cach cunnruo a mbia ainim a nincleit, dia ρeτay in тi o mberuy, ιρ α αthcay айр bec айр moρ таγбуρ de, ocuf cutrumuy на haiime dic la таeb αιτgina. Μuna ρeτay, ιρ таилleδ ρуир co ρο ρειρεδ, ocuf ιρ α αthcor ма moa ina ρειρεδ, ocuf ni cunnatabuip cuna amuich тугао in ainim. Ma cunnatabuip imuyro, ιρ let γαάа haiime dic, ocuf ρeδуйγ α αthcor ма moa ina ρειρεδ let на haiime. No dono co на beτ αthcor ма cunnatabuip in ainim, dia mbe тpeбайр, ιρ let на haiime до ic; ма cunnatabuip ιρ ceτruime на haiime dic, uair noch a npeounn тpeбайρe ni ιт ina ainim incleite до γpeρ, мuna ρeτay ρο ceτoir; dia ρeτay imoyro ρο ceτoir ιт γ'лана cia beτ тpeбайρe

¹ *Or questioned.*—The commentary following is found in O'D. 314 and 798, and it also occurs in nearly, but not exactly, the same words in C. 659.

² *It shall be added to.*—The damages payable in respect of the defect in the subject matter of the contract shall be increased until they are equivalent to one-sixth of the consideration given by the defrauded party under the contract.

³ *If it be more than one-sixth.*—That is, if the damages payable in respect of the defect be more than one-sixth.

him; if law be not ceded to him, his own 'seds' are forfeited to him, without fasting. If he fasts, it is five 'seds' and an adjustment of goods *that are due*, if right be ceded to him. If right be not ceded to him he shall have his own 'seds' and a *fine* of five 'seds' *besides*.

CUSTOM-
ARY LAW.

Question. How many kinds of contracts are there? Answer. Two; a valid contract, and an invalid contract.

Question, i.e. I ask how many or what number of contracts are recognised? A valid contract, i.e. a contract where the consideration on each side is equal.* Invalid contract, i.e. frauds.

*Ir. A contract of equal value.

Question. How many are the valid contracts? Answer. Three; between two 'lan-persons,' between two 'saer-persons,' between two sane adults, whose contracts are not impugned.

Question, i.e. I ask how many or what number of kinds of valid contracts are there? A contract between two 'lan'-persons, i.e. equal value on both sides, i.e. such a contract is not unlawful even between two idiots. Between two 'saer'-persons, i.e. between two good men, noble good-faced men, whose contracts are not impugned, i.e. men whose word and deed are alike, i.e. *who perform what they promise*. Between two sane adults, i.e. the contract of two sane adults with knowledge and warranty. Not impugned, i.e. the contracts which they make must not be dissolved or questioned.¹

Every contract in which there is, in the subject matter of the contract, a concealed defect, if the person from whom it (the defective article) was received is known, it (the defective article) shall be returned, be the defect small or great, and the amount of the defect shall be paid together with restitution; but if he is not known, it shall be added to² until it amount to one-sixth, but it (the subject matter of the contract) shall be returned if it³ be more than one-sixth, and there is no doubt that it was outside⁴ the defect was caused; but if there be doubt, half of every defect shall be paid for, and the thing may be returned if half the loss in value caused by the defect be more than one-sixth the consideration given by the purchaser. Or else there shall be no returning if the defect be doubtful,⁵ if there be warranty, half the defect shall be paid for, i.e. made good; if there be doubt as to where the defect arose, one-fourth of the defect shall be paid for, for warranty can never affect any thing with a concealed defect, unless it be made known at once; but if it be made known at once, they (the purchasers) are safe, whether there be warranty or not.

¹ Outside.—That is, not while the subject matter of the contract was in possession of the vendor.

² If the defect be doubtful.—That is, if it be doubtful in whose custody the subject matter of the contract was when it was injured.

CUSTOM-
ARY LAW

ci ní be. Ocuir ian níubairle rin. Ocuir ianme aibearu rin, fuile ruamanna, ocuif fuile can imcúrin, 777; ocuif ní fuil iubairle for ainim inéleite iartain co dechnuio ian fí na hainme.

C 1089.

Má gallra bunuig imurro inntib im .i. oobach ocuif aobach ocuif iudá rothuch, ocuif lec of cru, ocuif delgnuach do eachuib, ocuif gac galan bunuio éana bír i ninnuile ocuif doine; dia ticut fíru fíru ne níubairle, íf a nathcuir uile muna be trebairne, ocuif muna cunnatabairt co na galan bunuio. Dia mbe trebairne imurro, íf a let do ic; [mao cunnatabairt imurro íf a let do ic]; muna be trebairn [rin;] dia mbe trebairne íf cetrúime do ic. No dono íf a let do ic ce bet trebairne ci ní be, ar íf cunnatabairt mao imuig tugad in galan ainn rin, no in tal ro far inntib, ocuif íf fíru tuilleir ainnrin; ocuif ní hacuif bír forra. Ocuif ma bíd iat ceinif cunnatabairtad íf con tí nof beir bíd co ro moair no co ne ternaio, ocuif dono dia mbe dechnuio a fí cin fuaitne, ní olegan a acúir, na fuilleb iartain no neirin mbeag.]

Cop roceirto baeth fíru gaeth, ara rinotar a raithet; íf cop.

Cop roceirto baeth .i. cunnat do ní in taccoonach fíru in coonad. Ara rinotar .i. ro fíru in ní íf raeth leir; beairt mao a iubairt. Íf cop .i. fíru in a arat.

Dochar ar a rinatathar gaith do gniat, ranotar an tuipairt i nbe; icthair a leth do rathuib do roachuib, a leath naill íf oileir.

Dochar .i. in rochor do niat na gaith i petatar a iubairt do bñth. .i. íf rochor do cop. Rinatathar .i. in gaeth. Ranotar .i. uranotar a uran eirir ar do. Icthair .i. iair ima arat a let ar raeth enis na trebairne rathachad ann. Do rathuib .i. oino roachad bñathar do rigneo for na ratuib. A leath naill .i. in leat aile íf oileir eirir a ualgar ferrá .i. cop ra rochon co fíru ocuif co trebairne rin .i. fíru fíru ocuif fíru trebairne fein.

Cop ra rochon co fíru ocuif co trebairne, ro roich a tuipairt

¹ For the names of diseases incident to horses and different kinds of cattle, *Vid.* C. 297, 1,038.

² *Outside*.—That is, before the subject matter of the contract came into the vendor's possession.

This is after the proper period. And these are the defects mentioned here: i.e. CUSTOM-
red eyes, and eyes without sight, etc., and there is no proper period for a concealed ARY LAW.
defect afterwards till ten days after knowledge had of the defect.

If there be fundamental diseases, namely 'odhbach,' and 'adhbhach,' and 'iudha-fothush,' and 'lee-os-cru,' and 'deilgniuch' in horses, and every other original disease that is incident to cattle and to persons; and if they be objected to within the proper period, they shall be all returned, unless there be warranty, and unless there be doubt that it is an original disease. But if there be warranty, the half shall be paid; and if there be doubt, the half shall be paid, that is, if there be not warranty; if there be warranty the fourth shall be paid. Or else the half shall be paid, whether there be warranty or not, for it is doubtful in that case whether the disease was given outside,² or whether it had grown in them within,³ in which case addition shall be made to them, i.e. *the purchaser retaining the defective article shall receive compensation*, and there is not a return of them (*the articles sold*). If they being of doubtful defect or disease remain with the person who took them until they perish or recover, and if he has had knowledge of such disease for ten days without going to law, their return is not required by law, nor can addition to the compensation for the loss be had afterwards, be it ever so small.

A contract which a fool makes with a sane man in which fraud is discovered; it is a contract.

A contract which a fool makes, i.e. a contract which the idiot makes with a man of sound mind. In which fraud is known, i.e. the thing which is injurious to him is known; the fraud shall be taken from him, i.e. *he must make good the fraud to the non-compos*. It is a contract, i.e. it is binding.

In a bad contract which is known to be bad made by sensible men, the fraud is divided in two; the half is paid by the 'roach'-sureties (*the party who has given the warranty*), the other half is forfeited.

A bad contract, i.e. the bad contract which sensible people make, in which they knew that fraud existed, i.e. though a contract it is a bad contract. Which is known, i.e. by the sensible. Is divided, i.e. the fraudulent amount, or excess that is given (*on the one side*) is divided in two. Is paid, i.e. the half of it is paid for the sake of the honour of the surety which was estimated in it. By the 'roach'-sureties, i.e. the estimation in words made upon the sureties. The other half, i.e. the other half is forfeited on account of knowledge. And this is the contract of two sane adults with knowledge and warranty, i.e. for knowledge and for warranty itself.

In a contract of two sane adults with knowledge and warranty, all the amount obtained by fraud is recoverable, or the contract may

² Within.—That is, while in the vendor's possession.

CUSTOM-ARY LAW. — սիւն, ուր ա սոսորսո քիւ ցւոյի հսարս քիւս; ւր սիւն սո սիւն օ քսն ասոս ւոյի սիւնսր օսւր սոսորսո.

Տօր սօ քօսոսո ցն քիւ ցն տրսւարս, ու քօիւս ա սիւնսր սիւն օ տսւարս ւար քիւ. Մար սոսորսո տաւիւսքս օ տսւարս սօ քիւր սօ տրսն ա սոսորսոս, օսւր քսսիւս ա տրսն.

Տօր սօ քօսոսո օ տրսւարս ցն քիւ, ու քօիւս խսւս ա սիւնսրս օ տսւարս ւար քիւ; օսւր ւր տրսւարս սւստրսն ւն քսն.

Տօր սօ քօսոսո օ քիւ ցն տրսւարս, ու քօիւս սօ տրսն օ տսւարս ւար քիւ, օսւր քսսիւս տրսն ա սիւնսրս քիւս քիւ, օսւր ւր քիւս սիւն քսն.

Մար սոսորսո տաւիւսքս քսսիւս տրսն ա սոսորսոս; ու սօ ւր տրսն ա սիւնսրս քսսիւս քիւս տրսւարս քսն, օսւր քիւս քիւս քիւս քիւ.

Տօսօրսւս օսւս քսր; քսր օսւս քսւիւս; քիւս սրս քսնստսր խսւս; խօ օսւս սիւնսրս ու սիւնսրս քսւս.

Տօսօրսւս .ւ. տօր սօ քօսոսո օ քիւ օսւր տրսւարս. .ւ. ւր տօսօրսւս սօ ոսօս սոսորսո սօ տօսն քիւ ու քօսսիւս. Տօր .ւ. ւր քսր ւն ա սիւն օ ոսօս ւնն քօսսիւս սօ ա սիւնսրս քիւս. Տիւս .ւ. ւր ւն ւնն սիւն սստիւս ւնն ու քօսսիւս ու խսւս սօ քիւս սստ ա ոսսիւս քիւս. Տօ օսւս սիւնսրս .ւ. ւր խօ ւնն ա սրստ ւն սրսն սիւնսրս քսն օ ու քստիւս ցն սիւնսրս սօս, .ւ. ւր քստիւս օսւս սօ սիւնսրս ա սիւնսրս.

Տօտի օսւս քրսս քիւ ուս ուսօստիւս ւ ոսսիւս ա ստիւս ցն քօրսքսրս, ցն սիւնսր. Ատսն ու քօսքս, ուս ւնսրսն ւար քիւ, քօսսս.

be rescinded within twenty-four hours ; *but* all is forfeited by him *(the aggrieved party)* from that forth, both the *amount obtained by fraud* and the *right to rescind* the contract.

CUSTOM-
ARY LAW.

In the contract of two sane adults without knowledge, without warranty, the whole of the *amount obtained by fraud* is recoverable for ten days after knowledge *had*. If it be a contract which may be dissolved till the *expiration of ten days* he *(the aggrieved party)* can recover two-thirds of his contract *(the thing sold by him)*, leaving one-third.

In a contract of two sane adults with warranty without knowledge, half the amount obtained by fraud is recoverable till ten days after knowledge *had* ; and it was the warranty of an extern in this case.

In the contract of two sane adults with knowledge without warranty, two-thirds may be recovered till ten days after knowledge *had*, and he *(the purchaser or party defrauded)* leaves *(fails to recover)* one-third of the *amount obtained by fraud* for knowledge, and it is for verbal contracts themselves.

If it be a contract which may be dissolved, he *(the vendor)* leaves the third of the *subject matter of the contract* ; or else, *although the contract be dissolved*, he leaves *in the possession of the purchaser* one-third of the *amount obtained by fraud* for the warranty itself, and one-sixth for knowledge.

Every 'saer'-person may make a contract, every 'saithiu'-person is a 'saer'-person ; what the sensible man has known is safe ; false is every fraud which the foolish do not perceive.

May make a contract, i.e. the contract of two sane persons with knowledge and warranty, i.e. it is lawful for one to make a contract with the freemen. 'Saer'-person, i.e. free as to forfeiture to the person is the thing of which he is defrauded without his knowledge. Safe, i.e. safe as to forfeiture is the thing which the sane persons have known to be taken from them by concealing the truth. False is every fraud, i.e. I deem it false to retain the overplus which is taken from the foolish without their perceiving it, i.e. every one is foolish who does not perceive that he has been defrauded.

Every one is foolish who deals with the son of a living father in the absence of his father without his authority, without his subsequent adoption. *It is a maxim of the law that one adopts what he does*

CUSTOM-
ARY LAW.

Ḫaeth .i. iŕ baeth don cat necur ní ŕe mac in athar bi a necmar a athar, .i. ŕŕu mac ŕor, no ŕŕu mac ingor. Cen ŕorngaire .i. cen a ŕorogŕa ŕo cetoŕ .i. ŕua ná ŕenam. Cen aicicín .i. iar ná ŕenam, .i. can bit ina aicicín iartan, .i. ar iŕ inano do neó ocuŕ ŕo bet ina aicicín muna ŕerna ŕoeigum in a ŕuaitheo. No ŕoeige .i. oca ŕenam. Ná inarbán .i. iar ná ŕenam .i. mairi ŕerna a hinoarbano iarbán. Iar ŕiŕ ŕocumac .i. ŕo cumang iar mbet a ŕeŕa aca.

Foruid cach aiciciu ; aŕuidet ŕoluid ŕuŕoŕo cach ŕonaidm ŕaidair iar nairilluid, ar ŕaid aiciciu.

ŕoruid .i. ŕoruidet aiciciu ná cen, .i. iŕ maŕ iŕ aŕeagte in cunnaro o beithiŕ ina aicicín can ná neichi ŕein do ŕenam. Aŕuidet .i. iŕ aŕeao in cunnaro o biaŕ ŕola lan loigí ano. Ruŕoŕo .i. iŕ amail no teit anae ŕuŕoŕ he in aŕeao o ŕemniŕeŕeŕa ŕeŕa luao ŕola lan loigí ano. Ar ŕaid aiciciu, .i. ná cen, .i. iŕ aŕeao in cunnaro o beithiŕ ina aicicín can a ŕuaitheo do ŕeagte.

ŕuŕe ŕlatha, ŕaermanais eclaire, ŕaenleŕais ŕine bite ŕor uŕroŕa, meic, mna, baith, baileŕais, ŕuŕiŕh, dochuinn, ŕaŕachŕais ŕaenan cuma coŕ; ní aŕeitheŕ ŕaithiud ná docuŕ ná ŕochuŕ ŕoraid, cen a ŕiŕ coŕnachu oc ŕorngaire a coŕ.

ŕuŕe ŕlatha .i. cio ŕaer ŕuŕe, ci ŕaer ŕuŕe .i. ná ŕuŕe bit ac an ŕlaid, ná ŕuŕeŕe ŕuŕi ocuŕ ŕola ocuŕ ŕabla ocuŕ ŕill ŕe baŕ. ŕaermanais .i. ná manais ŕaer bit ec in eclair, ná manais nuna ocuŕ ŕola ocuŕ ŕabla. Meic .i. ingora. Mna .i. aŕaŕeŕacha. Baith

¹ *The fact.*—That the contract had been entered into by an unauthorized person on his behalf.

² *The heads.*—That is, the chiefs, guardians, &c.

³ *These things.*—The things agreed on by the contract to be done.

not disallow, or what he does not repudiate after knowledge, having power *to do so*. CUSTOM-
ARY LAW.

Foolish, i.e. it is foolish for every one who sells a thing to the son of a living father in the absence of his father, i.e. to a 'mac-gor'-son, or a 'mac-ingor'-son. Without authority, i.e. without its being ordered at first, i.e. before doing it. Without *subsequent* adoption, i.e. after doing it, i.e. without being in recognition of it afterwards, i.e. for it is the same thing to one as to be in acknowledgment of it unless he gives notice of opposing it. Does not disallow, i.e. at the doing of it. What he does not repudiate, i.e. after making it, i.e. unless he rejects it afterwards. After knowledge, having power, i.e. having the power to break the bargain after having obtained the knowledge (*of the fact*).¹

Every *subsequent* adoption renders *the contract* binding; the *proper* qualifications of *the person who adopts the contract* render permanently binding every contract entered into according to law, for adoption renders *it* binding.

Readers binding, i.e. adoption renders it binding on the heads,² i.e. the contract is well confirmed when the parties have adopted it although they do not these things.³ *Qualifications* render binding, i.e. the contract is binding when there is valuable consideration. Permanently, i.e. it is, as it were, like a thing that has passed into prescription with respect to its confirmation when full value has been given and received. For adoption renders binding, i.e. on the heads (*chiefs, guardians, &c.*), i.e. the contract is confirmed when it is adopted by *the parties entitled to repudiate it* without being legally disturbed.

The 'fuidhir'-tenants of a chief, the 'daer'-stock tenants of a church, fugitives from a tribe, who are proclaimed, sons, women, idiots, dotards, fools, persons without sense, madmen, are similarly regarded with respect to their contracts; no deception, or bad contract or fair contract is made binding upon them, without their true guardians *being present* authorizing their contracts.

The 'fuidhir'-tenants of a chief, i.e. whether 'saer'-stock 'fuidhir'-tenants or 'daer'-stock 'fuidhir'-tenants, i.e. the minor tenants that a chief has, i.e. the 'fuidhir grui'-tenants and 'fuidhir gola'-tenants and 'gabhla'-tenants, and the hostages saved from death. 'Daer'-stock 'manach'-tenants, i.e. the 'daer'-stock tenants belonging to the church, i.e. the 'manaigh nuna'-tenants, 'manaigh gola'-tenants and 'manaigh gabhla'-tenants. Sons, i.e. the 'in-gor'-sons. Women, i.e. adulteresses. Idiots, i.e. persons of half reason or

CUSTOM-ARY LAW. — .i. fear lecuinn no leiceille. Baileoais .i. in penon. Druith .i. co rath. Dochuinn .i. mór cen rath, no mic beca. Darachtais .i. fo tabairt dái falla. Faeann cumu .i. ír fonaen, inunn laim ro cumu, no ro cuthmairgeo iatruis do fear coir, ocu in laet romainn im tairde fo coruib. Ní arcaitheir .i. noco nartaiter orro in ní ír faeth leo .i. diubairt cen trebairne. Na docu .i. diubarca do galraib bunaró no dainmib incléithe cu trebairne. Na rochur .i. co na riástanar a ler .i. lan los. Cen a fir coonachu .i. cen a coonachu íar fir ac forcongur na cor do genat. Forngairne .i. oca venam.

Cop cach forngairne; forngairne cach nátmairthi; anrcuiche cach lanpola; lan cach rlan; rlan cach tothlaigte dia riartar cach a rairthiu, cia da ní iarum aithrechur iarðain ír dílir a rairthiu. Mana éi nech aile fo a cupu ní meirí faderin donairthim cupu a bel.

Cop cach forngairne .i. ír cop dílgech he ima arca o biar lanar pola comtoirmiti ann. Forngairne .i. ír lor da forcongur o beirir ina airtin cen a riartar .i. íar na venam. Anrcuiche .i. ír dílgech a rucath im a rairthmea o biar pola lanloig aró. Lan cach rlan .i. írlan he ima arca o biar lanar pola comtoirmiti ann .i. ír amail no bet lan pola ann dia mbe a rlanugao o cinó. Slan cach tothlaigte .i. írlan o neoch in ní tothlanger amuic, mara rinnaia in cae rin in ní foetar uao a diubairt ferrá. Cia da ní iarum aithrechur .i. ce do ne aithrechur imme iarum iarðain noco rióit hí. Ír dílir .i. ír dílir in ní foetar uao a diubairt ferrá. Ní meirí .i. no co cuimgech he buóin a rairthmech.

Atatt teorá haimpíra i mbi bailidach in bith; re cuairt diinebaird; tuarad lia cocca; fuarlucad cop mbel.

Atatt .i. atatt teorá re rathaine ina elothach a ba, a maith ar in bith. Re cuairt diinebaird .i. barad deirle in ar na dainib a cae uiró in re. Tuarad lia cocca .i. ír re tuar no tar ír lia ann imao coccaí. Fuarlucad cop mbel .i. uatuarlugao in neich cuirur nech uao co coir o belairb.

Atatt a tri noðicat; dechmaða, ocu pumite, ocu almpara; arzairet re cuairt diinebaird; traethad

¹ By the head.—That is, by the chief, guardian, &c., of the contracting party.

sense. Dotards, i.e. old men. Fools, i.e. of use (*able to do some work*). Persons without sense, i.e. lunatics without use, or little boys. Madmen, i.e. upon whom the magic wisp has been thrown. Are similarly regarded, i.e. I hold that these are similarly or alike regarded or estimated according to what is just, as the persons *mentioned* before with respect to impugning their contracts. Is made binding, i.e. what is injurious to them is not fastened upon them, i.e. fraud without warranty. Or bad contract, i.e. fraud in original diseases or concealed defects *in cattle* with warranty. Or fair contract, i.e. with its requirements, i.e. full value. Without their true guardians, i.e. without their real guardians authorizing the contracts which they make. Authorizing, i.e. at the making of them.

CUSTOM-
ARY LAW.

Every command is a contract; every recognition is a command; every full value is immovable; every 'slan'-person is *one who has full value*, every request is safe if every one knows his due, but should he repent afterwards, his right is forfeited. Unless another person impugns the contracts he himself (*the contracting party*) cannot dissolve express compacts.

Every command is a contract, i.e. it is a lawful contract in respect of binding, as full value is given on both sides. *Every recognition* is a command, i.e. being in acknowledgment of it without disturbing it, is a sufficient command, i.e. after making it. Immovable, i.e. it is difficult to move it so as to dissolve it, when full value has been given. Every 'slan'-person is *one who has full value*, i.e. it is safe as to its confirmation when full value has been given on both sides, i.e. it is as if full value had been given, if it be confirmed by the head.¹ Every absconding is safe, i.e. safely from one is *recovered* what he (*the security*) carries out, if every one knows or finds out what has been carried off from him without his knowledge. But should he repent afterwards, i.e. but though he should repent him of it afterwards he cannot get it. Is forfeited, i.e. what is carried off from him unknown to him is forfeited. He *himself* cannot *dissolve*, i.e. he himself is not capable of dissolving it.

There are three periods at which the world is worthless; the time of a plague; the time of a general war; the dissolution of express contracts.

There are *three periods*, i.e. there are three particular periods at which its worth, i.e. its good departs from the world. The time of a plague, i.e. a mortality carrying off the people in the course of that time. The time of a general war, i.e. the greatest prognostic or disgrace that prevails is much war. The dissolution of express contracts, i.e. recalling of the thing which one has put away from him properly by word of mouth.

There are three things which remedy them: tithes, and first fruits, and alms; they prevent the occurrence

CUSTOM-
ARY LAW. — cairde la ruz ocuṛ tuaithe; arḡair tuairto lia cocta; arṑao caich ina rochuṛ ocuṛ ina dochuṛ; arḡair bailetoiu in decha.

Dechmata .i. co cinṑao. Ppimito .i. corach gabala caṑ nuatopao. Alimṑana .i. can cinṑao. Arḡaircet .i. arḡaircet ṑoin co na bi baao deipilcin ar na ṑainib a cao uirto in ṑe. Tpaethao cairṑo .i. tpaethao, no tpaethmṑgann na tuaithe don ruz ṑo ṑmaet éana no cairṑo. Arḡair .i. arḡaircet ṑoin co nacha e tuar no tar ṑi lia ann imat coctao. Arṑao caich .i. cuicito ṑeṑṑ ocuṛ tpaethmṑ do cuicito na memon ṑi ṑiaonair na cenn.

Co arṑaitcet tuaithe ṑi mbercna? Aṑragar caṑ ṑia techta; clepuz ocuṛ caillecha ṑi heclair ṑo ṑeir anmcarat, co racht ocuṛ riagail, co tarngair co ḡruo, ḡell iar mḡruo, ṑi coruṑ rachtge ecalra, ṑo ṑeir abbaṑ ocuṛ anmcarat techta.

Co arṑaitcet tuaithe .i. cinṑuṑ arṑaitir na tuaithe ṑo ṑeir baṑera ḡnao no aibito .i. ina noḡuṑo. Aṑragar .i. arḡaircach ṑia ṑliḡeo ṑoin. ṑi heclair .i. uair ṑi ano ṑi aicneo ṑoib bieth. Anmcarat .i. in ann ṑi captanach a anim. Co racht .i. ṑoṑcetail ṑoṑcetail ṑo bit acin na nanmcarat .i. in nemcaetom ṑeola ṑi nainib ocuṛ ṑi cetainib. Riagail .i. in aon airḡir bit o noin ṑo noin. Co tarngair .i. tarngair o ḡnaoib ecalra ocuṛ o ailethuib ocuṛ o caillecuib aṑuge, ḡell nuinge o caṑ olcena ṑi ṑaeglonnauib ocuṛ o ḡnaoib uirto ecalra ḡil, ocuṛ on ṑialluc ṑo iar tuirḡruo. Co ḡruo .i. o ṑaerṑanach. ḡell .i. o ṑaerṑanachuib beoṑ. ṑi coruṑ rachtge .i. ṑi coruṑ ṑeṑ, ṑeṑ coruṑ ṑiṑatato na heclair. ṑo ṑeir abbaṑ .i. annoito. Anmcarat .i. in aibellcetoir, no in ṑeopao ṑe.

Laich ocuṛ laichceta, ocuṛ aer tuaithe aṑragar ṑi ṑlaith; ṑeṑaitar ṑlaith ṑlechta o iṑeal co huaral ṑi coruṑ tuaithe.

¹ *Soul-friends*; anmcarat.—*Confessarius Synhedrus*; Colgan, *Trias Thaum.*, p. 298, compared with *Annals of the Four Masters*, A.D. 1064. *Cnamchaitrea*; *Doctores*—Zeuss, *Gram. Celt.* vol. i, p. 10.

of plague; they confirm peace between the king and the people; they prevent the prevalence of war; they confirm all in their good contracts and in their bad contracts; they prevent the worthlessness of the world.

CUSTOM-
ARY LAW.

Tithes, i.e. in a fixed amount. First fruits, i.e. the first of the taking of each new fruit. Alms, i.e. without limitation. They prevent, i.e. these prevent mortality from coming to carry off the people in its career. They confirm peace, i.e. they keep or restrain the people under the control of 'cain'-law or 'cairde'-law to the king. They prevent the *prevalence of war*, i.e. these prevent that much war should be the prevailing misfortune or disgrace. They confirm all, i.e. they afford knowledge and security for the contract of members (*persons not sui juris*) in the presence of the heads (*chiefs, guardians, &c.*)

How are people bound in customary law? All are restrained by their own (*special*) rules; clerics and nuns by the church subject to *the judgment of* soul-friends, by law and rule, by a promise till they break, and a pledge after breaking, by the right law of the church, subject to lawful abbots and soul-friends.

How are people bound, i.e. how are the people restrained according to the good, pleasant, or delightful knowledge, i.e. according to their law. Are restrained, i.e. every one is bound by his own law. By the church, i.e. for it is there it is natural for them to be. Soul-friends, i.e. they who love their souls. With law, i.e. the instruction of the Gospel which the soul-friend has, i.e. respecting the non-eating of flesh on Fridays and on Wednesdays. Rule, i.e. as to one meal from evening to evening. With promise, i.e. a promise from the several members of the church in their respective orders,* and from pilgrims and from nuns doing penance, i.e. a pledge of one ounce from all in general to their superiors, and from the several degrees of the ecclesiastical order, etc., and this, after violating their promises. Till they break, i.e. 'daer'-stock tenants of church lands. A pledge, 'daer'-stock tenants of church lands still. With the right rule, i.e. with the true rule, the proper direction of the church. According to their abbot, i.e. of the 'annoit'-church. Soul-friends,¹ i.e. the hermit, or pilgrim.

* Ir.
Grades.

Heroes and heroines, and the country people are ruled by their chief; all the chieftain classes from humble to noble are governed by the 'corus tuaithe'-law.

CUSTOM-
ARY LAW.

Laich .i. gnáto flatha. Laichcepa .i. laech uairi .i. uair leo leir na laechaib feir le mnaib na ngnáto flatha. Aer tuaithe .i. na gnáto feine. Aoragap .i. aingitir iat ro oligeo na flatha. Posaicap .i. do aingitep na flechta flatha. O ipéal .i. o mol. Co huairál .i. na ngnáto .i. co hor. Fpí corup tuaithe .i. fpí corup feir, feir corup na tuaithe.

Cair cip lip corupa do cuirin i tuaithe? Nín. Atri : corup flatha, corup fine, corup pene ; contethgatar uile.

Cair .i. comaircim cia leir no cia lín do corupfeirib, do feirib éoir ioirneaitir no tarairtir ipin tuaithe. Contethgatar .i. coitcen-naoic uile in corup fine, no in corup feine.

Cair caite corup pene? Comaithecpa, lanamnapa, aithne, oin, aipiliucad, comaine, cpecce, cundurpa, congilne, othrupa, athgabail eirce bpaá.

Cair .i. comaircim caoi aithne in neich olagar do na feinib a pír éoir. Comaithecpa .i. pe pa taeb ocur pe pa aipéenn. Lanamnapa .i. ingen caich oib pa ceile, in neoc ap na fuil bpiathap eplama. Aithne .i. comaitni. Oin .i. uain .i. o caé oib pa ceile. Aipiliucad .i. o caé oib pa ceile. Comaine .i. cunmaine o caé oib pa ceile .i. an foio in gairp. p. o. Cpecce .i. for bpiathapib. Cundurpa .i. tiagait cuinó ocur pacha. Congilne .i. caé oib do uil i cumap tpebaip cap cenó a ceile. Othrupa .i. aoipitir uair bio ocur laéga o caé oib pa ceile. Athgabail .i. caé oib do uil do fuarluco a athgabala map aen pe ceile. Eirce .i. enecclann ocur oipe ocur aithgin .i. do cinó na athgabala .i. achtugao uil acupru ima hic caéa neich tiupca éucu; no ip cin coitcenó oib, mapá ualéup ciná nín-bleogan ata oipio a cin.

Corup fine potalib relb co na finib aicneóuib, ocur acpaouib, co neoch apaircuipet.

Corup fine .i. ptoeiléir in pparann do na finib a pír éoir. Co na finib .i. a mic ocur a nua. Acpaouib .i. a mic paepma ocur a ngoirmic. Co neoch apaircuipet .i. a npeopao ocur a mupcaipethe.

¹ Family.—The Irish word for family is put in on conjecture, the original in the MS. being very faint.

Heroes, i.e. the chieftain grade. Heroines ('laicheasa'), i.e. 'laech-naisi,' the noble wife of the hero, i.e. they, the heroes, deem it noble to unite with women of chieftain grades. Country people, i.e. of the 'feini grade. Are ruled, i.e. they are restrained under the law of the chief. Are governed, the chieftain classes are restrained. From humble, i.e. as to family.¹ To noble, i.e. of the grades, i.e. to the summit. By the 'corus tuaithe'-law, i.e. by the right direction, the proper rule of the country.

CUSTOM-
ARY LAW.

Question. How many 'corus'-regulations are there in a territory? Answer. Three; 'corus flatha,' 'corus fine,' 'corus feine;' they are all comprised in it (*the 'corus tuaithe'*).

Question, i.e. I ask how numerous or how many regulations, i.e. right rules, are distinguished or established in the territory. Are comprised, i.e. are all contained in the 'corus fine' or the 'corus feine.'

Question. What is the 'corus feine'-law? Tillage in common, marriage, giving in charge, loan, lending, equal goods, purchases, contracts, mutual pledges, attending the sick, distress for 'eric'-fine.

Question, i.e. I ask how is the thing which it is right for the Feini to do, known according to true knowledge? Tillage in common, i.e. common as to the two sides and the two ends. Marriage, i.e. the daughter of each of them to the other, such a person as is not under the word (*curse*) of a patron saint. Giving in charge, i.e. mutual charge. Loan, i.e. 'uain,' i.e. from the one to the other. Lending, i.e. from each of them to the other. Equal goods, i.e. equal goods from each of them to the other, i.e. whether it be for a long or a short time, S.D. Purchases, i.e. by words. Contracts, i.e. into which sane adults and sureties enter. Mutual pledges, i.e. each of them goes mutually as security for the other. Attending the sick, i.e. noble relief of food and medical advice from the one to the other. Distress, i.e. each of them is to go along with the other to release his distress. 'Eric'-fine, i.e. honour-price, and 'dire'-fine and restitution, i.e. for the distress, i.e. there is a stipulation between them respecting the payment of every thing which will come to them; or it is a liability common to them, if they are responsible for the liabilities of their kinsmen.

The 'corus fine'-law divides the land among the natural tribemen, and the adopted sons, as well as those whom they have received among them.

The 'corus fine'-law, i.e. the land is divided among the tribe-men according to true knowledge. Tribe-men, i.e. their sons and grandsons. Adopted sons, i.e. their adopted sons, and their 'gor'-sons. Those whom they have received, i.e. their strangers and their sea-sent persons.

CUSTOM-
ARY LAW
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Corur flatha fhu aicgillne, fhu fleta, fhu mancaine, fhu focra, fhu gella, fhu raicta ocu fobera, condeper cipe coir.

Corur flatha .i. coir fhu, fhu coir na flatha fhu in laet leir a nua togarde ceillirne do aicgillne .i. daeracill. Fhu fleta .i. uil leir uol a fleig. Fhu mancaine .i. fear caia ramairci. Fhu focra .i. cana no cairde no flogio. Fhu gella .i. uil leir fhuar-lucro a gill no a gell .i. corab e do beia gell cap a cen. Fhu raicta .i. fhu oirgetaro cana no cairde. Sobera .i. nor olgtech. Condeper .i. co tarairter iat do fhu cipe iat cas coir, no ahanl ip choir do fhu cipe.

Cair ; cipe lre fleta do cuirín ? Hin. A tri : fleta deoda, fleta doena, fleta demanda.

Cair .i. comaircin cia lre no cia lin oirgetaro no tarairter do cain in feta, no do cain na hinuirin.

Cair in fleta deoda ? Dan do dia, dan domnaig de .i. ceituma in neich caiche de domnaig .i. a cuir domnaig on lanamain dia neclair. Sechtmaine .i. maine be lino ; dia mbe lino ip dia mipe. Urtach pollomain .i. cair no noclair gill. Diachao oirgetar .i. biachao in ip aia ina fite, in taithir. Dan do eclair .i. techmaro ocu pumite gill. Diachao ginnio .i. biat cnetio .i. bathar .i. los in baithir. Fuiririo naitio de .i. fuitethig-niugab bió do na haitio ar dia .i. feacht féile. Diona do truaigab .i. loira ocu lamanna ocu cuairio do tabair ar dia

Dan do dia .i. ni do tinnucul do dia. Dan domnaig de .i. ceituma in neich caiche de domnaig .i. a cuir domnaig on lanamain dia neclair. Sechtmaine .i. maine be lino ; dia mbe lino ip dia mipe. Urtach pollomain .i. cair no noclair gill. Diachao oirgetar .i. biachao in ip aia ina fite, in taithir. Dan do eclair .i. techmaro ocu pumite gill. Diachao ginnio .i. biat cnetio .i. bathar .i. los in baithir. Fuiririo naitio de .i. fuitethig-niugab bió do na haitio ar dia .i. feacht féile. Diona do truaigab .i. loira ocu lamanna ocu cuairio do tabair ar dia

¹ 'Samhaic'-heifer. —The tenant supplies a working man to the chief for every 'samhaic'-heifer which the chief has given as stock.

² Godly banquet. —In C. 2,830, the following explanation of this passage is given:—
"The godly feast, the human feast, the worldly feast, are all different. The godly feast, i.e. a thing that is offered for the sake of God, such as the food of Sunday and of the solemn festivals; and the food of the pilgrim and the food of the baptism, and the food of the wake, and such others; and the one night's entertainment.

The 'corus-flatha'-law, *i.e. of a chief* in relation to tenants, for banquets, for manual labour, for proclamation, for pledges, for regulations and good morals, that they may attain to perfect justice.

CUSTOM-
ARY LAW.
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The 'corus flatha'-law, *i.e. 'coir-seis,' the right ('coir') rule ('reir')* of the chief as against those people who have chosen to hold as tenants under him, *i.e. 'daer-stock' tenancy.* For banquets, *i.e. to go with him (the tenant) to drink at the banquet at his house.* For manual labour, *i.e. for furnishing a man for every 'sambaise'-heifer.¹* For proclamation, *i.e. of 'cain'-law, or 'cairde'-law, or hosting.* For pledges, *i.e. to go with him to redeem his pledge or his hostage, i.e. that it be he that will give a pledge for him.* For regulations, *i.e. for the rules of 'cain'-law or 'cairde'-law.* Good morals, *i.e. lawful custom.* That they may attain to *perfect justice*, *i.e. that they may be restrained according to justice in a proper manner, or as is proper according to justice.*

Question: How many banquets are there? Answer,—Three; a godly banquet, a human banquet, a demon banquet.

Question, *i.e. I ask how many or what number of banquets are distinguished or enumerated in the 'cain'-law of knowledge, or the 'cain'-law of narration?*

What is the godly banquet?² A gift to God, the Sunday gift every week, the celebration of the solemn festival, feeding a pilgrim, a gift to a church, baptismal refection,³ feeding the guests of God, sheltering the miserable, consecrating a church, feeding paupers, harbouring the poor; it is well if they observe these.

A gift to God, *i.e. to offer a thing to God.* The Sunday gift, *i.e. as much as he spends on Sunday, i.e. the Sunday meal to be given by the married pair to their church.* Every week, *i.e. if there be not ale; if there be ale, it is every month.* The celebration of the solemn festival, *i.e. Easter or Christmas, etc.* Feeding a pilgrim, *i.e. to feed the person who is as it were in his grave, the pilgrim.* A gift to a church, *i.e. tithes and first fruits, etc.* Baptismal refection, *i.e. religious food, i.e. of baptism, i.e. the price of the baptism.* Feeding the guests of God, *i.e. to give relief in food to guests for God's sake, i.e. a night's entertainment.* Sheltering the miserable, *i.e. to give them staves and gloves and shoes for God's sake, i.e. full feeding to whatever*

The human banquet means the food of tenancy. The worldly banquet is, 'boil fat for me, and I will equally boil fat for thee.'

² Baptismal refection.—Over the ξ of the word "εμπροσ" in the MS. a later hand has written "e," intimating probably that the word may also be spelled "εμπροσ."

¹ *Bound to lery.*—Over the letters "αη" of the word "ἡμῶντες" in the MS., is written by a later hand, "no αηατ," implying that the word may be also written "ἡμῶνατ."

miserable persons stand in need of it. Paupers, i.e. *qui pera pascitur*, i.e. who are fed by the bag, i.e. what they take from each is sufficient for them. The poor, i.e. *to give* full sufficiency to the poor, i.e. who have not bags at all. It is well if they observe these, i.e. this is a good observance, and let them well support, or be supporting, their poor for the sake of God.

CUSTOM-
ARY LAW.

The chiefs are bound to levy¹ each of these upon their land.

Are bound, i.e. the chiefs are bound to levy each of these *donations or refectations* on their own lawful lands, i.e. it is the duty of the chieftains to levy them from the laity for the church. The chiefs, i.e. *to levy* each of these things mentioned above upon their land.

What is the human banquet? The banquet of each one's feasting house to his chief according to his (*the chief's*) due, to which his (*the tenant's*) deserts entitle him; *viz.*, a supper with ale, a feast without ale, a feast by day.

The banquet of the feasting house, i.e. the feast of drinking beer. To his chief, i.e. *his own chief*. His due, i.e. from tenants, i.e. *according to* the extent of his stock *given*. His deserts entitle him, i.e. in stock and returnable 'seda,' i.e. before each chief *can get* his returns. A supper with ale, i.e. a convivial meeting, S.D., i.e. in the night, i.e. with ale. A feast without ale, i.e. without a convivial meeting, S.D., i.e. in the day, i.e. without ale in the night. A feast by day, i.e. whether with ale or without ale, i.e. in the day, S.D.

The feast without ale is divided; it is distributed according to dignity; the feeding of the assembly² of the forces of a territory *assembled for the purpose* of demanding proof and law, and answering to illegality. Suppers with ale, feasts without ale, are the fellowship of the Feini.

Is divided, i.e. a distribution is made of this good feast without ale; it is distributed according to dignity, i.e. according to nobility. The feeding of a collection, i.e. at the making of 'cain'-law, and 'cairde'-law, i.e. a cow *from* every farm. The forces of a territory, i.e. when they are making goodly 'cairde'-law for the territory. To demand proof, i.e. respecting definite debts, i.e. by them outside. And law, i.e. respecting uncertain debts. To answer, i.e. to answer for every illegality with which he is charged, i.e. for him

² The assembly.—The 'conghball,' which has been translated 'assembly,' may perhaps mean a collection of food made at the different 'conghbails,' to furnish a meeting with food.

CUSTOM- imach. Cummaine .i. cuma a manne do na seinib .i. pleó domanoa
ARY LAW. in ro ocuf ir . . . of pleó. 8. o. Féraib .i. in aroci .i. co lino.
Fáirireo .i. foirneugao bto do cro ilo cro in aroci .i. cen lino.

Coir mancuine ffrí fíorígeó, ffrí dunaó, ffrí gell, ffrí
dail, ffrí dígail, ffrí fuba, ffrí ruba, ffrí rognam do
dia, ffrí fortachc noibre in coimídeó; ocuf caich dia
flaith, dia fine, dia abaid, a coimídeó do cumdach do
cach mainiugao, do cach lepuao iar nDia ocuf duine,
ffrí rober, ffrí rorechc, ffrí roairle; aruf dígtech cach
torba techta, cach romaine, cach faercuir, cach rochla
(ber dír do flaith) ffreccuir cach domaine do fuba
ffrí flaith. Ábregar in o mblegar, regar arrenar
cach nóligeó do neimtib iar nDia ocuf duine.

Ffrí fíorígeó .i. dul leir ina fíorígeó. Ffrí dunaó .i. dul leir ina
dunaó. Ffrí gell .i. dul tpuarlacuó a gill .i. co na ffrí icat
fuilliam a gill. Ffrí dail .i. dul lair do cum dala .i. aenai. Ffrí
dígail .i. ffrí ceimeoil. Ffrí fuba .i. na tfrí fuba .i. ro loingrecha
ocuf éctatcu ocuf maca tfrí. Ffrí ruba .i. na tfrí ruba .i. roime ffrí
raano ocuf belaoa ocuf cricha. Ffrí rognam .i. cáe rechtmá la ir
rechtmán .i. in caeca no in cethracha. Ffrí fortachc noibre .i.
ffrí foirichin na hopu dígeir a comóitín a tgeirna de. Dia flaith
.i. corab da flaith fein do in in cáe rin. Dia fine .i. dia apt fine.
Dia abaid .i. corab da apaid fein do ne in cach rin. A coimídeó do
cumdach .i. a tgeirna do cumdach. Do cach mainiugao .i. do
beoilib ocuf maiboilib. Do cach lepuao .i. do bto ocuf coimí-
techc. Iar nDia .i. na heclair. Ocuf duine .i. na tuaithe. Ffrí
rober .i. éana, .i. athgabail no nor. Ffrí rorechc .i. cairde .i. cain.
Ffrí roairle .i. cairde .i. upraoair, no nor dígtech. Aruf díg-
tech cach torba techta .i. dib rin uile .i. do bto do flaith. Cach
romaine .i. do biathaó ocuf do mancuine .i. do rétaib do eclair.
Cach faercuir .i. cáe rocinuio dib rin deachaib ocuf do rrianaib.
Cach rochla .i. raguine lair do cum nairechta .i. ir deólu cáe n
dib rin, no ir deólu don cáe rin rochraite lair do cum nola no
aireácta .i. do atáir ar cáe inóligic tic do rooiuba a flathamnar
imme. Ábregar .i. for in cintach .i. for gill. In o mblegar .i.

¹ And it is a banquet.—Some words of the Irish have been here lost by the cutting away of part of the margin of the MS.

² Due to a chief.—The Irish words in parenthesis are written over the line in the MS. by a different hand.

outside. Fellowship, i.e. they are mutual goods with the Feini, i.e. this is the worldly banquet, and it is a banquet *for which another is given in return*, S.D. Suppers with ale, i.e. in the night, i.e. with ale. Feasts without ale, i.e. a relief in food to him whether in the day or in the night, i.e. without ale.

CUSTOM-
ARY LAW.

Proper work-service for a hosting, for building a 'dun'-fort, for a pledge, for a meeting, for avenging, for service of attack, for service of defence, for serving God, for assisting in the work of the Lord; and each *should render this* to his prince, to his tribe-chief, to his abbott, to protect his lord in his property, in each service according to God and man, for good custom, for good law, for good counsel; for every lawful profit is legal, every return, every 'saescuir'-offering, every mark of respect which is due to a chief,² to remove every inconvenience which annoys his chief. What is sued is levied, what is demanded is paid of what is due to distinguished persons according to God and man.

For a hosting, i.e. to go with him on his hosting. For building a 'dun'-fort, i.e. to go with him in building it. For a pledge, i.e. to go to redeem his pledge, i.e. that it be by him the interest of his pledge be paid. For a meeting, i.e. to go with him to a meeting, i.e. a fair. For avenging, i.e. a family quarrel. For service of attack, i.e. the three services of attack, i.e. against pirates, robbers, and wolves. For service of defence, the three services of defence, i.e. before him into the mountain and the pass and the boundary. For serving God, i.e. every seventh day in the week, i.e. the fifty or the forty days. For assisting in the work, i.e. for assisting in the work which is due of him to support the church of his Lord God. To his prince, i.e. that it be for his own prince each one does this. For his tribe-chief, i.e. to the head of his family. To his abbot, i.e. that it be for his own abbot each one does this. To protect his lord, i.e. to defend his lord. In his property, i.e. of live chattels and dead chattels. In each service, i.e. of food and going with him a hosting. According to God, i.e. the church. And man, i.e. the laity. Good custom, i.e. of 'cain'-law, i.e. distress or custom. Good law, i.e. 'cairde'-law, i.e. rule. Good counsel, i.e. 'cairde'-law, i.e. 'urradhus'-law, or lawful custom. For every lawful profit is legal, i.e. of all these, i.e. of food to a chief. Every return, i.e. of food and labour, i.e. of 'seds' to a church. Every 'saescuir'-offering, i.e. every well-defined offering of these in horses and bridles. Mark of respect, i.e. a good man with him to the assembly, i.e. every thing of these is a good character, or it is good credit to each of these to have a force with him to the meeting or assembly, i.e. to expel from thence every unlawful person who comes to undermine his chieftaincy. Is levied, i.e. from the debtor, i.e. the hostage. What is sued, i.e. of the kind-

CUSTOM-
ARY LAW

for in inbleogann. Fegarr .i. inoraigtiar orro maraen .i. for aintach. Arphennar .i. eirinnitir uachtib maraen .i. uachtib uile. Cach nóligeo do neimtib .i. cáe ní tob ír óligeo do nemtib. Iar núa .i. do eclair. Duine .i. dia flaitch.

Fleo domonua .i. fleo do bearr do macaib dair ocur trochdainaib .i. do druithaib, ocur caintib, ocur oblaib, ocur bhuithaib, ocur fuirreoraib, ocur meplechaib, ocur geintib, ocur meirnechaib, ocur trochdainaib arceua, doneoch na tabair ar comain talmanua, ocur na tabair ar fochnic nemua, ír dílir iarum do deman in fleo rin.

Ólegait flaithe fonuairaiter a ngella; geallait dechmaua, ocur prumite, ocur almpara for a fine ocur for a naicgillne; cach marflait for a tuatha. Troithait aindchine tí dagberaib cana ocur pechtege, ocur dagbergu, ocur chaireu.

Ólegait .i. co na fuairaiter na ceile na gella do bearr na flaithe car a cenn. Gellaít .i. geall do bearr nua dechmauaib. Prumite .i. corach gabala cáe nuataraib. For a fine .i. na ceitheora fine. For a naicgillne .i. raicgille ocur raicgille. Cach marflait .i. cáe flaithe moir for a tuathaib corab da neir do bearr gell. Troithait .i. a trenaetad, no a trenaetaraib na napech. Dú dagberaib .i. do deigber gnae no aihno na raigla. Rechtege .i. arpaar .i. noir no ber no tne uila. Dagbergu .i. cio i cam cio i cairde. Chaireu .i. ar buoin.

Cach pecht naó oge óligeo a mamu ní bo hogdú; ní forduabar nach pecht gaibter ar choibú; óligtiar do tír.

Cach pecht .i. cáe picht duine na comogenn in moamguo no in gneim ólegar de. Ní bo hogdú .i. noco noigter tne do, no ní bo

¹ *A demon feast.*—Over the first o in the word ‘domonua’ of the MS. another hand has written ‘no e,’ implying that the word might also be spelled ‘demonua.’

man-surety. What is demanded, i.e. *what is demanded* is sought from both, i.e. from the debtor too. Is paid, i.e. it is paid by them both, i.e. by them all. Every thing which is due to distinguished persons, i.e. every thing of them which is due to distinguished persons. According to God, i.e. to a church. Man, i.e. to his chief.

CUSTOM-
ARY LAW.

A demon feast,¹ i.e. a banquet which is given to sons of death and bad men, i.e. to lewd persons and satirists, and jesters, and buffoons, and mountebanks, and outlaws, and heathens, and harlots, and bad people in general, which is not given for earthly obligation, and is not given for heavenly reward—such a feast is forfeited to the demon.

The chiefs are entitled to the redemption of their pledges; they give pledges for *the payment of* tithes, and first fruits, and alms by their tribe and their tenants in 'aigillne'-tenure; every great chief is *entitled to them* from his people. They remove foul weather by *their* good customs of 'cain'-law and right, of good 'bescna'-law, and 'cairde'-law.

Are entitled, i.e. that the tenants should redeem the pledges which the chiefs give in their behalf. They give pledges, i.e. the pledges which are given for the tithes. First fruits, i.e. the first of the gathering of each new fruit. By their tribe, i.e. the four tribes. Their tenants in 'aigillne'-tenure, i.e. their 'saer'-stock tenants and their 'daer'-stock tenants. Every great chief, i.e. every great chief *has a claim* upon his people, that *they act* according to the pledges which he has given. They remove *foul weather*, i.e. they put down or remove their over-charges. By good customs, i.e. by the pleasant or delightful custom of the rules. And right, i.e. of the 'urradhus'-law, i.e. a custom, or manner, or 'dire'-fine for cattle. Good 'bescna'-law, i.e. whether in 'cain'-law or in 'cairde'-law. 'Cairde'-law, i.e. for itself.

Every person who does not fulfil the law of his service shall not have full 'dire'-fine; no one found at profitable work shall be defrauded; 'dire'-fine is due to him.

Every person, i.e. any description of person who does not fulfil the service or the duty required of him. Shall not have full 'dire'-fine, i.e. full 'dire'-fine shall not be ceded to him, or his 'dire'-fine shall not be perfect. No one

CUSTOM-
ARY LAW. hoḡ a tṛpe. Ní forṣubair .i. noco tṛubair naḡ ríet tṛine
gabair ac tṛenam ḡuimraio tṛnba. Ólḡeṣṣe do tṛi .i. in tṛi olḡeṣ
tṛabul eirniuo do.

Tṛuthe cach dia flaitḡ, dia eclair, dia ríne, do
neoch atṛegair doib; cach memair dia chinḡ choir.
Orḡaib neimio naitḡeṣ cuairḡaib.

Dia flaitḡ .i. ríen. Dia eclair .i. ríen. Dia ríne .i. ríen. Do
neoch atṛegair .i. do neaḡ airḡitḡeṣ do tṛeirin doib. Cach
memair .i. caḡ memair curab do ríeṣ a cno atḡchomairc beṣ do
ríeṣ éoir. Orḡaib neimio .i. orḡaitḡeṣ in tṛuṣucḡaḡo ríen do
na neiméib iar cae uirḡ .i. uirḡucḡitḡeṣ enecclann do nemeo fo
uirḡeṣo, cṛobe cuairḡo i mbe.

Cach tḡuacḡ co rṛḡ; cach rí co na tḡuacḡ do
cum necaḡra co na ḡuairḡaib; cach ḡuairḡ co na mamairḡ;
cach mam ina comairḡib coirairḡ. Cengair tṛe rṛḡaib
do. Óa rṛe airḡilliuḡ inḡuacur enḡḡe. It tṛeṣa
eirce airḡitṛe.

Cach tḡuacḡ .i. curab antḡ do ne imḡenam orḡa. Co na ḡuairḡ
aib .i. ir in eclair hiri. Cach ḡuairḡ co na mamairḡ .i. caḡ ḡuairḡ
iri moamuguo no ir in ḡneim érabairḡ olḡeṣaḡ. Cach mam ina
comairḡib .i. caḡ ḡneim érabairḡ do tṛenat curab do ríeṣ éomairḡe a
cno atḡchomairc do net he. Tṛe rṛḡaib .i. enecclann ocuṣ tṛe ocuṣ
aitḡḡin. Óa rṛe .i. iṣe nemetṛeṣ ina huiṣo airḡeiriḡen airḡellṛeo.
Airḡilliuḡ .i. im éochur. Inḡuacur .i. i mbṛeithir. Enḡḡe .i. i
ḡḡuimraíḡaib. It tṛeṣa eirce .i. eirḡuairḡeṣ na tṛeṣa eirce rṛeo
do ar a rṛat .i. enecclann ocuṣ tṛe ocuṣ aitḡḡin .i. enecclann ocuṣ
eneḡuice ocuṣ enechḡur.

Arachta cach racht irā runḡ conairachta in óa
recht. Recht aicnig rṛo bai la ríru eirniḡ co tṛach-
tain cṛeṣme i nairḡir laegairṛe míc Neil. Irā

¹ *He be*: his dignity remains even after the loss of his property.

² *Proper counsels*.—That is the specific directions of the superior.

³ *Desert*.—In C. 833, the reading is, tṛéṣ .i. ir tṛuiriḡu inḡuacur ocuṣ

found at profitable work shall be defrauded, i.e. no description of person found doing work of profit shall be defrauded. *Dire'-fine is due to him, i.e. the 'dire'-fine to which he is entitled is to be amply paid to him. CUSTOM-
ARY LAW.

Let every one pay to his chief, to his church, to his tribe, that which is due to them; each member is to pay to his proper head. Distinguished persons of every grade have honor according to their dignity.

To his chief, i.e. his own. To his church, i.e. his own. To his tribe, i.e. his own. That which is due to them, i.e. which is fixed to be due to them. Each member, i.e. that every member should be according to the will of his head of counsel by right. Distinguished persons of every grade, i.e. this distinction is ordained for the distinguished persons after a proper manner, i.e. honor-price is ordained to a distinguished person according to his nobility, in which circle soever he be.¹

Every people has a duty towards its king; every king together with his people has a duty towards the church and its members in their several orders;² * Ir
Grades. every order should be submissive to its superiors, every act of obedience should be done in accordance with proper counsels.³ There are three classes of trespasses to him. Worthiness and purity take precedence of desert. Only three 'eirie'-fines are ordained.

Every people has a duty, i.e. it is there (*before the king*) proof is proffered against them. In their several orders, i.e. in that church. Every order should be submissive, i.e. every order is to be in the submission or in the obedience of piety which is due of it. Every obedience in accordance with proper counsels, i.e. every act of piety which they do, they should do according to the advice of their head of counsel. Three trespasses, i.e. honor-price and 'dire'-fine, and restitution. Take precedence, i.e. they go before desert,⁴ in the order of narrative. Desert, i.e. as to wealth. Worthiness, i.e. as to word. Purity, i.e. as to deeds.⁴ Only three 'erie'-fines, i.e. these three 'erie'-fines are ordained for him (*the king*) instead of them, i.e. honor-price, 'dire'-fine, and restitution, viz., honor-price, 'enechruice'-fine, and blushúne.

Every law which is here was binding until the two laws were established. The law of nature was with the men of Erin until the coming of the faith in

enna inoapa anulluio, i.e. worthiness and purity take precedence of desert, (*desert by wealth*).

⁴ Deeds. The text seems defective here.

CUSTOM-
ARY LAW.

નામરૂપિ પિઠે તાનિઃ પાત્રાિઃ. 1૧ યાઃ ક્ષેત્રેમ ડો પેપાિઠ
ેપેનં ડો પાત્રાિઃ co નેિપ્તેડેતા ઇન ડા પેચ્ટ, પાચ્ટ
નાિઠનિઃ, ડુરૂ પાચ્ટ લિત્રે.

અપ્રાચ્ટા .i. ઇત્થવાઈતિ કાઠ ડિપાત્રાિઠ ડિઠ પો પિ. 1૧ા પુનઃ .i.
િપિન ઇપેનચુ. Recht ડાિઠનિઃ .i. ના પેપાિ પિપેાન. Co ટિાચ્ટેતાિન
ેપેિતમે .i. લા પાત્રાિઃ. Recht નાિઠનિઃ .i. પો ડાિ અ પેપાિઠ ઇપેનં.
Recht લિત્રે .i. ટુઅર્પાિ પાત્રાિઠ લેિ.

· ડો અિપેટ ડુબ્ટાચ માસ યા લુગાિ ઇન પિલે પાચ્ટ
નાિઠનિઃ; ઇ ઇ ડુબ્ટાચ સેતા તાપાટ અિપિમિતાન પેિ ડો
પાત્રાિઃ; ઇ ઇ સેતા નેપાચ્ટ પિામ 1 તેમ્ાિ.

Coપે માસ લુિગ્ડેચ સેતા પો પ્લેચ્ટ ડો. ડાિ પિઠે ડા
નગિાલ લા લાગાિ. પ્પિરૂપ્પિય ડિન લાગાિ પ્પિ
પાત્રાિઃ, ડાિઃ ઇન ડિપાટ માચા માસ ડિોિ, ડો પાપિન-
ગાપ પાિઠે ઇન ડિા ડો લાગાિ ડેતા ડાત્રાિઃ ડિ
ડુરૂ માર્ડુ અિ.

સાિપિ ડો પિનંડાિમ સેતા પો પ્લેચ્ટ ડો ઇના ડેડાિઃ
પાિઠે; ઇમ ડા પિલે લા લાગાિ.

ેપે ઇ ઇ સેટ ડિાિે પો ઇપિ ડે પાત્રાિઃ અ પેપા
પેપિ પેિગે, પોર ડિા ડોિનંડે, ડુરૂ અંગેિ પો પ્લેચ્ટ.

· ડો અિપેટ ડુબ્ટાચ .i. પો તાિપેનાર્પાિ ડુબ્ટાચ માસ યા લુગાિ
ઇન પિલે, ડિપાત્રાિ ઇન ડાિો પો ડાિ અ ડામ. 1૧ ઇ ડુબ્ટાચ .i. સેટ ડિાિે
ટુઅર્પાિ અિપિમિતાન નાપોપાિઃ અ ડુરૂ ડો પાત્રાિઃ 1 ટાપાિઃ. અિ-
મિતાન પેિ .i. યાિપિાત્રાિ ડો ડિાટ્રાિઠ. 1૧ સેતા નેપાચ્ટ .i. ઇ
ે સેટ ડિાિે પો ઇિગ્ડેર્પાિ પેિમે પિામ હે ઇપિ ટાપાિઃ. Coપે માસ
લુિગ્ડેચ .i. ડેગાપાટ ડાિ. સેતા પો પ્લેચ્ટ .i. ઇ ઇ સેટ ડિાિે
પો ઇપ્લેચ્ટાર્પાિ ડો ઇ ઇ ટાપાિઃ. પ્પિરૂપ્પિય .i. ટુઅર્પાિ અ
ાિઠે લાગાિ પ્પિટ્ટિય ડો પાત્રાિઃ. ડાિઃ ઇન ડિપાટ .i. ઇ ડો પો
હાટાિ, ડો ડોમપિલે ઇન ડિપાટ. Maચા માસ ડિોિ .i. ડો ટુાચાિ ડે
ડોનાં, નો ડો પેપાિઠ ડોલ્ડ. ડો પાપિનગાપ .i. પો ટાપિનગાપેર્પાિ.
ડેતા .i. પોગ્નામ ના મ્બેો ડા નેડેમાડા ડુરૂ ડા પ્પિમિટિ ગિ. ડિા ડુરૂ
માર્ડુ .i. ટિા ડિા ડુરૂ સેાનંડાે ના માર્ડ.

¹¹ *Ceandathé'-goods*.—That is what one leaves to a church by his last will and testament.

the time of Laeghaire, son of Nial. It was in his time Patrick came to *Erin*. It was after the men of <sup>CUSTOM-
ARY LAW.</sup> *Erin* had believed Patrick that the *other* two laws were established, the law of nature, and the law of the letter.

Was binding, i.e. each law of these down here was binding. Which is here, i.e. in the 'Sencus.' The law of nature, i.e. of the just men. Until the coming of the faith, i.e. with Patrick. The law of nature, i.e. which the men of *Erin* had. The law of the letter, i.e. which Patrick brought with him.

Dubhthach Mac Ua Lugair, the poet, exhibited the law of nature; it was Dubhthach that first gave honorable respect to Patrick; he was the first who rose up before him at Teamhair.

Corc, son of Lughaidh, was the first who knelt to him. He was a hostage with Laeghaire. But Laeghaire gave opposition to Patrick, because of the Druid Matha MacUmoir, who had prophesied to Laeghaire that Patrick would take the living and the dead from him.

Cairidh MacFennchaim was the first who knelt to him afterwards; he was poet to Laeghaire

Erc was the first man who rose up before Patrick at Ferta-fer-feige, on the brink of the Boinn, and Angeis, who knelt.

Dubhthach exhibited, i.e. Dubhthach Mac Ua Lugair, the poet, showed the right rule of nature which Adam had. It was Dubhthach, i.e. *he was* the first man who at the first paid honorable respect to Patrick at Teamhair. Honorable respect, i.e. nobility in words. He was the first who rose up *before him*, i.e. he was the first man that ever rose up before him at Teamhair. Corc, son of Lughaidh, i.e. of Eoghanacht of Cashel. The first who knelt, i.e. he was the first man who knelt to him at Teamhair. Gave opposition, i.e. Laeghaire therefore made opposition to Patrick. Because of the Druid, i.e. it was to it, i.e. to the advice of the Druid, he paid respect. Matha MacUmoir, i.e. of the Tuatha De Dananns, or of the Firbolgs. Who prophesied, i.e. who predicted. Would take away, i.e. the service of the living in tithes and first fruits, etc. The living and the dead, i.e. the third of the bequest and 'ceandathe'-goods of the dead.

CUSTOM-
ARY LAW.

Σαερραιῶ μῦγο, μοαίχηρῶ ὅocenel τῆμα ἡραῶα
ealra, ocuṛ τῆε πογναμ ναίτηρηγε ὁο δια; ἀρῆρ
υρῖλοice in φλαίτῃ; nι meṛia cach cenel ὅuine ιαρ
cṛeitem, ιτῖρ φαερcenalaib ocuṛ ὅaepcenel; ιmτα
famlaib in eclair ιṛ υρῖλοice ap cιnḍ cach ὅuine ὁο
neoch ὁο ταετ πο pecht.

Σαερραιῶ .ι. mac na ὀαερ ιαρ φαγῶαυο α ὀaṛne .ι. ὀaṛna οια
leicceṛ ὀroglaim. Ὅocenel .ι. ἡραῶα ποine. Τῆμα ἡραῶα ealra
.ι. ὁο οῦλ πορπο. Τῆε πογναμ ναίτηρηγε .ι. τῆε πογναμ ὁο venam
ὁο οια ac αιṛyṣi, .ι. in naibṛe. Αṛῖρ υρῖλοice in φλαίτῃ .ι.
ap ιṛ huataṛlaicṛi φλαίτῃ nime ṛe cach ὀuine ιṛaṛ 1 cenel ὁο neoc
tic πο οἰγεο cṛeitem. Σαερcenalaib .ι. ἡραῶ φλαθα. Ὅaepcenel
.ι. ἡραῶ ποine. Ιmτα .ι. ιṛ inann leam .ι. ap amlaio ποin ατα in
eclair, ιṛ huataṛlaicṛi hι ap cιnḍ caṛ ὀuine ὁο neoc tic πο οἷατατο.

Ro ṛaṛde ὀubthach mac ua luṛaṛ in fili bṛeithem
peṛ neṛenḍ α ṛacht αιcνῖḍ ocuṛ α ṛacht φαṛde, α πο
fallnaṛtaṛ φαṛḍine α ṛacht αιcνῖḍ in bṛeithemnuṛ
inḍre heṛenḍ, ocuṛ ιna φιλεḍaib ὁο τοṛcechnataṛ,
ḍῖḍu φαṛde leo, ὁο nῖcṛa beṛla ban biaṛḍ .ι. ṛacht
litṛe.

Ro ṛaṛde .ι. πο ṛaṛḍeṛtaṛ ὀubtaṛ mac ua luṛaṛ in fili α mbṛeith-
emnaṛra ὀpeaṛaib eṛeant ὁο ṛeṛ ὀἷατατο. Racht αιcνῖḍ .ι.
na mbṛeitheman, moṛant, ocuṛ fiṛhaṛ, γῖλ. Racht φαṛde .ι. na φιλεḍ
.ι. οἷαταṛḍ na φαṛtine πο bi ac na φαṛḍib anallat, no α φαṛtine ποin.
Φaṛḍine .ι. α πο foḷlamnaṛgeṛtaṛ φαṛtine na φαṛḍe in οἷατατο in
αιcνῖḍ ὁο bṛeithemnaib na hṛinḍi ṛeo eṛeant, ocuṛ ὁο na φιλεḍaib.
Racht αιcνῖḍ .ι. ι ninbaṛ ṛeacta αιcνῖḍ. Ὅο τοṛcechnataṛ .ι.
πο cṛaṛṛṛḡaṛṛetaṛ oin na φαṛḍe in fiṛ beṛla biaṛ in leiḡenḍ. Racht
litṛe .ι. οἷατατο in cṛoṛceḷa ιṛḍeic.

Ατα maṛa α pecht αιcνῖḍ πο ṛachtat ap naḍ ποcht
ṛacht litṛe. Ὅο αιṛṛen ḍin ὀubthach ὁο πατṛaṛ; nι
naḍ υḍcaṛḍ fiṛ bṛeithṛ nḍe α ṛacht litṛe, ocuṛ fiṛ
cuṛḍre na cṛeṛen conaṛṛigeḍ α noṛḍ mbṛeitheman la

¹ *Judgments.*—Over the last two letters of the word 'bṛeithem,' translated judg-
ments, there are written in the MS. 'no bṛa' with a mark of contraction over the ṛ.

The enslaved shall be freed, *and* plebeians shall be exalted by *receiving* church grades, and by performing penitential service to God; for the Lord is accessible; he will not refuse any kind of person after belief, either among the noble or the plebeian tribes; so likewise is the church open for every person who goes under *her* rule.

CUSTOM-
ARY LAW.
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The enslaved shall be freed, i.e. the sons of bond men after their being released from bondage, i.e. bond men who are admitted to learning. Plebeians, i.e. the Feini grades. By church grades, i.e. by having ecclesiastical grades conferred upon them. By penitential service, i.e. by doing service to God in penitence, i.e. in pilgrimage. For the Lord is accessible, i.e. for the Lord of heaven is accessible to every person who is free in race as coming under the law of faith. Noble tribes, i.e. the chieftain grades. Plebeian tribes, i.e. the Feini grades. So likewise, i.e. I deem it similar, i.e. thus also is the church, it is open to every person who comes under her rule.

Dubhthach Mac Ua Lugair, the poet, spoke the judgments¹ of the men of Erin according to the law of nature and to the law of the prophets, for prophecy had governed according to the law of nature, the judicature of the island of Erin, and the poets, who had the gift of prophets, foretold that the bright language of benediction would come, i.e. the law of the letter.

Spoke, i.e. Dubhthach Mac Ua Lughair, the poet, spoke the judgments to the men of Erin according to the directness of nature. The law of nature, i.e. of the Brehons, Morann, and Fithal, etc. The law of the prophets, i.e. of the Irish poets, i.e. the rules of the prophecy which the prophets had of old, or of their own prophecy. Prophecy, i.e. for the prophecy of the prophets governed the rules of nature for the Brehons of this island of Erin, and for the poets. The law of nature, i.e. at the time of the law of nature. Foretold, i.e. the prophets had then predicted the true language that was to be in the lection. The law of the letter, i.e. this is the rule of the Gospel.

There are many things that come into the law of nature which do not come into the written law. Dubhthach showed these to Patrick; what did not disagree with the word of God in the written law, and with the consciences of the believers, was re-

CUSTOM-
ARY LAW.

heclair ocur filída. Ro bo coir nacht aicnib uile acht ciretem ocur a coir, ocur comuaim necalra fú tuaithe, ocur dligeo cehtar da lina ua faille ocur ina faille; ar ata dligeo tuaithe i neclair ocur dligeo necalra i tuaithe.

Áta mara .i. ata moir do reir viciataio in aicnib, ocur no fiaét do reir viciataio in aicnib. Ar nao rocht nacht lictre .i. ocur noco fiaét do reir viciataio na lictre, uair lia cearta canoine na canoin, ocur lia aicneo ina uoairar. Do airfen .i. do airben tubat breite-mnag aicnib a fiaónairi patranc, in ni na tainic anaidib breithe de do viciataio in aicnib no bui a viciataio lictre, uair nocoir cuirer at forbann reachta ar. Fú cuibre .i. do reir cubair na cuirteas. Na cirefen .i. na clerech. A noir mbréteman .i. nuoiriaonairi. Ro bo coir .i. no bo éoir viciataio in aicnib uile. Acht ciretem .i. do dia .i. no cireitir in nachair ocur in fpirat, ocur noco cireitir in mac. A coir .i. a comallat .i. in cireitirfen. Comuaim .i. coemuaim na ealra fú in tuait .i. uair noco noibe fognam reime rin don eclair. Dligeo cehtar dalina .i. dligeo cehtar de in da naomiat rin o ceile in in .u. a do paringair do dia i talman .i. cach tuait co fú cad fú co na tuait do cum necalra gú .i. bathair ocur comna o eclair, reachta ocur pumite o tuait. Ina faille .i. ina ceile .i. irre reo in afaile .i. procept, ocur oirpeno, ocur imano nanma in eclair tall, ocur trian dibair ocur cenraithe i tuait imoipio o imuich. Ar ata dligeo tuaithe i neclair .i. uair ita in ni dliger in eclair do tabairt don tuait, in tatonacul do denam inre, ocur bathair ocur comna. Dligeo necalra i tuait .i. in ni dliger in eclair dagbail on tuait, reachta ocur pumite ocur trian dibair.

Dligeo tuaithe i neclair imbi ina coir cuindligiur; cuingit uprecht a o eclair .i. bathair ocur comna, ocur umaino anma, ocur oirpeno o cach eclair do cach iar na cireime coir, co nairneir breithe de do cach in da tuait, ocur no da comallathair; cach noir iar na cirt, co nimoiuib a nubairt, a nreachta, a pumite, ocur a pumgeine, ocur a nucht, a nimna, co rabat

¹ Every order.—C. 833, adds, .i. oir necalra, i.e. order of the church.

tained in the Brehon code by the church and the poets. All the law of nature was just, except the faith and its obligations, and the harmony of the church and the people, and the right of either party from the other and in the other ; for the people have a right in the church, and the church in the people.

CUSTOM-
ARY LAW.

There are many things, i.e. there is much according to the rule of the law of nature, and which comes in also according to the law of nature. Which do not come into the written law, i.e. other things which do not come in according to the rule of the letter, for the questions of the canon are more numerous than the canon itself, and nature is more than authority. Showed, i.e. Dubhthach exhibited the judicature of nature before Patrick; what did not come against (was not opposed to) the word of God in the rule of nature was in the rule of the letter, for the over-severity of law only was rejected from it. With the consciences, i.e. according to the conscience of the Christians. The believers, i.e. of the clergy. The Brehon code, i.e. of the New Testament. Was just, i.e. all the rule of nature was correct. Except the faith, i.e. the belief in God, i.e. they believed in the Father and in the Spirit, but they did not believe in the Son. Obligations, i.e. the requirements, i.e. of that faith. Harmony, i.e. the agreement of the church with the people, i.e. because there was no service previously rendered to the church. And the right of either party, i.e. either of the two parties is entitled to receive from the other the seven things which were promised to God on earth, i.e. every people with its king every king with his people to the church, etc., i.e. baptism and communion are due from the church, and tithes and first fruits from the people. In each other, i.e. in one another, i.e. this is what 'the each other' means, i.e. preaching, and offering, and hymn of soul in the church within, and one-third of legacy and 'cendaithe'-goods in the people is due to it outside. For the people have a right in the church, i.e. for there is a thing which the church is bound to give to the people, i.e. the burial to be made in it, and baptism and communion. And the church has a right in the people, i.e. what the church is entitled to receive from the people is, tithes and first-fruits, and one-third of every legacy.

The right of the people as against^a the church in which they are in proper law ; they (*the people*) demand *their* right from the church, i.e. baptism, and communion, and requiem of soul, and offering are due from every church to every person after his proper belief, with the recital of the word of God to all who listen to it and keep it ; every order¹ is to abide in its proper position, that their gifts, their tithes, their first fruits, their firstlings, their bequests, and their grants

^a *fr. in.*

Don eclair iar necla uir, co forbach cach atail
ma ponnor anetail na cocha cept.

Ólígheo .i. írre seo in ní ólégat in tuat don neclair. Imbí ina
coir .i. o beir ina caenólígheo do neir dóir. Cuinigió uirtecht .i.
cuinigióir in tuarálólígheo ar a neclair. Do cach iar na cneitme
coir .i. do cáe ae uib iar na cneitme do neir dóir. Co nairneoir
bneitne do .i. co nuarál inoíir bneitne dó (.i. ppocept) don cáe
bír a nuarálra. Inna tuair .i. in bneitne. Nó a comail-
tha .i. comaille iarraim hí. Cach noir iar na cneit .i. cach ina
ólígheo .i. ír in aboaine. Co nimoichio .i. cona empaitne ar domon
in luét eac a nuobair doib, .i. co nimoitne a nuobair acuib tne na
nairnais. Ó ntechtmao .i. co cinne. Ó pprimite .i. corach
gabala cáe nuarálra. Ó pprimite .i. cáe céet laeg ocu cáe céet uan.
Ó nuobair .i. ír bair. Ó nimna .i. a netairláinte. Co rabat
don eclair .i. co rabat rin don eclair iar noirne a glaine. Iar
necla uir .i. ír iar nuir eola. Co forbach cach atail .i. co
forbach cáe glain, cana na forbach in tinglam he. Na cocha cept .i.
neé na cuilnais .i. na gribenó ólígheo .i. na caenólígheo, no
na óceptann cept.

Cach nemeo a riap; cach chinó a cuinórech for
a memra; marmoigio eclair endce, airuia cach meic
do forbach, cach manais dia coir aithirge, co foltaib
coiruib cach dia cneitne cneit.

Cach nemeo .i. don eclair for a maná, .i. írre ír leir in nemeo
in riap ólígheo do tabairt do. Cach chinó .i. írre ír leir in cenn
caenólígheo a memra don claine for atail. Máimoigio .i. ír mor
mogho don eclair oíge do bit inuio. Airuia .i. don eclair. Co
foltaib coiruib .i. co na folta coir leir innoim, no ír do eclair .i.
coir na foltaib a ea do neir dóir, no co tabairt cáe a folta coir don
eclair beir i nólígheo a cneitneacht.

¹ *Pure person.* — C. 833, has "If an impure, immoral, unjust person assail a pure
holy person, the country should respond to him and check him."

may be legal, and may be *given* to the church according to the purity of the order, with relief of each pure person if an impure person who does not observe justice has assailed him.

CUSTOM-
ARY LAW
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The right, i.e. this is what the people are entitled to from the church. In which they are in proper law, i.e. when they are in proper law according to justice. They demand *their* right, i.e. they seek this noble right from their church. To every person after his proper belief, i.e. to every one of them (*the laity*) after his belief in a proper manner. With the recital of the word of God, i.e. with the noble recitation of the word of God, i.e. preaching to every one who is a listener to it. Who listen to it, i.e. the word. Who keep it, i.e. who keep it afterwards. Every order *is to abide* in its proper state, i.e. each in his own right i.e. in the abbacy. May be legal, i.e. that the people who gave them offerings may not oppose them out of contempt, i.e. that their gifts may be secured to them by their prayers. Their tithes, i.e. with definiteness. First fruits, i.e. the first of the gathering of each new fruit. Their firstlings, i.e. every first calf, and every first lamb. Their bequests, i.e. at the point of death. Their grants, i.e. for the health of the soul. That they may be *given* to the church, i.e. that these may be *allowed* to the church according to the order of its purity. According to the purity of the order, i.e. which is according to the order of purity. With relief of each pure person, i.e. with relief of each pure person,¹ so that the impure may not injure him. Who does not observe justice, i.e. one who does not conclude justly, i.e. who does not submit to law, i.e. who does not meditate fairly, or who does not adjust fairly.

Every dignitary *is to have* his demand; every head to direct its members; purity benefits the church, *as regards* the receiving every son for instruction, every monk to his proper penance, with the proper payments of all to their proper church.

Every dignitary *is to have his demand*, i.e. *as* to the church upon her monks, i.e. the dignitary is to have the tribute which is due to him. Every head, i.e. it behoves the head to direct the members from the error in which they are. Benefits, i.e. it secures great obedience to the church to have purity in her. Receiving, i.e. by the church. With the proper payments, i.e. having his proper wealth with him on his going in, or to a church, i.e. with the dues which are according to justice, or that all should give its proper dues to the church in whose Christian law they are *placed*.

CUSTOM-
ARY LAW.

Cach fine, cach manche, cach an-doit, iar nupróligeo; óligeo cach deoraðar, comloigche cach etal iar na-netal; cach imtoza la comtoil comairle; cach riagail iar comairle, co netla co cormailiur; cach coimre a cuinðrech, cach coimðeo a cumtur, cach moza a mam. Cach manche iar peir, cach riap iar cubur, cach cubur cotnae oige; cach airiutu iar coir, cach miao ina mamu, cach memur ina mamaib coirub co ngairne, cach gairne ina cirt.

Cach fine .i. gūn. Cach manche .i. fine manach. Cach an-doit .i. fine eplama. Iar nupróligeo .i. iar mbeir doib ina nuaral óligeo. Óligeo cach deoraðar .i. amail do roichet airchinnoeét iar noutchur .i. deoraða in a lucc choir .i. iŕin oétmaro lucc. Comloigche cach etal .i. comarléctar in tétol riŕin anetuil iŕin eclair. Cach imtoza .i. caé aen togar copab a comairle lochta na eclairi togethair he. Cach riagail .i. caé riagail ŕriuitheoða in aen airbeir bit o nom do noin copab iar na comairle ŕe cenn athcomairne ber accu hi. Co netla .i. a toil de bit .i. na gnaio necalra. Co cormailiur .i. in bio ocuŕ in etais do beŕar a coitcenn ecalŕi .i. ŕoŕlairo do na gnaioib cut-ŕuma. Cach coimre .i. iŕ la caé naen oia tabair comuŕ uiŕo, no comuŕgoŕ in uiŕo ŕin .i. iŕ lair in ŕecnar cuinðrech na memoŕ oá ŕeir. Cach coimðeo .i. iŕ lair in coimðeo .i. lair in cenn, lair in aparo a comuŕ airiutu bir a ŕecnarpoŕi ŕe laim. Cach moza a mam .i. iŕ eo iŕ lair in mozaio in moamugaŕ no in gŕeim oairne olegaŕ de do denam. Cach manche .i. do ŕeir in aparo. Cach riap .i. copab riap coir hi, ocuŕ napab imarŕiario. Cotnae oige .i. cona comet a nglaime. Cach airiutu .i. cach airéinnocheét iar noutchur do ŕeir éoir. Cach miao ina mamu .i. caé gnaó, .i. in caé airiutniŕceŕ iŕ in aircinniŕecht copub do ŕeir, éoir do beŕeŕar inŕoŕi he iŕin lucc a roich do; no in ŕi iŕ éoir inŕoŕi copab e dech inŕoŕi. Co ngairne .i. don éino. Cach gairne ina cirt .i. copub do ŕeir éino athcomairne do neicheŕ hi .i. na tapŕar airan ŕair.

¹ *Every receiving.* 'Airchinnoeét' is written in the MS. by another hand over the word in the text, as a correction probably.

² *Dignified person.*—C. 833 has: "He who is in power is bound to direct and check the person who his under his law and jurisdiction."

³ *'Erenack'-state.*—The word in the gloss of the MS. is 'aircheŕt,' but over it at the letter ŕ another hand has put 'cín,' thus making the word as given in the Irish.

Let every tribe, every monastic tribe, every 'andoit' church tribe, be in their proper right; let the stranger tribe have its right, let every pure person be estimated by comparison with the impure; let every selection be by the consent of the council; every rule according to the council, with purity, with similarity; let every dignified person have direction, every lord mutual good, let every slave be in obedience. Let every monastic tribe be in rule; every demand according to conscience, every conscience a receptacle of purity; let every receiving¹ be according to justice, every dignified person in his jurisdiction, every member in his proper obedience with maintenance, every maintenance in its right.

CUSTOM-
ARY LAW.

Every tribe, i.e. the original owners of the land. Every monastic tribe, i.e. tribe of monks. Every 'andoit'-church tribe, i.e. the tribe of the patron saint. In their proper right, i.e. after their being in their noble right. The stranger tribe its right, i.e. as they attain to the 'Erenach'-state by hereditary right, i.e. let the strange-settlers succeed in their proper place, i.e. in the eighth place. Let every pure person be estimated, i.e. let the pure be admonished by the evil fate of the impure in the church. Every selection, i.e. let every one whom they select be selected by the council of the people of the church. Every rule, i.e. every religious rule respecting one meal from evening to evening they should have after they have consulted with their head of counsel. With purity, i.e. they be according to the will of God, i.e. of the grades of the church. With similarity, i.e. of the food and of the clothing which is given according to church usage, i.e. they are divided equally to the grades. Every dignified person,² i.e. this belongs to every one to whom power of order, or direction of the order is given, i.e. it is the duty of the vice-abbot to direct the members according to their rule. Every lord, i.e. it belongs to the lord, i.e. it belongs to the head, i.e. to the abbot to have power over the person who is in the vice-abbacy by his hand. Let every slave be in obedience, i.e. it behoves the slave to yield the obedience or submission to the bondage which is due of him. Every monastic-tribe, i.e. be according to the abbot. Every demand, i.e. that it be a proper demand, and not exorbitant. A receptacle of purity, i.e. that it be kept in purity. Every receiving, i.e. let every 'Erenachy' be according to hereditary right after a proper manner. Every dignified person in his jurisdiction, i.e. every grade, i.e. every one who is received into the 'Erenach'-state³ should be received into it according to justice in the place which falls to him; or let the person who is entitled to be in it be placed in it. With maintenance, i.e. to the head. Every maintenance in its right, i.e. that it be done according to the head of counsel, i.e. that there be no defect upon it.

CUSTOM-
ARY LAW.

Coir eclairí o tuath, dechmáda, ocur pprimite, ocur pprimgene; dligeo eclair dia memraib.

Coir eclairí .i. ipre seo ní dligeo in eclair don tuath do na h-choir. Dechmáda .i. co cinnoir. Pprimite .i. torach gabála caé nuatopair. Pprimgene .i. tuirech geine. Dligeo eclair .i. dligeo in eclair faoi dia momorichnechaib.

Caithe techta pprimgene? Cach pprimgeinit, .i. cach cet tuiríu cacha lanaman daennda, ocur cach ferimac aroplaice bpoind a mathair iar cethmuintir coir, cona coirpeneib reir a nanmcarat, dech mo leiridter eclair ocur anmannda; ocur caé ferimil dno olcena aroplaice bpoind a mathair do cethraib bicaib [no mlíchtaib]. Pprimite tpa, torach gabála cach nuatopair cío bec cío moir, ocur cach cet laeg ocur cach cet uan do cuirichter ír in bliadain.

Caithe techta pprimgene .i. cairde dligeo in tuirech geine. Cach pprimgeinit .i. caé cet laeg. Cach cet tuiríu .i. cach cet lelap beirer bean ar tur. Cach ferimac .i. cach mac fearda uile ima ruatuarlaicento in mathair a bpoind. Iar cethmuintir coir .i. ar na tuathair clano aolterach na ban cairde don eclair. Cona coirpeneib .i. ma beirer amairer uirí. Reir a nanmcarat .i. do reir in ain leir in captanach a anim. Dech mo leiridter .i. ír deis ma leiridter in eclair im gabáil necairce, ar dech leiridter eclair tall im tech naigeo ocur imcomairge amach .i. bairter ocur comna ocur imna nanma 7rl. Caé ferimil .i. caé mil fearda don uile éna ima ruatuarlaicento in mathair a bpoind. Do cethraib bicaib, do cethraib glanab .i. no uopartha a recht. Pprimite tpa .i. tuirech geine tpa. Torach gabála .i. in miach, ocur topair mairtertha, ocur cet bleogan na mbo. Cach nuatopair .i. cach topair nuí. Cío bec .i. im lu. Cío moir .i. im cleithi.

O'D. 315. [Cach ferimac aroplaice bpoind a mathair.

¹ Or *lactiferous*.—The words translated thus are enclosed in brackets in the Irish, and are an aliter reading interlined by a later hand.

The right of a church from the people is, tithes and first fruits and firstlings; these are due to a church from her members (*subjects*). CUSTOM-
ARY LAW.
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The right of a church, i.e. this is the thing which the church is entitled to from the people according to justice. Tithes, i.e. with definition. First-fruits, i.e. the first gathering of each new produce. Firstlings, i.e. the first born animals. Are due to a church, i.e. the church is entitled to these things from its subjects.

What are the lawful firstlings? Every first-born, i.e. every first birth of every human couple, and every male child that opens the womb of his mother, being the first lawful wife, with confession according to their soul-friend, by which a church and souls are more improved; and also every male animal that opens the womb of its mother, of small or lactiferous¹ animals in general. First fruits are the first of the gathering of every new produce whether small or great, and every first calf and every first lamb which is brought forth in the year.

What are the lawful firstlings? i.e. what is the law of the first born? Every first-born, i.e. every first calf. Every first birth, i.e. every first child which a woman brings forth first. Every male child, i.e. each and every man child by whom the mother opens her womb. Being a lawful first wife, i.e. in order that the child of adulteresses or secret women may not be given to the church. With confession, i.e. if any suspicion be had of her. According to their soul-friend, i.e. according to him to whom the soul is dear. By which a church and souls are more improved, i.e. the church is most improved for singing requiems, which most improves the church within with respect to guest-house and protection outside, i.e. baptism and communion and hymns for souls. Every male animal, i.e. every male animal of every kind by which the mother opens her womb. Of small animals, i.e. of clean animals, i.e. which were offered in the law of Moses. First fruits, i.e. first birth. The first of the gathering, i.e. the sack of corn, and the mast-fruit, and the first milk of the cows. Of every new produce, i.e. of every new fruit. Whether small, i.e. as to small quantity. Or great, i.e. as to large quantity.

Every male child which opens the womb of his mother.

That is, if it be he (*the son*) that is born first, he is held for the first-born, but nothing is required from him (*the father*), if he (*the son*) dies, until there shall be ten sons *born afterwards*. If it be a daughter that is born first, she is held as the first-born. And the first son who is born to him (*the father*) after her is to be given as the first-born to the church; there is nothing due from him (*the father*) afterwards until he has ten sons; and when he has, lots are to be cast between the seven best sons of them, and the three worst are to be set aside (*exempted*) from the lot-casting; and the reason they are set aside is in order that the worst may not fall to the church. And the son who is selected, has become the tenth, or as the first-born to the church; he obtains as much of the legacy of his father after the death of his father as every lawful son which the mother has, and he is to be on his own land outside, and he shall render the service of a 'saer'-stock tenant to the church, and let the church teach him learning, for he shall obtain more of a divine legacy than of a legacy not divine.

CUSTOM-
ARY LAW.

Every male animal also in general.

That is, if it be a small cow that has brought forth a calf first in the house, it shall be held as the first calf in the house; and a male calf from that cow, and male calves of the other small cows, and every tenth calf both male and female of the great cows.

If it be a great cow that has brought forth its calf in the house, it shall be held as the first calf whether male or female; and the male calves of all the small cows; and every tenth calf of the female calves, and every tenth calf whether male or female of the great cows.

Every tenth birth afterwards, with a lot between every two sevens, *with* his lawful share of his family inheritance to the claim of the church, and every tenth plant of the plants of the earth, and of cattle every year; and every seventh day of the year to the service of God, with every choice taken more than another after the desired order.

Every tenth, i.e. after taking the first fruit from it first, i.e. to collect ten sons, should they be in the 'galline'-relationship, and to set aside the three worst sons, and to cast lots between the seven best sons, to see which of them would be

CUSTOM-
ARY LAW.

eclair. Tuirceim .i. do daimib ocus cechnaib. Co coepranó .i. ian cor in tseirde ir tairu oib ar. .i. ian na reet lenmaib ir searir oib ar na teema oigú don eclair. Coit echta .i. co na cuir searair leir anuso do cum na heclairi. Do clannóib .i. wechmaro in arba. Cechnaib .i. wechmaro na cechna. Cach pechmaro la don bliavain .i. domnach do beir i nairim .i. o saerimanchaib in urraoer, ocus cechnaéa aroéi o saerimanchaib. Ma ian can, ir tsema gnuma caich i nerruch ocus i rogmur don eclair, ocus caé pechmaro la iru searair ocus ir tairu; o saerimanchaib inoro; ocus caega la iru bliavain o na saerimanchaib. Fui cach tacaista .i. fui cach ni beir togarao lair ariab oia foiricim. Iar nairuilegne uiró .i. ian noiruoéad a oilego aroaile, .i. beir aileu ariab lair in neclair do oéarai vi, .i. searir uiró aroilegnor.

Cach naonacal co na urrechta imnai do eclair caich ian na miao.

Cach naonacal .i. oac imna uaral oilegech do cach fo uairleaturo don uaim uair dano aroa in tironacal no in taronacal.

Cair;—caite techta cach aonacal o chuairch do cach gnao ian na miao do eclair? Imna ocairech tui reoit no a log; imna doairech cuic reoit no a log; imna aipech dea deé reoit no a log; imna aipech airo cuic reoit dec no a log; imna aipech tui riiche fet no a log; imna aipech foigill tucha reoit no a log; imna fuig fect cumala no a log; acht nif cormailri comarba; comarba penar naó cren, comarba naó ren na cren, comarba crenar naó ren.

Cair .i. comairaim aroa inni oilege o cach gnao iru cuait fo uairleaturo don uaim uair dano aroa in tironacal no in taronacal. Imna ocairech .i. log nenech caé gnao oib fo irre a imna i nerrplaine do tui no do fetaib éna. Tui reoit .i. tui ramairce. Deé reoit .i. oé ramairce ocus oi ba. Cuic reoit dec .i. oá ramairce dec ocus teora ba. Riiche fet .i. re ramairce dec ocus ceiteora ba. Tucha reoit .i. ceiteora ramairce ficht ocus re ba. Acht nif cormailri .i. uair noco cormail na cometao oia. Comarba

due to the church. Birth, i.e. of persons and cattle. With a lot, i.e. after setting aside the three inferior sons, i.e. among the seven best children, that the worst may not fall to the lot of church. *With his lawful share*, i.e. with his share of the land *which goes* with him to the church. Of the plants, i.e. the tenth of the corn. Of cattle, i.e. the tenth of cattle. *And every seventh day in the year*, i.e. he puts Sunday in the reckoning, i.e. from 'daer'-stock tenants of church lands, in 'urradhus'-law, and forty nights from 'saer'-stock tenants of church lands. If according to 'cain'-law, it is one-third of the work of all in the spring and in the harvest-time *that is due* to the church, and every seventh day in the winter and in the summer; this is from 'daer'-stock tenants of church lands; and fifty days in the year from 'saer'-stock tenants of church lands. With every choice, i.e. with every thing else which she (*the church*) chooses to relieve her. After the desired order, i.e. after ordering her desired law, i.e. whatever else is pleasing to the church to be done for her, i.e. whatever of order she desires.

CUSTOM-
ARY LAW.

Every grant with its noble rights *should be made* to the church by each according to his dignity.

Every grant, i.e. every noble lawful bequest *should be made* by every one according to his dignity to *the church* of noble harmony to which the grant or the bequest is due.

Question:—What is the law of each gift from each grade of the laity according to their dignity, to a church? The gift of an 'ogaire'-chief, is three 'seds' or their value; the gift of a 'boaire'-chief, five 'seds' or their value; the gift of an 'aire-desa'-chief, ten 'seds' or their value; the gift of an 'aire-ard'-chief, fifteen 'seds' or their value; the gift of an 'aire-tuisi'-chief, twenty 'seds' or their value; the gift of an 'aire-forgill'-chief, thirty 'seds' or their value; the gift of a king seven 'cumhals' or their value; but the 'comharbas' are not alike; the 'comharba' who sells and buys not, the 'comharba' who neither sells nor buys, the 'comharba' who buys and sells not.

Question, i.e. I ask what is due from each grade in the people, according to its nobility, to the noble harmony (*the church*) to whom the gift or the bequest is due? The gift of an 'ogaire'-chief, i.e. the honor-price of each grade of these is *equal* to his gift for the perfect health of his soul, in land or in 'seds' generally. Three 'seds,' i.e. three 'samhaisc'-heifers. Ten 'seds,' i.e. eight 'samhaisc'-heifers and two cows. Fifteen 'seds,' i.e. twelve 'samhaisc'-heifers and three cows. Twenty 'seds,' i.e. sixteen 'samhaisc'-heifers and four cows. Thirty cows, i.e. twenty-four 'samhaisc'-heifers and six cows. Are not alike, i.e. for

CUSTOM-
ARY LAW.

penar nāo cren .i. comarba pecar nī amach ocyr na cennaisgen nī muich. Comarba nāo ren na cren .i. comarba na pecan nī imach ocyr na cennaisgen nī muich. Comarba crenar nāo ren .i. comarba cennaisger nī muich, ocyr na pecan nī imach, in comarba do dāpormais.

In ci penar nāo cren nī, [no yr], meirech rīdī imna achte muna rīa nach mar.

In ci penar .i. nī imach. Nāo cren .i. nī muich. Nī, [no yr], meirech rīdī .i. noco [no yr] cuimgech eiric nī do timna. Muna rīa nach mar .i. aēt maine peca nāc mor. Dec tuc amach a mbecdeirbeirur cen iarrais, ocyr do beir tuillur rīr coruib tīan cotach rīne anō inā mārdeithbeirur.

In ci nāo ren nāo cren yr dōpuidiu conaim meir imna, caich pō mīad. In ci crenar nāo ren, yr meirech rīdī imna amail rōn capā dīa tapcud pādērin, achte pōracba techta rīne 1 noige, no cuir tīre dāra eire a nīmūilleadāib rīne.

In ci nāo ren .i. in ci nā pācan nī imach, ocyr na cennaisgen nī muich. Ir dōpuidiu .i. yr dōn nīadāhīreim pō cainamrīge nō pō cotamrīge nī do timna pō uairlīdetāio. Pō mīad .i. tīan nō leach, uair īrreō rāin do beir comarba conae rīlīb dēpānn a rīne imach. In ci crenar .i. in ci cennaisger nī muich, ocyr na pecan nī imach, in comarba dā dāpormais. Ir meirech rīdī .i. yr cuimgech eiric nī do timna aīnāil yr capēanach lēir dīa tapcud bōdein. Achte pōracba .i. aēt cō racba a nōlīge ac in rīne cō hōg cō complān .i. in tīan. Nō cuir tīre .i. a cūpuma dēpānn aīle. A nīmūilleadāib rīne .i. in bāil yr oīm dōn rīne pōlētāo aīr.

In ci penar bec inōdeithbeirur fuilleo pīr in nī pō pēac cō rāib tīan cōta rīne anō, ocyr fuilleo dīa pētāib cō rāib techta nīmna anō.

¹ *Is capable*.—The words in brackets, in the Irish text, are an aliter interlined reading in the MS.

² *Too much out*.—The meaning seems to be, he who diminishes the tribe stock cannot make gifts, or according to others, he can make gifts if he has not diminished the tribe stock too much.

the heirs to land are not alike. The 'comharba' who sells and buys not, CUSTOM-
ARY LAW. i.e. the 'comharba' who sells a thing out and does not buy a thing outside. The 'comharba' who neither sells nor buys, i.e. the 'comharba' who does not sell a thing out, and who does not buy a thing outside. The 'comharba' who buys and does not sell, i.e. the 'comharba' who buys a thing outside, and who does not sell a thing out, i.e. the 'comharba' who increases the amount of the stock of the tribe or community.

He who sells *out* and does not buy *in* is not capable, or according to others, is capable,¹ of making grants, provided he has not sold *out* too much.²

He who sells, i.e. a thing out. Does not buy, i.e. a thing outside. He is not, or is capable, i.e. he is not, or he is able to make a grant. Provided he has not sold too much, i.e. unless he has sold something too great. He gave little out in little necessity without asking, and he gives addition to it until it amounts to one-third of the tribe-share in great necessity.

He who has not sold or bought is allowed (*competent*) to make grants, each (*person*) according to his dignity. He who buys and has not sold, is capable of making grants as he likes out of his own acquired wealth, but *only if* he leaves the property of the tribe intact, or a share of *other* land after him for the augmentations of the tribe.

He who has not sold, i.e. the person who does not sell a thing out, and who does not buy a thing outside. He is allowed, i.e. it is estimated or considered that it is lawful for this particular person to make a grant according to his nobility. According to his dignity, i.e. one-third or one-half, for this is what a 'comharba' with possession gives of the land of his tribe, out. He who buys, i.e. he who buys a thing outside, and does not sell a thing out; i.e. the 'comharba' who increases the property. He is capable, i.e. he is able to make a grant as is pleasing to him out of his own acquisition. But he leaves, i.e. but so that he leaves their right to the tribe entirely and completely,³ i.e. the one-third. Or a share of land, i.e. an equal quantity of other land. For the augmentations of the tribe, i.e. where the tribe might expect increase upon it.

The person who sells a small quantity without necessity shall add to the thing which he sold, until it amount to one-third of the tribe share, and give additional 'seds' until it amounts to a lawful grant.

³ Completely.—C. 833, reads: "Techta fine noige .i. a cur tpe amail ponnance ap a chinn iap na pacbail dia athap ro, ma oipe, no a curpuna tap eip .i. an cobéir ro tapguro a lanne." "The family property in full, i.e. his share of land awaits him after having been left him by his father, if an inheritance, or its equivalent besides, i.e. its value of the gains of his hand."

**CUSTOM-
ARY LAW.**

1n ei nað racaño ocuf na luaiçenð ðo beip ðo tpuan cota fine fpu a bec ðeithbeipuf, ocuf lech fpu mapðeithbeipuf.

1n comorba tairceþ iþ e in cuþpuma fa ðo beip, cenmoa in nì ðo fairce fein, ocuf ðo beipþum on ðiaþ tapcað fein ðon eclaiþ cið co tpuan no a lech no ða tpuan.

1n comarba rapaþ nì a nìðeithbeip, cið bec, nì comarþecep ðo nì ðo þponðuð iapþain. Comarba ðo ðaþaib a nìðeithbeipuf nì meipce imna. Mað fpu ðeithbeipuf imopu, ðo beip loþ a enech ðo tpuan fine ðo eclaiþ. Comarba conae ocuf comarba ðo þopmaiz loþ a neneð ðo tpuan fine o cechtaþ ðe ðia eclaiþ. Mað mo in loþ nenech na tpuan fine, fuillæð ðia þeþaib.

Comarba ðo ðaþaib fpu bec ðeithbeipuf .i. læt gepuð, cø ðo fi mapðeithbeipuf .i. læht rapuð, nì þponþa að tpuan tpuan na fine; iþeð on ðo beip comarba conae ocuf comarba ðo ðapopmaiz a mbec ðeithbeipuf, lech tpuan na fine imopu fpu map ðeithbeipuf.

o'd. 817. [Aðait tpu comarba læ þeine nìþ comþaen a cuip.

.1. læn loþ einuð a nepþþlainci þo þiþ.

Iþ ann ðo beipuf na rapna ðo beipuf .i. ðo þeapunn a aþuþ .i. i copuð ocuf i cunnupþuð, ocuf imna a nepþþlainci ðo eclaiþ, ocuf a celþine ðo þlaþ; ap iþ ceþþuð cuna ap tpuan an fine ðon þepuð amuð ba mapð é ðo beð in comþuñn þin, iap mben cota þlaþa ocuf ecalþa ap ap tuþ. Ocuf iþeð iþ bec ðeithbeipuf ann, þuc a læþ ocuf comicþa a þeacþna; iþeð iþ mapðeithbeipuf ann, þuc a læþ ocuf nocha cumuñg a þeacþna.

Ocuf iþeð i tabuþ ðuine a þeapunn að a ceþþe heapþaile nama, ina chupþuð ðeþþe, ocuf ðo þil a cholþa, ocuf a nuþna nepþþlainci ða eclaiþ, ocuf apu þaþe, ocuf cuþ fine ðo beipuf amach ann þin, ocuf nocha tabuþ cuþ þlaþa no eclaiþ.

He who neither sells nor purchases may give as far as the third of tribe share, in case of ^a little necessity, and the one-half in case of ^a great necessity.

CUSTOM-
ARY LAW.

^a Ir. with.

The 'comharba' who acquires (*adds to his inheritance*) may give this amount (*the same as the last-mentioned*), besides what he has acquired himself, and he may give out of his own acquisition to the church as far as one-third or one-half or two-thirds.

The 'comharba' who sells a thing, though *ever so small*, without necessity, is not recommended to bestow any thing afterwards. The 'comharba' who takes without necessity *from the common stock for his own purposes* cannot make a grant. If it be with necessity, however, he may give the value of his honor-price of the tribe-third to a church. The 'comharba' who keeps and the 'comharba' who increases, may each of them give *the value of his honor-price of the tribe-third to his church*. If the honor-price be greater than the tribe-third, he shall add *to it* from his 'seds.'

The 'comharba' who takes with little necessity, i.e. winter milk, or with great necessity, i.e. summer milk, shall not bestow but the third of the third of the tribe; this is what the 'comharba' who keeps, and the 'comharba' who increases, give with little necessity, but they may give one-half the tribe-third in great necessity.

There are three 'comharbas' with the Feini whose contracts are not equally free.

That is, what follows down here relates to honor-price for the perfect health *of the soul*.

The following are the cases in which they give these portions, i.e. of the father's land, i.e. in contracts and covenants, in gifts for the perfect health *of the soul* to a church, and as tenancy to a *lay* chief; for it is the opinion *of some* that this division is made of the tribe-third of the land as if he (*the tribesman*) were dead, the share of the chief and of the church being first subtracted from it. And little necessity in this case is, that he required it and he could avoid it; great necessity is, that he requires it and could not avoid it.

And a man may give his land in four cases only, viz., for his lawful liabilities, and to the issue of his body, and as grants for the perfect health *of his soul* to his church, and for maintaining him *in old age*, and it is the tribe-share they give out thus, and they do not give the share of a chief or of a church.

CUSTOM-
ARY LAW.

Μαγα ορβα ερuib no ρλιαρτα οι he, do bepa in ben a va epian in zach ni a cibne a ργuiti, ocuf coimgi o fine ap in epian eile, ocuf noch a tabuir coimgi ap in duine fein ima ργuiti do gnef, ac̃t tegap po coruib va ñoapna dochur oib.

Inunn in comarba conae ocuf an comárba do formaiḡ in fearunn an athur ocuf a fearathur, ac̃t in fearunn do gabail amuib ac̃a in deithbeir.

In comorba do doḡuib beg do beir rin amach, ma bec dechruir cin a fiarfuide; ocuf do beir fuilleo p̃erin a mairdechruir, co roib epian c̃ota fine año, iar na fiarfuiḡe.

In comurba do doḡuib bec, do beir ina indechruir, cin a fiarfuiḡe, ocuf taitimig̃thur, ocuf noch a tobuir ni a mbec dechruir ina mairdechruir aḡ a haile.]

Ir techta cia imana doaire cĩo log fecht cumal do tapcũo a cuirp bũõin .i. ap rochruic tucão in fearaño amuich año rin. Ac̃h̃t forpacba .i. ac̃t co pacba va epian a tapcũõa ac̃ in fine o rinapap̃ar a colunn. Tir ep̃i fecht cumal no tap̃ceḡar amuich año; ocuf tin fecht cumal oib ina ciñuib deithbeir̃e fein, ocuf tin va fecht cumal oib facbaḡac̃ in fine. Mão op̃ba doḡli .i. ma fearunño tuilleḡ no aip̃leuig̃er ap rõruic̃e ir ann aḡa r̃ain. Mão op̃ba ap̃aiõ .i. ocuf a duailḡur fuail no tuair̃ r̃uit in fearaño anñrãõe, ocuf, do bepa a lẽt in cãc̃ ni a cibne a ρcũithe, ocuf comgi o fine ap in lẽt aile. Não bũõ̃o on do ñaip̃cẽ .i. muna beão on tap̃reḡer he a duailḡur uail no

As to a woman, if it be her 'cruib'-land or 'sliasta'-land, she may give two-thirds of it for everything for which she would give her movable property, and the tribe has power over the other third, but it never gives power over the person itself respecting her movables, but her contract shall be impugned, if she makes a bad bargain respecting them.

CUSTOM-
ARY LAW.

The 'comharba' who keeps, and the 'comharba' who increases, are similar with respect to the land of their fathers and grand-fathers, but the difference *between them* consists in their taking land outside.

The 'comharba' who has acquired a little may give out that *little* without asking *permission*, if it be a *case of* little necessity; and he may give more along with it in a *case of* great necessity, until it amounts to one-third of tribe-share, after asking *leave*.

The 'comharba' who has acquired little, *and* gives it without necessity, without asking *permission*, has it (*his gift*) set aside, and he shall not give anything in little necessity or in great necessity afterwards.

It is lawful for the 'boaire'-chief to make a bequest, to the value of seven 'cumhals,' out of the acquisition of his own hand,* but *only if* he leaves two-thirds of his acquired property to the original tribe.* If it be land that acquires it, it is one-half, if it be land that grows it; if it be not he that acquires it, it is one-third; if it be a professional man, it is two-thirds of his contracts.

*Ir. body.

*Ir. Flesh-
Tribe.

It is lawful, i.e. the 'boaire'-chief proceeds lawfully to the amount of seven 'cumhals' of the acquisition of his own body (*exertion*), i.e. it was for hire the land was given out then. But that he leaves, i.e. but that he leaves two-thirds of his acquired property to the tribe from whom his body has descended. Land of three-seven 'cumhals' *value* he has acquired outside in this case; one land of seven 'cumhals' *value* of them *he gives* for his own necessary liabilities, and a land of two-seven 'cumhals' *value* he leaves with the tribe. If it be land that acquires it, i.e. if it be land that deserves or merits it for reward, it is then this is so. If it be the land that grows it, i.e. and in right of urine or manure he obtains the land in this case, and he shall give the half of it in the *case of* every thing for which he gives his movable goods, and the tribe has a claim as against the other half. If it be not he that acquires it, i.e. unless it be that he acquires it in right of urine or manure *which he gives* but one-third; this

**CUSTOM-
ARY LAW.** — *chuan, aét tuiam; fceil aile eiric ocuf a fochraic fhuic in fceamto
anofam. I f tuiam .i. i f tuiam bunait la fine. Maó fep tana
.i. ma fceamto fceat ar a tana he .i. maó eacil hrethemnara no fce-
teá no naé tana olcena i f meire ta tuiam teclaf de. Ta tuiam
dia coraib .i. in cach ní i tibreá a cor ocuf a cunofaó.*

.1. fceamto fain fceat ar a tana, no ar a leiginn, no ar a
fclitecht; do befa ta tuiam in cach ní i tibreá a cor ocuf a
cunofaó ta fceatib, ocuf comge on fine ar in tuiam aile; no
ono i f fceithe iumair fceine na boinne uil aic ann; ocuf damat
he tana oligeo na fine, noco tibre he aét amail do befa fceamto
oligtech na fine.

In ci coimeat a tui cen caithem taiméll a fine, i f chuailig
tuiam cota fine do caithem fcei bec teithbuiuf, ocuf a lech
fcei maiteithbuiuf. Maó in ci oigbar ní dia tui fcei bec
teithbuiuf taiméll a fine, i f cuilleo fcei in ní po caich co
raib tuiam cota fine ann fcei maiteithbuiuf.

In ci oigbar bec de i ninteithbuiuf, ce do necma cin teithbuiuf,
ní tabair ní dia tui ino. Maó in ci do dofoimais, i f tuiam
cota fine caichef fcei bec teithbuiuf ocuf an a dofoimais, ocuf
ta tuiam cota fine fcei maiteithbuiuf. No dono i f los a bo ocuf
a éapaill o caé comarba oib a coitcenn, ocuf tuiam cota fine fcei
nuna, ocuf cuic fine uile do gill oib a bar. Ocuf ar fe bec
teithbuiuf in fcehra po cennach bo ocuf éapaill, ocuf arfe
a maiteithbuiuf nuna.

Ní faccaib nech ci fcei a oib nach fcei a fine na
fuiric fuirice. Maó mana imna, no feota fceita
no fceine, no faine cion fain fceine, no imcuaib
lanamna; cach oicéll naó bi oilef aicht maó dofol-
tach in fine.

Ní faccaib nech ci .i. nocon faccaib do neoch ci fcei a fceamto.
Fcei a fine .i. fceine. Na fuiric fuirice .i. naí aiceo uirice

¹ *To the tribe.* If the tribe be a professional one, they all have a claim to the
emoluments. If only an individual is professional, he shall have all his profes-
sional earnings to himself.

is another case, it was for hire the land was obtained. It is one-third, i.e. the original third belongs to the tribe.¹ If he be a professional man, i.e. if it be land that he has obtained for (*by the exercise of*) his profession, i.e. if it be property acquired by judicature or poetry, or for any other profession whatsoever, he is capable of *giving* two-thirds of it to the church. Two-thirds of his contracts, i.e. in every thing in which he will give his contract and his covenant.

CUSTOM-
ARY LAW.

That is, this is land which he obtains for his art, or for his learning, or for his poetry; he may give two-thirds for every thing for which he will give his contract and his covenant, of his movable goods, and the tribe has power over the other third; or else he has knowledge of the 'iumais 'nuts of the land of the Boyne; and if it was the lawful profession of the tribe, he shall not give of it (*the emolument of that profession*) but just as he would give of the lawful land of the tribe.

He who keeps his land, without spending it upon his tribe, can spend the third of the tribe-share in case of^a little necessity, and one-half in case of^a great necessity. If anyone lessens his land, in case of little necessity upon his tribe, he shall add to what he has spent until it amount to one-third of the tribe-share² in case of great necessity.

^a Ir. *with*.

As to one who lessens a little of it (*his land*) without necessity, whatever happens without necessity, he shall not give any portion of his land for it. If it be the person who has increased, he may spend the one-third of tribe-share and the increase in case of little necessity, and two-thirds of tribe-share with great necessity. Or else it is the price of his cow and of his horse from every 'comharba' of them in general, and the third of tribe-share at a dearth, and the whole of tribe-share from them as a pledge at *the point of death*. The little necessity of this case is the purchase of a cow and horse, and the great necessity is a dearth.

No person should leave a rent upon his land or upon his tribe which he did not find upon it. If he wishes to leave a gift or 'seds' for future maintenance, or 'seds' of maintenance, or peculiar possession of peculiar affection, or marriage dowry; a concealment is not forfeited unless the tribe be unqualified.

No person should leave a rent, i.e. rent is not to be left by anyone upon his land. Upon his tribe, i.e. his 'geillfine'-tribe. Which he did not find

¹ *Tribe-share*, 'cuit-fine,' means a tribe-man's share of the land.

CUSTOM-ARY LAW. — reime. Maṑ mana imna .i. maṑ aṡ leir ni do timna i neiclaime. Seota gerta .i. log ar denam na gaire .i. don valta. Gaire .i. ar a gaire fein. No raine cron .i. rainiugao cruio don ti ir ropach leir rech a caila da claino. No imcuatail lanamna .i. coibchi do mnaí. Cach richell .i. na fine. Naṑ bi uile .i. on fine. Aét maṑ dofoltach .i. uair maṑ infortach iat noco ticeat fae rruir-geom. Dofoltach .i. rru romanne.

Ni uobair nech reilb acht maṑ ni do ruaicla raṑerin, acht maṑ a comcetráig a fine, ocuf ropachda a cuir tice la fine a comdile ṑar a eire.

Ni uobair .i. naicon uobairti do neoch fearann. Seilb .i. a tir fein. Acht maṑ ni do ruaicla .i. aét aní deirbcennaisgeṑ buoin. Acht maṑ a comcetráig .i. aét a cetráio cumáio na fine. Ropachda .i. ocuf co ruachda a cetrúma ac in fine a cumáio uilrí ṑar éir in fearainṑ tuc amach. A cuir .i. a éurúma. A comdile .i. tir a athair no a rēnathair.

Rocairṑ a athair mac ingor a horṑda, ocuf rocairṑ a orṑda rru nech do gni a gaire, co ruib log rir de; muna ṑena a mac a gaire acht maṑ athair anfortach.

Rocairṑ .i. aṑa cuirṑ in tathair in mac ingor ar in fearainṑ. Rocairṑ a orṑda .i. aṑa cuirṑ a fearunn don ti do ni a gaire. Co ruib log rir de .i. log in rir, reét cumala ar cir nincir do mac fearama da in fine, do rir echtar fine iar fēmeo do fine a gaire; no ir log raetair nama do fine. Muna ṑena a mac a gaire .i. mana ṑenna a mac buoin a gaire. Acht maṑ athair anfortach .i. aṑa aét lium anṑ, aét maṑ anfortach in tathair, noco ninuigao don mac cōn co ṑenna a gaire.

Maṑ rru heclair rocairṑ nech a orṑda ar a gaire, ar uileṑ ti co ruib log fognama ti anṑ ber rru a
O'D. 139. trian do ruaicla, [no ber rru a leth;] ar ir cuma

upon it, i.e. which was not claimed of it before. If he wishes to leave a gift, i.e. if he wishes to grant anything for the full health of his soul. 'Seds' for future maintenance, i.e. the price for performing the maintenance, i.e. to the foster son. Maintenance, i.e. for maintaining himself (*the foster father*). Or peculiar possession, i.e. for giving a different property to one of his children who is dearer to him than the rest. Or marriage dowry, i.e. a 'coibche'-marriage gift to a woman. A concealment, i.e. of the tribe. Is not forfeited, i.e. from the tribe. Unless *the tribe* be unqualified, i.e. for if they be disqualified they cannot impugn him. Unqualified, i.e. as to property.

CUSTOM-
ARY LAW.

No person should grant land except such as he has purchased himself, unless by the common consent of the tribe, and *that* he leaves his share of the land to revert to the common possession of the tribe after him.

No person should grant, i.e. land should not be granted by any one. Land, i.e. his own land. Except such as he has purchased, i.e. except *that part of it* which he himself has actually purchased. Unless by the common consent, i.e. but by the common consent of the tribe. *That* he leaves, i.e. and that he leaves an equivalent to the tribe, *and* that the land which he gave out may revert to the tribe. His share, i.e. its equivalent. To the common possession, i.e. the land of his father or of his grandfather.

The father may remove a son who does not maintain him from his land, and give his land to one who maintains him, until the value of a man is got out of it; unless his son maintains him not because the father is unqualified.

May remove, i.e. the father removes the son who does not maintain him out of the land. And gives his land, i.e. he gives his land to the person who maintains him. Until the value of a man is got out of it, i.e. the price of the man, seven 'cumbals' for rack-rent to an adopted son of his 'indfine'-tribe, to a man of an external tribe when his own tribe has refused to maintain him; or it is the price of labour alone to the tribe. Unless his son maintains him not, i.e. unless his own son maintains him not. Because the father is unqualified, i.e. I make a condition here, if the father be unqualified, it is not unlawful for the son, if he does not maintain him (*the father*).

If it be to a church one gives his land for maintaining him, it is forfeited to it (*the church*) until it has the worth of service as far as the value of one-third or one-half of what was purchased; for it is the same as

CUSTOM-
ARY LAW.

ocur bíd dígbad a fine in tan na nupnairdeno a póla. Ír da pólaib fine gairne cach fír fine, fogne fine ina pólaib coiruib. Fólaio cope fíu fine cen ní cúa neach acht ní fua; cen nimzóna; acht ní aile na dínraide; cennib gæth, acht ní nellne a baer; cenip tpebar acht ní foglaug fine na felda. Trebar cach conae a fínnio oigí forúic, na facha domain ber mo inbe forúic fíurpe.

Mac fíu heclair .i. mac fíur neclair aua cuirer nech a fearann ar a gairne. Ar díer dī .i. ír díer dī co fíuib log uaral fognam dī aua, .i. ír díer don eclair an torba do ruacell ar gairne, co fíuacel fíu letlog no cúan log ber fíu in fognam do fígne, let mafa inbeibir don fine cen a gairne, no cúan mafa beibibir. Ber fíu a cúan .i. mafa beibibir. Do ruacile .i. degcennacger.

Nó cúan .i. in ní fíu bíd do mac aerna dan fine ar denam na gairne, a cúan don eclair, ocur beibibir fíu do fíu don fine cen in gairne do denam. Nó dono, co na fíuacel fíu in comloguo fíu acht fíu fine bíd.

Cnet fíu fíu fíu a leth? .i. tír da fíu cumal uil ac an fíu, ocur tír fíu cumal dī don eclair.

O'D. 320.

[Cio ír beibibir ocur ír inbeibir don fine? Ír eó ír beibibir dī a mbet ag a cúch. Ar eó inuipio ír inbeibir dī, aua a cúch, ocur aua fíuacel inleuige aua, ocur ní denam in gairne.]

Mac ag in mac fíuacel, a langairne anoir .i. a athuir ocur a mathuir; denam a langairne anoir. Muna fíu ac in mac fíuacel a langairne anoir, ocur aua a nimfulung, denam a nimfulung anoir; muna fíu aige a nimfulung anoir, fíuacel a mathuir ír dī, ocur fíuacel a athuir ler fíu a mún dī a fíu.]

¹ In the ditch.—The word 'clú', here translated 'ditch,' means also 'a grave, a burying ground.'

if the tribe had become extinct when it does not attend to its duties. It is *one* of the duties of the tribe to support every tribe-man, *and* the tribe does this *when it is* in its proper condition. The proper duties *of one* towards the tribe are that when he has not bought he should not sell; that he does not wound; nor desire to wound or betray; although he be not wise, but that his folly has not been taxed; although he be not wealthy, but that he be not a plunderer of the tribe or land. Every one is wealthy who keeps his tribe-land perfect as he got it, who does not leave greater debt on it than he found on it.

CUSTOM-
ARY LAW.

If it be to a church, i.e. if it be to the church one lets his land for maintaining him. It is forfeited to her, i.e. it is forfeited to her until she has the amount of her noble service, i.e. the land which it purchased by maintenance *of an old man* is forfeited to the church until half the amount or one-third the amount of the maintenance she performed is paid to her, one-half if it be without necessity the tribe did not perform the maintenance, and one-third if it be with necessity. As far as the value of one-third, i.e. if it be a *case of necessity*. Of what was purchased, i.e. honestly purchased.

Or one-third, i.e. of what would be *due* to an adopted son of the tribe for performing the maintenance, the third is due to the church, when it was necessity that caused the tribe not to perform the maintenance. Or, *according to others*, she (*the church*) would not make this settlement except with her own tribe.

What of this is worth one-half? That is, the old man has land worth² two seven 'cumbals,' and *he gives* one *portion of* land, *1r. qf. *of the value of* seven 'cumbals,' to the church.

What is necessity and non-necessity for the tribe? Necessity for them is when they are not in their territory. Non-necessity for them however is, when they are in their territory, and they have sufficient wealth, but they do not perform the maintenance.

If the son has sufficient wealth, he should fully maintain both, i.e. his father and his mother; let him maintain both fully. If the son has not wealth sufficient to maintain both fully, but that he have sufficient to support them, let him support them both; if he has not sufficient to support them both, let him leave his mother in the ditch,¹ and let him bring his father with him on his back to his own house.

CUSTOM-ARY LAW. No bery fia a leath .i. in ní ro biad do mac færmā van fine ar denam na gaire, corab a leath bery onto neclair; ocuf innoithbriur potera don fine cen in gaire do denam. Ar ir cumā .i. ar ir cutruma ocuf do tithair in fine, in tan na hupnaret in fine na polaro olegair oib imon gaire, .i. [aihaíl icar] uao fpu eclair ir amlaib icar leit trian in rognama ar gaire. Ir da poltaib .i. ir do na poltaib olegair don fine a fear fine do gaire. Fogne fine .i. rognair ir na poltaib olegair oib do reir éoir. Polaro core fpu fine .i. ir iat ro polaro ir coir do fup in fine. Cen ni cna .i. cen co cennaisgea nech ní amuich. Ach nri na .i. ac na naa ni amach. Cen nimsona .i. cen co derna imgoir he, ac na raib a nairiub imsona. Na tithair .i. na derna tithairiub inoigthech .i. im bpath. Cennib gaech .i. cen cob gae a naicne he, ac na eilnithen ni wina bair. Nir nellne a bair .i. nir airle ni dia bair .i. cin a gaire no a roiloirce. Cenir trebar .i. cen cob trebtach he im ar ocuf im buain, ac na ra roglaio he do main na do fearant. Trebar cach conae .i. ir trebar in cad cometar duthais a fine pon comlain-tiur rianic ina laim. Na facba do main .i. na facba do romaniur cinad bery mo inoio ina in ni ro hairgeo uirne reime.

Imfuirh mac gori cach n'ochur im a athair, nim-fuirh cach rochur. Foerige cen ni rotaithim. Ir amlaio in tathair fup in mac ngori; imfuirh cach n'ochur, nimfuirh cach rochur.

Cach n'ochur .i. ce rirar a ler cin co rirar. Nimfuirh .i. ni imtaithmich. Cach rochur .i. nocu ri a ler. Foerige .i. deime ppeigum imme ima fuairiur cen co cuimgech thu a thaithech. Ir amlaio in tathair .i. ir amlaio fein ata in tathair fup in mac do ni a gaire. Imfuirh cach n'ochur .i. ce rirar a ler cin co rirar. Nimfuirh .i. noco ri a ler.

Nimta in mac ingori; nimfuirhro nach rochur no nach dochur dia athair. Nimtha in tathair fup in

¹ As it is rendered.—The words in brackets in the Irish 'aihaíl icar' are very obscure in the MS. and are only read conjecturally.

Or as far as the value of one-half, i.e. whatever would be *due* to an adopted son of the tribe for performing the maintenance, it is one-half *the same* that will be *due* to the church; in case it was not necessity that caused the tribe not to perform the maintenance. For it is the same, i.e. it amounts to the same thing as if the tribe had become extinct, when the tribe does not attend to the duties required of it respecting the maintenance, i.e. as it is rendered¹ by him to the church so the one-half *or* one-third of the service shall be paid for the maintenance. It is *one* of the duties, i.e. it is one of the duties required of the tribe to maintain their tribe-man. The tribe does this, i.e. they do it by the duties which are required of them according to propriety. The proper duties towards the tribe, i.e. these are the duties which are proper for him towards the tribe. When he has not bought, i.e. when one has not purchased a thing outside. He should not sell, i.e. he should not sell a thing out. That he does not wound, i.e. *it is not enough* that he does not wound, but he must not have a desire of wounding. Or betray, i.e. that he does not furnish any unlawful information, i.e. with respect to betraying. Although he be not wise, i.e. although he be not wise in his nature *he is all right*, but so that nothing is claimed to be paid for his folly. His folly has not been taxed, i.e. nothing is claimed for his folly, i.e. the liabilities of his thieving or his burning. Although he be not wealthy, i.e. although he is not efficient as to ploughing or reaping *he is all right*, but so as he is not a plunderer of property or land. Every one is wealthy, i.e. every one is wealthy who keeps the hereditary property of the tribe in the same perfection in which it came into his hand. Who does not leave *greater* debt, i.e. that he does not leave upon it a debt of liabilities greater than what was claimed of it before.

A son who supports his father impugns every bad contract of his father's, he does not impugn any good contract. He notices although he does not dissolve. So is the father in relation to the son who supports him; he impugns every bad contract, he does not impugn any good contract.

Every bad contract, i.e. whether it is required or not required. He does not impugn, i.e. he does not dissolve. Good contract, i.e. which he requires. He notices, i.e. he gives notice that he^a will disturb it although he^a is not able to dissolve it. So is the father, i.e. in the same way is the father with respect to the son who performs his maintenance. He impugns every bad contract, i.e. whether it is required or not required. He does not impugn, i.e. which is not required.

Ir. thou.

Not so the son who does not support his father; he does not dissolve any good contract or any bad contract of his father's. Not so the father in regard to

CUSTOM-
ARY LAW.

mac nínsgor; do inntaríde cach n'ochur ocuī cach
 rochur dia mac, maō forpocra curu a meic co
 fiairtar cach. It dīlī do feoit a meic cip airim ina tair;
 nach fūthpola fūu cia nūc a macrum ar cach it
 dīlī; īr de ar dēnar “nī rīa nī cīa fūi doḡamna.
 Nī cīa do baeth fīlīc lā fēine, do mnāī, do cimīo,
 do muḡ, do cumail, do manach, do mac beoathar, do
 deorao, do tair” * *

Nīmca .i. nī hinionto leam .i. nocon amlaīo fēin ata in mac ingor.
 Nach rochur .i. cor comloīḡ. Nach rochur .i. dīubarta. Nīmcha
 in tathair .i. nī hinann liam .i. nocon amlaīo fēin ata in tathair
 nīrīn mac ingor. Cach n'ochur .i. cen co nīrter a lear. Cach
 rochur .i. cona rīachtain a lear. Maō forpocra .i. maōia fūi-
 pocra in tathair ar can cunnraō do denam nīr in maō. Co fiairtar
 cach .i. co raib a fīr ac in cach do nīnōe cunnraō nīr. It dīlī
 do .i. īr dīlī do feoit a meic cīobe inao a tairrao iat. Nach
 fūthpola .i. nocon fīr pōla a lech nīr cīeo dēner a macrum o cāe
 tuine no co tairtairther hē fēin. Nī rīa nī cīa .i. nī pō pēca nī
 imach ocuī nī pō cennaiḡea nī imuich don cī ar doḡamna bīr īr in
 domon .i. in mac ingor. Nī cīa do baeth .i. nī pō cennaiḡea nī o
 na baethaib fūlēt do nīr in fēinechair. Do mnāī .i. in doaltrach.
 Do cimīo .i. īr dīlīech bair. Do muḡ .i. dāer. Do cumail .i.
 tair. Do manach .i. cīo fāer manāc cīo dāer manach. Mac
 beoathar .i. in maē ingor. Deorao .i. deora dā nemtairraōtain.
 Do tair .i. in ḡataioe.

O'D 320,
&c.

Α ειρική οκυρ α διδουτο.

.i. coīpōrīe. Dīduīo .i. feoit ocuī maine .i. tair fānḡao do bui
 amuīc ē, ocuī īr cēfūio dāmaō ecoḡnuch ē, ocuī a bīeth conuīr buo
 eīrlīnn do dā marbchar ē, co mbeē coīpōrīe ocuī eīmclūnn dīa fīne
 inn.

¹ *Exchange*.—Fūthpola—A thing given in exchange, the price of a thing sold.

² *From a thief*.—The full copy of the ‘Corus Bescna’ in O'D. 1137–1163 ends
 imperfect here. The remainder of the section, the text of which is also imperfect
 is taken from O'D. 320, &c.

the son who does not support him; he sets aside every bad contract and every good contract of his son's, if he has by notice repudiated the contracts of his son, that all might know it. The 'seds' of his son are forfeited to him wherever he seizes them; whatever his son has obtained from others in exchange¹ is forfeited; whence is said: "thou shalt not sell to, or buy from an unqualified person; thou shalt not buy from a fool of those among the 'Feini,' from a woman, from a captive, from a bondman, from a bondmaid, from a monk, from the son of a living father, from a stranger, from a thief."²

CUSTOM-
ARY LAW.

Not so, i.e. I do not deem it similar, i.e. it is not so as to the son who does not support his father. Any good contract, i.e. a contract of equal value *on both sides*. Any bad contract, i.e. frauds. Not so the father, i.e. I do not deem it alike, i.e. the father is not so with respect to the son who does not support him. Every bad contract, i.e. which is not required. Every good contract, i.e. when it is required. If he has by notice repudiated, i.e. if the father has warned *the public* in the case not to make a contract with the son. That all might know it, i.e. that every one who made a contract with him might know it. Are forfeited to him, i.e. the 'seds' of his son are forfeited to him wherever he seizes them. In exchange, i.e. whatever his son has obtained from any man cannot be true value with respect to him *nor aught else* until *the thing* itself is seized. Thou shalt not sell or buy, i.e. thou shalt not sell a thing out, and thou shalt not buy a thing outside from the most unqualified person that is in the world, i.e. the son who does not support his father. Thou shalt not buy from a fool, i.e. thou shalt not buy from persons who are not sensible according to the 'Feinechas.' From a woman, i.e. the adulteress. From a captive, i.e. who is condemned to death. From a bondman, i.e. a 'daer'-bond-man. From a bond-maid, i.e. a 'daer'-bond-woman. From a monk, i.e. either to a 'daer'-monk or a 'saer'-monk. From the son of a living father, i.e. the son who does not support his father. A stranger, i.e. from a stranger who is not to be found. From a thief, i.e. the stealer.³

His 'eric'-fine and his bequest.

His 'eric'-fine, i.e. his body fine. Bequest, i.e. 'seds' and property, i.e. by violence he was outside, and it is the opinion of *lawyers* that if he be a non-sensible adult, and that, while being brought out by an insecure road, he was killed, his tribe shall have body-fine and honour-price for him.

³ *Stealer*.—This is the last word in the copy of this tract in H. 2, 15, p. 66, b. (O'D. 1163.) The remainder is taken from the fragmentary copy preserved in H. 3, 17 (O'D. 320, &c.), except a few sentences from H. 3, 18, p. 381, a. (C. 833, &c.)

CUSTOM-
ARY LAW.

Cuic reoit for neach diathur eloduch ar a rinna-
thur.

.1. riachtatar .ui. harðicha ina dairi banaparó a fut peime-
achuir naé reacha; .ui. buair fegair in apadó a cain fuithiribe;
ocur na cuic reoit a fenchur .i. teorá ba do taet do gac eric
uib, ocur ir in apadó riallaig ingnima ata anho. Do imorru
munbato ingnima .i. for cormuiliur fuil a cain, adon, re uingse
ma ingnima, ocur da uingse munbato ingnima.

Caé cin do dena tar banaparo oc in fir fine ir a trian fair.
Ma tar faruigao ber oga ir a lain cin fair. Mas og fir
aithirne beaf tar banaparo, ir let a cinuio fair; lan imorru
tar faruigao. Cach cin do dena riu techt cuice ir a lan fair
ar a leuiga, ocur comarlegao, ocur uicug; ina leuiga ocur
comarlegao nama, ir a let cin fair. Ir e a trocuirne, in cin
nama fair; ir e a trocuirne, in cin ocur in rmaet for in ti
aga tá.

Cach innurbut anfoluid.

.1. nochan iat a trochfolaid fein innurbut hí. Mar co
hinnoiligtec ro legeo in cet muinnter noch a vligtur da mac a
gairne do denum co ti aithir firg, no galuir, no enuda.

Fil re macu i nupio coir,
La cach rruithe, la gac reanoir,
Do reir in tðencura moir,
Do na vlig athair anoir:

¹ *Unawares*.—‘Banapadh’ occurs, when a man is proclaimed, and the friend
who entertains him does not know it.

² *Proclamation*.—‘Ban-apadh’ literally ‘white-notice,’ is explained in O’D. 969,
to be, ‘feeding and sheltering the proclaimed person, before he has committed the
crime;’ feeding and sheltering him after he had committed the crime was called
‘darg-apadh,’ literally ‘red-notice.’

Five 'seds' is the fine upon a person who entertains a fugitive who is known. CUSTOM-ARY LAW.

That is, six 'seds' is the extent of the fine for entertaining a proclaimed person unawares¹ according to the Fenechus, i.e. six cows are claimed *as fine* for entertaining a proclaimed person^a in the 'Cain Fuithribhe'-law; and the five 'seds' in the Sencus Mor, i.e. three cows go to each 'eric'-fine of them, and this is for entertaining a party fit for action; but one cow if they are not fit for action, i.e. similar to what is in the 'cain'-law, viz., six ounces if they (*the persons entertained*) be fit for action, and two ounces if they be not fit for action.

As to every crime which he (*the person entertained*) shall commit notwithstanding 'bán-apadh'-proclamation,^a while with the tribe-man, the third of the fine shall be upon him (*the tribe-man*). If he is with him in violation of law his full crime shall be upon him (*the tribe-man*). If he (*the proclaimed person*) be entertained by^a a man of another tribe while under 'bán-apadh'-proclamation, half of the fine for his crime shall be upon him *who entertains*; but full crime is committed if he be entertained in violation of law. Of every crime which he commits before coming to him the full fine shall be upon him *who entertains*, for supporting, counselling, and sheltering him; and for supporting and counselling him only, half his crime shall be upon him (*the entertainer*). The leniency of the law in this case is, that he (*the entertainer*) bears his crime only; its severity is, that the crime and the 'smacht'-fine fall on the person with whom he is.

Every putting away of a woman for disqualification.

That is, they are not her own bad qualities that cause her to be put away. If the first wife was unlawfully put away, her son is not bound to maintain her until the arrival of the time of her decrepitude, or disease, or 'enudha'-pledge.^a

There are six sons in proper order,
In the opinion of^a every learned, every senior, * Ir. with.
According to the 'Sencus Mór,'
Who are not bound to honor their fathers;

^a Or 'enudha'-pledge.—The text is defective here; hence the passage is very obscure. In C. 834, the term 'enota' occurs, and is glossed "in sell denma an t-riuge, aic n tairbe in fine, i.e. the pledge for repentance, but the family will not give it."

Mac céit muinntire, mac bailg,
Mac craburó cin uair niumuir,
Mac dia tabuir maircail glé,
Mac cin tiri, mac i ndaire.

Ácht ma raéuille cleirceét no enuó.

.1. ácht aní uréuille a cleirceét .i. gac do denum, do no comuile feola a corpur. No enuó .i. enfeo .i. feo óin ar anáinne; no una rouó .i. rouó o un can cinuó; no aenfeó i nóé, no oéa neóin, no aet uad i noe na óingne arir; no nochá mbí aige ní beúigur in taen, no in ten do bíad; óligtur an tathair don mac írnnou.

Mac dia tabuir aithir raimmírcuir.

.1. ní óa fectuib do beir in tathuir do gac mac do aithirín, no fagusib cin fectuib, nochá óligtur deirde gaire in athuir do denum, co tí aithirín rirg no enfoó.

Mac fonauguib aithir cin orba.

.1. ina cinuó inoetbire fein, in athuir, do chuair an fearunn anngairn; ocuf ní hinnóligthech don mac cin co deirna in gaire aithiríne, co haimirín rirg no galuir, no eonuó, uair damá ina cirtaib deitbire dechrao do dentá a gaire; no gemaó cin inoetbire, damáó a cin inbleoguin do dechraó, do déntá a gaire.

Mac fonauguib aithir i ndaire do flait.

.1. i ndaire celrine, no a ndairmainchi.

Ma no fagusib in tathair cír doeraigillecta ar in mac do flait, no deacluir ar in fearunn do neoch na roibe air corrairta ar cinn an athuir, no ma no fagusib fein fech inoetbire eile, nochá óligtur don mac in tathair do gaire co tí aithirín rirg no galuir no eonuó.

¹ *The bird.*—The Irish word for bird and that for the number one, are sounded alike.

The son of a first wife, a 'macbuilg'-son,
The son of a religious without an hour for his order,
A son for whom he (*his father*) harbours pure hatred,
A son without land, a son in bondage.

CUSTOM-
ARY LAW.

But what clerkship forbids, or 'enudha'-pledge.

That is, except what clerkship prohibits, i.e. to commit theft or to eat meat in Lent. Or 'enudha'-pledge, i.e. 'enshed,' one 'sed,' i.e. 'sed-oin,' a 'sed' of one, (*a cow that may be detained one day*) in his debility; or 'una-soudh,' i.e. returning from washing without crime, or one 'sed' per day, or from noon forward, or an oath from him by God that he will not do it again; or he has not as much of food as feeds the one person, or the bird; it behoves the son to maintain the father in this case.

A son to whom the father bears peculiar hatred.

That is, the father gives a portion of his 'seds' to every of his sons in this case, *except one whom* he has left without 'seds'; he (*the son*) is not bound to maintain the father, until the arrival of the time of his decrepitude, or 'enshod'-pledge.

A son whom his father has left without land.

That is, the land has passed away for his, the father's own liability in this case; and it is not unlawful for the son, that he does not perform the maintenance in this case, until the time of decrepitude or disease, or 'eonudh'-pledge, for if it were for his (*the father's*) necessary liabilities they (*the lands*) had passed away, his maintenance should be performed; or if it were an unnecessary liability, if they had passed away for the liability of a kinsman, his maintenance should be performed.

A son whom his father has left in bondage to a chief.

That is, as a 'daer'-stock tenant, or a 'daer'-stock tenant of church lands.

If the father has left a rent of 'daer'-stock tenancy to a chief upon the son, or to a church for the land, *a rent* which was not as yet upon it *when it came to the father, and which was*, owing to the father's liabilities, or if he has left other unnecessary debts, the son is not bound to maintain the father until the arrival of the time of his decrepitude or disease or 'eonudha'-pledge.

CUSTOM-
ARY LAW.

Ócht munar tairis in tathuir romuine cuise amuis; ocuf ma ro tairis, cio bec ro tairis, ir airium imrínn iuir in romuine ro tairis, ocuf in domuine éira no riach ro fasuib ar in mac.

Cemad é luðá iní do bepa in tathuir amuich ina aní tug amach, o do bepa ní amuich dentar a gairne. Ocuf ferunn ro tairisuirtur in tathuir cuise amuis aithirín, uair a veir, ar a rruithe robartan in athuir.

In uaine ro breisuirtur in mac o gairne a athuir, no ro breisuirtur in fer fine o oligeo coruira fine, aithirín gnomuio sic do re athuir no re fine, ocuf icuio re lairriach in cinuio ina ro dithuirtur é, ocuf cach cinuio do dena no go ti re oligeo; ocuf gemaó eó buo aíl lair a tironucal fein ir in cinuio rin, nochá tithnuicfe, uair ir ditiuó iar noenum cinuio ime; ocuf in cin do rinne aise iar na ditiu, ina roga ro ma tar ine tithnuicfer inn, no in fetu do bepa tar a ceann.

Már ar daiuin a gairte rus ler e, einuclunn sic per buoin ocuf einuclunn sic re fine, ocuf a toraótuin féin; ocuf muna tora, coirpoirne ocuf einuclunn sic re fine.

Innneirge inepasap o ecluir bunuio

.1. innnege deóbirne inro o eagluir vi araire do trebuió neasuibirib.

Ril reit innneirge in gac ré,
O ecluir incáirigte;
Meath, cin, núna, ditiu de
Mac buig, fogluim, elitre.

In tan trasap i innneirge deóbirne on eagluir bunuio, ocuf at-baill in rin oc annoir, ocuf fasuib comairba, ic va trian a

¹ 'Sobartan'-compensation.—'Sobartan' is thus glossed in C. 2,888, "ro a raire, .i. a raire maí, ut ept a robartan uile lair in rlog co tigram," good his (or their) 'raide,' his (or their) good 'raide,' as it is, their entire 'sobartan' with the host, until we come.' It seems to mean some kind of compensation or payment. 'Raide' is perhaps from the verb 'radaim,' I give.

* *Desertions*.—In C. 834, the following gloss on this passage occurs,

But *this is the case* unless the father has acquired property outside *the territory*; and if he has, be it ever so small, there is a calculation of the division *to be made* between the property which he acquired, and the debts of rent or *other* debts which he left upon the son.

Though what the father has acquired outside *the territory* be smaller than what he gave out, as he has acquired anything outside let him be maintained. And it was land that the father acquired outside in this case, for it (*the law*) says, from his dignity came the 'sobartan'-compensation of the father.

The person who has seduced the son from maintaining his father, or who has seduced the tribe-man from the law of the 'corus-fine,' shall make restitution in act to the father or to the tribe; and he (*the seducer*) shall pay the full fine for the crime in which he sheltered him, and every crime which he (*the sheltered person*) commits until he returns to law; and if he (*the shelterer*) prefer to deliver *the criminal* himself for that crime, he shall not do so, for he is guilty of sheltering after the commission of crime; and *as to* the crime which he (*the sheltered person*) committed *while* with him after sheltering him, he (*the shelterer*) has his choice whether he will deliver him up for it, or give 'seds' to pay for him.

If it was for the sake of stealing (*kidnapping*) him he took him with him, he shall pay honor-price to himself, and honor-price to the tribe, and return him (*the stolen person*); and unless he return him he shall pay body-fine and honor-price to his tribe.

Many desertions² are made from an original church.

That is, these are necessary desertions of one church for another by ecclesiastical tribes.

There are seven desertions in each time,
From a church, which are excusable;
By failure, crime, famine, landless man,
A 'Macbuilg'-son, learning, pilgrimage.

When necessary desertion takes place from the original church, and he (*the person who deserts*), dies at an 'annoit'-church,³ and

"*innoeragari .i. tiagaru a manach uarui ar ni piu leo manchui.* Desertion takes place, i.e. her monks go away from her, for they do not value their condition as monks."

² "Annoit-church."—That is, the church in which the patron saint was educated, or in which his reliques were kept. In C. 122, the word is glossed, "*Ecclap ro et in aile ar cenn ocu ar tuirioe*: a church which precedes another is a head and is earlier." Elsewhere it is otherwise glossed, in accordance with the first explanation.

CUSTOM-
ARY LAW.

ceannaisge do eaglais bunuio, ocus trian do annoit. Ocus cet a comarba in fir fin o annoit co compairche in inneige dechru, ocus acbaill aruioza, ocus faguib comorba, it da trian do eaglais bunuio ocus trian do compairche beor; ocus ce t̃er a comorba co heaglais eile, ir hi rann in go bial fair dia eaglais bunuio beor, co roib trian in aen eaglais uib. Ocus dia roib dia in aen eaglais uib, ocus t̃et in t̃er fer co heaglais aile, cio beiriuir eaglais bunuio ar in fer degnuch go da trian ceannaisge rus ir in cet fer, ocus let ir in fir cānuir, in let no in trian ir in fir go; dicunt aili comar let, quod uerius ert; dicunt aili comar trian.

Dia roib a reanachuir i nannoit ocus a achuir in atharac annoit, dia timna a adnucal la achuir in aen eaglais, adnuigear. Muna timna, ir crannchuir ecurus.

Ma ropae neach cinuio naincear no etge.

.1. in gueth do b̃reit na lairua uata.

No etge .i. inuap̃el do cuirim uata.

Trebe uilrigur in manach go; cin dechru ocus in dechru neagalra, ocus b̃ith cin fine, ar dia mbe fine ir rop̃ro cūmarzar.

Ina manach gill do bar, ir uilur ar dechruio on aircinnach iu l̃eg cin fuarlugao. Mara rona rop̃olrach, ir uilur ar .l. no rru iu naircinnach eile munab iat iu l̃eg. Dia comuilege in eaglais fir lair, ir da trian in t̃re fin do eaglais bunuio on manac f̃ein, ocus a let on mac, ocus cin m on t̃er fir; no ir lair in eaglais bunuio in fir feo aile, ãt ir fir c̃reanar-rom iat na tabuirt i ngeall.

Ir fair aia in cohr̃oail feo .i. a trian do bunao ocus a

¹ 'Ceannaisge'-goods, vid. note 2, p. 32.

² 'Compairche'-church.—A church in the same pariah, i.e. any church under the name and tutelage of the original saint.

³ Inadvertence.—The MS. is defective here.

has left an heir, two-thirds of his 'ceannaighe'-goods' are *due* to the original church, and one-third to the 'annoit'-church. And the heir of this man goes away from the 'annoit'-church to a 'com-pairche'-church" by necessary desertion, and he dies there, leaving an heir, two-thirds of his *ceannaighe* goods are *due* to the original church and one-third to the 'compairche'-church still; and though his heir may go to another church, this is the division that will be *due* from him to his original church still, until three *generations* of them (*his descendants*) shall have been at one church. And if two *generations* of them have been at one church, and the third man in *descent* goes to another church, still the original church will get from this last man the two-thirds which it got of 'caennaighe'-goods from the first man, and one-half from the second man, and one-half or one-third from this *third* man; some *lawyers* say that it is one-half, which is more correct; others say that it is one-third.

CUSTOM-
ARY LAW.

If his grandfather was *buried* in an 'annoit'-church and his father in a different 'annoit'-church, if he has willed (*ordered by his last will and testament*) to be buried in the same church with his father, let him be *there* buried. If he has not willed it, lots shall be cast between them (*the churches*).

If one has committed a crime unintentionally or by inadvertence.³

That is, a case wherein the wind carried the flame from him.

Or by inadvertence, i.e. the spark fell from him.

Three things render this tenant of church lands forfeit; necessary and unnecessary ecclesiastical liabilities, and to be without a tribe, for if he had a tribe it is on them it (*the fine*) would be levied.

If he be a tenant of church lands who is a pledge unto death, he is forfeited in ten days from the Herenach who left him unransomed. If he be prosperous and wealthy, he shall be forfeited in fifty *days*, or in the time of other Herenachs, unless it was they that left him *unransomed*. If the church advise *that land be given* with him, the two-thirds of that land are due from the tenant of church lands himself to an original church, and one-half from the son, but nothing from the third man (*generation*); or (*in the opinion of others*), all this land belongs to the original church, but it was land that he purchased after he had been given in pledge.

It is of it (*the land so purchased*) that the following partition is

CUSTOM-
ARY LAW.

τρίαν το γρíchnum, οὐρ ἰρ λαιρ in τι οἶα τάρom an γεall
rín a trían naill. Όα τρίαν αρ γίθε don εαγλuir bunuio on
cet rín, οὐρ let on rín tanuiri. Ιr amluib rín rianntar a imna
oúρ a uóat oúρ a ceannairde oílcheana.

Σε inα cín δετbirne ποceρν a mainéε ppi εαγluir, do
ber a tiri do.

.1. cáε cín δετbirne do dena uaine, cinmotha marbad, oia
taruirtur fair, ιr a eipic uada fein co po docaiter a innile
oúρ a tiri inn; aní bir fair cín eipic ιr a ic oia ríne amuil
comruinnit cpo. Maná taruirtur fair, ιr a ic oia ríne iar
caithium a tiri inn, amuil comruinniter cpo.

Сίo ιr δετbiruιr ann oúρ cιo ιr innδετbiruιr?

Ιρεο δετbiruιr ann cínτα αρpoιt oúρ innδετbirne topuio.
Ιrρεο ιr innδετbiruιr ann cínτα comruite oúρ gín tuillim.

Μα marbad δετbirne, cinmotha .iiii. gona uaine in coruira
ríne, cía taruirtur fair cín co taruirtur, ιr a ic oia ríne,
amuil comruinnit cpo; οὐρ icuórom cumal aitégína, οὐρ
cutruma rína mac no rína athuir, do na je cumaluib ríne.

Cach cín innδετbirne do ní uaine ιtir marbad oúρ αρaiλ, ιr é
paoerín inn oúρ a innile oúρ a tiri.

Μανá bé a ic ann, no muna tharuirtur fair, ιr a ic oia
mac co po caiter a innile oúρ a tiri inn. Μuna bé a ic ann,
ιr a ic oia athuir pon coir cetna.

Μuna bé a ic ann beor, ιr a ic do gac teallach ιr neara do
co poirc a mbe oca, no co po laimic in cinuio.

Ιr aipe icur cáε τεαλλάε ιr neaom do, uair ιr innδετbir in
cín, οὐρ cιo innδετbirne in cín, raóuib a tiri inn reriu tirat
fein, uair nachat e do rionrat in cinuio.

¹ *In him.*—If he and his cattle and his land be not sufficient to pay for his crime.

made, i.e. one-third to the owner *of the stock*, and one-third to *those who perform service*, and the other third to the person with whom he is in pledge. Two-thirds out of this *is due* to the original church from the first man (*generation*), and one-half from the second man (*generation*). It is in this manner his gifts and bequests and 'ceannaighe'-goods in general are divided.

Though it be for his necessary liability that he gives his property to a church, his land shall be given him.

That is, every crime of necessity which a man commits, except killing, if he be apprehended, he shall pay 'eric'-fine for it himself until his cattle and his land be spent in *payment of it*; what remains of his crime unpaid for shall be paid by his tribe *in such proportions* as they divide *his property*. If he is not apprehended, it shall be paid by his tribe, as they divide his property, after his land has been spent on it (*all given away*).

What is necessity and what is non-necessity?

Necessity is a crime of inadvertence and unnecessary profit. Non-necessity is intentional crime and such as was not deserved *by the injured party*.

If it be a *case of necessary killing, always* excepting the four man-slaughters mentioned in the 'corus fine'-law, whether he (*the homicide*) is apprehended or not apprehended, it (*the 'eric'-fine*) is to be paid by his tribe, as they divide his property; and he (*when apprehended*) shall pay a 'cumhal' in restitution, and as much as a son or a father, of the six 'cumhals' of 'dire'-fine.

As to every crime of non-necessity which a man commits, as well homicide as other *crimes*, he himself is *to be given up* for it with his cattle and his land.

If the payment be not in him' (*in his power*), or if he has not been apprehended, it is to be paid by his son until his cattle and his land be spent on it. Unless the payment be in him (*in his power*), it is to be paid by his father in the same manner.

If the payment be not in him (*in his power*) either, it is to be paid by each nearest family to him until all they have is spent, or full payment of the crime is made up *among them*.

The reason that each nearest family to him pays is, because the crime is *one* of non-necessity, and although the crime is *one* of non-necessity, their land shall go (*be liable*) for it before they themselves shall go (*be liable*) for it, because it was not they (*the nearest families*) that committed the crime.

CUSTOM-
ARY LAW.

Ní tiasaite flaithe for eagluir.

.1. in mac egluir má e marbtar ann, a coirpoire uirraoair imoiriu dia fine .i. ní beiruit flaithe ní do neoch toirmuig cáin.

Cop mic do cill ir díluir don eagluir.

.1. loḡ neimuch ocuf reét cumula coirpoire ocuf reét cumula rmaéta do eagluir uairil; loḡ neimuch ocuf reét cumula coirpoire ocuf leé reét cumula rmaéta do eagluir leétoire, ocuf ir o cuicci amach inn rin. Cop do cill, laime-ineclunn don eagluir dia curthu, ocuf lan coirpoire ruirne co ceann reétmuine; reét cumula do eagluir uairil, ocuf leé reét cumul do eagluir iril a rmaét dia mbe cáin, no dia toirpoire eagluir im cáin; ocuf cumul dia eagluir fein ma uairil, ocuf cumul eile dia ní ar a cur roochu, ocuf ruiat loḡ eimueh dia eagluir fein ut aile vicunt; loḡ nalturuma dono ocuf eimueclunn ocuf a tir lair tin don eagluir dia curthu muna ruiatuiten di.

Ma a neagluir anunn ro ceirtur cuna marb intí cin rir, ir laim eimeclunn ocuf lan rmaét don eagluir; ma i raité, leé rmaét ocuf leé eimeclunn. Mar ir nacha mbiaitha, iar rir, comao coirpoire no eimeclunn no uíatuithe.

Uinnge forceatuil deoda.

.1. dia toirpeter dia eagluir fein dia forceatuil, ocuf biche iar noia innte, ocuf ní gairb, ir díluir uaité di eagluir notnail co ro ica eagluir bunuio loḡ a leiginn; ocuf beirio a cur tire o fine; ocuf gairio arbaine oc in eagluir cur a tigh, ir in cuiceo luḡ.

¹ *The removing.*—Removing a young man so as to prevent his being ordained after the church had obtained him fairly, and educated him wholly or in part.

Chieftains shall not come against* the church.

CUSTOM-
ARY LAW.

That is, if it be a student for the ministry that is killed, his body-fine according to 'urradhus'-law is *to be paid* to his tribe i.e. *lay* chiefs shall not obtain anything of what the 'cain'-law adds to the body-fine.

* Ir. on.

The removing¹ of a son from a 'cill'-church incurs forfeiture to the church.

That is, honor-price and seven 'cumbals' of body-fine and seven 'cumbals' of 'smacht'-fine *are due* to a noble church; honor-price and seven 'cumbals' of body-fine and half seven 'cumbals' of 'smacht'-fine to a church entitled to half 'dire'-fine, and it is from five days out these *are to be paid*. As to taking away a son from a 'cill'-church, full honor-price is due to the church from which he is taken, and full body-fine is due to her to the end of a week; seven 'cumbals' to a noble church, and half seven 'cumbals' to an humble church for 'smacht'-fine if there be 'cain'-law, or if a church fast in order to get* 'cain'-law; and a 'cumhal' to his own church if it be noble, and another 'cumhal' to his king for the removal of him without him (*his knowledge*), and one-third of honor-price to his own church as others say; the price of his fosterage also and honor-price and his land moreover along with himself *are due* to the church from which he is taken unless he is ransomed from her.

* Ir. for.

If he is sent into a church at a distance and dies there without knowledge of his death, full honor-price and full 'smacht'-fine are due to the church; if he is sent into a green, half 'smacht'-fine and half honor-price *are due*. If it was it (*the church*) that did not feed him, after knowledge of his hunger, it will be body-fine or honor-price or full fines and costs* that will be due.

* Ir. en-
tirely.

The ounce for divine instruction.

That is, if he (*the son to be educated for the ministry*) has been offered to his own church for instruction, and for being in the service of God* therein, and she did not receive him, and he then is educated in another church, he is forfeited by her (*his own church*) to the church that has educated him until his original church pay the price of his education; and if she does not, he shall obtain his share of the land from the tribe; and he takes the abbacy at the church to which he comes, in the fifth place.

* Ir. after
God.

Մտաւ տօրոյն ա աշարս յա եղևսր քոն, ևր ին յաշարս ևսր
 ևօք ա ևօքոն. Մտա ետեր յար յոսա ևր ին եղևսր, ևր յա շրս
 յա քաշ ևսր ին յաշարս, օսր շրս ևսր եղևսր, ար արթօ
 յոքար արթ օօ մարաշ ինքքէ օէքնք.

1. μαθ ή βεβαιω α ανμεαα απρ ουλ ιν αλιερε ιαρ ριηαλ
no ουνηεαηε. Μα ιαρ κομαηρλεαο οια εαηλιρ ρειν τερ ιν
αλιερε, εια ραηβιρ εαηνηαρε ειν εο ραηβα, ιρ οηλιρ οον
εαηλιρ εαρ α τεε, ειν μορ ραηβιρ οιεε. Μυνηυ α κομαηρλε-
αο ιμυρπο οον ει, ιρ α εαηνηατε οια εαηλιρ βυνηρ, οια ιβε
οηα.

1. fine epłoma gebur in eaqlur cein ber damna apair to
fine epłuma; cin co noibe ac̃t řailmceatlur toib, ır iat beirur
in apoline.

Μηνα ταινις θαμνις απαρθ̃ τρινε ερλονια, να θριαιν, ιν
αρθαινε το ταβυριτ τρινε manuch no co ριοιβ̃ θαμνις απαρθ̃
τρινε ερλονια, no θριαιν ; ουαρ̃ ο βιαρ̃, ινγε μα ρερρ̃.

¹ *Abboty*.—When the 'rine epluma,' i.e. the tribe of the patron saint is not qualified, the 'rine ɣynn,' i.e. the tribe of the original grantor of the land, may supply an abbot.

If his father does not offer *him* to his own church, it is the father that shall pay the expense of his education. If they be not in the service of God* in the church, the father shall pay two-thirds of the debts, and the church shall pay one-third, for this *condition* is what lessens in her case the fine for the 'manach'-person *whose case is one* of necessary desertion.

CUSTOM-
ARY LAW.

*Ir. after
God.

If it be pilgrimage that his soul's friend has enjoined upon him.

If his soul's friend has enjoined upon him to go on a pilgrimage after *his having committed* the murder of a tribeman or murder with concealment of the body. If it be after consulting his own church that he has gone on a pilgrimage, whether he has left 'ceannaithe'-goods or not, whatever he leaves to the church to which he goes, be it ever so much, is due to it. If, however, he has not consulted with it (*his own church*), his 'ceannaithe'-goods, if he has any, are *due* to his original church.

The church of the tribe of the patron saint.

That is, the tribe of the patron saint shall succeed to* the church as long as there shall be a person fit to be an abbot of the *said* tribe of the patron saint; even though there should be but a psalm-singer of them, it is he* that will obtain the abbacy.¹

*Ir. get

*Ir. they.

Whenever there is not *one of that tribe fit to be an abbot*, it (*the abbacy*) is to be given to the tribe to whom the land belongs, until a person fit to be an abbot, of the tribe of the patron saint, shall be *qualified*; and when he is, it (*the abbacy*) is to be given to him, if he be better than the abbot of the tribe to whom the land belongs, *and* who has taken it. If he (*the former*) is not better, it is only in his turn *he shall succeed*.

If a person fit to be an abbot has not come of the tribe of the patron saint, or of the tribe to whom the land belongs, the abbacy *is* to be given to *one of* the 'fine-manach'-class until a person fit to be an abbot, of the tribe of the patron saint, or of the tribe to whom the land belongs, should be *qualified*; and when there is *such a person*, the abbacy *is to be given to him* in case he is better.

CUSTOM-
ARY LAW.

Muna tainic damna apairé b'pne epluma, no griaín, no manuch, annóit do gabail i' in cethrúthad luc; dalta da gabail i' in cuicéad luc; compairche da gabail i' in fíoréad luc; ceall compogair da gabail i' in fechtmao luc.

Muna tainic damna apairé in inuio do na fecht nionuioib rin, deorairé de dá gabail i' in fechtmao luc. Muna tainic damna apairé b'pne epluma, na griaín, na manuch an amecht, ocur iníne as annóit, no as dalta, no as compairche, no a ceall compogair, no as deorairé dé, i' a tabairt b'pne epluma, uair i' ar nionuio dé damna apairé d'íreug. In apairé uaduib.

Éclair fine griaín ocur eaglaír fine epluma ocur griaín imale.

.1. fine griaín gairuoir in eaglaír .1. aen fine fine epluma ocur griaín in rin, ocur ar a fearuinn fein ata in ceplum ann :

Eplum, griaín, manuch mion,
Eaglaír dalta co nglan b'pí,
Compairche ocur deorairé dé,
Uaduib gabair apairé.

Cach aen uib rin gabair apairé, cinmotha fine epluma, ocur

¹ 'Annois'-church shall assume it, i.e. the mother of this church, i.e. the church in which its patron saint had been educated, shall then appoint an abbot of its own clergy. 'Bennchor' was the mother of a great number of churches; and so was 'Clonard.' Dr. O'Donovan suggests 'con parochia,' as a derivation for 'com-pairche,' and says it meant any church under the name and tutelage of the original saint, i.e. the founder of the original church.

* *Tribe*.—In this case the patron saint had built his church on his own land, and endowed it with his own land, and therefore the tribe of the patron saint, and the tribe of the original grantor of the land were one and the same.

* *Every one of these*.—In O'D. 554, 555, &c., the following account of the succession to the abbacy is given:—When there is not a person fit to be an abbot of the tribe of the patron saint (*original founder*) one is then sought from the tribe of the original grantor of the land, *who is to succeed* until such time as there should be one of the tribe of the patron saint; but the man in power (*ruling abbot*), who happens to be there, *being* of the tribe to whom the land belongs, cannot be removed unless he has been expelled *for his wickedness*, or has been disqualified by his evil

If a person fit to be an abbot has not come of the tribe of the patron saint, or of the tribe of the *grantor* of the land, or of the 'manach'-class, the 'annoit'-church shall receive it, in the fourth place; a 'dalta'-church shall receive it in the fifth place; a 'com-paireche'-church shall obtain it in the sixth place; a neighbouring 'cill'-church shall obtain it in the seventh place.

If a person fit to be an abbot has not come in any of these seven places, a pilgrim may assume it in the eighth place. If a person fit to be an abbot has not arisen of the tribe of the patron saint, or of the tribe to whom the land belongs, or of the 'manach'-class together, while the wealth of the abbacy is with an 'annoit'-church, or a 'dalta'-church, or a 'com-paireche'-church, or a neighbouring 'cill'-church, or a pilgrim, it (*the wealth*) must be given to the tribe of the patron saint, for one of them fit to be an abbot goes *then* for nothing. The abbacy shall be taken from them.

When it is a church of the tribe to whom the land belongs, and a church of the tribe of the patron saint and of the tribe to whom the land belongs at the same time.

That is, the tribe to whom the land belongs succeeds to the church, i.e. the tribe of the patron saint and *the tribe* to whom the land belongs are one *and the same tribe*² in this case, and the patron saint is on his own land.

The patron saint, the land, mild monk,
The 'annoit'-church, the 'dalta'-church of fine vigour,
The 'com-paireche'-church and the pilgrim,
By them is the abbacy assumed (*in their relative order*).

Every one of these³ who assume the abbacy, except the tribe of

deeds, or the person (*the new aspirant*) upon whom it is cast is worthier, for a junior often takes it from a senior. "Qualification is older than age." It is open to the tribe of the patron saint until they forfeit their privilege by neglect during the time of prescription.* When a person fit to be an abbot is not to be found of the tribe of the patron saint or of the tribe to whom the land belongs, before their privilege is lost by prescription, then one is to be sought in the 'manach'-class; if there be of them one who is fit, he shall be installed until such time as there shall be one of the tribe of the patron saint, or of the tribe to whom the land belongs; but the abbot who happens to be there shall not be removed unless the person upon whom it is cast (*i.e. the next aspirant*) is worthier; if he is not worthier he shall succeed *only* in his turn. Ignorant and deformed persons are unqualified, and every one is estimated according to his dignity, the dignity is according to his grade, the grade of each according to his service, the service of each according to

* C. 834, adds—"The 'fine erlama' forfeit their prerogative if they remain too long without seeking their right, i.e. if it extends to prescription."

CUSTOM-ARY LAW. **ΓΡΑΜΗΝ, ΟΥΡ ΜΑΝΥΧ, ΊΡ Α ΝΟΙΒΑΘ ΟΙΛΕ ΘΡΑΓΒΑΙΛ ΤΑΛΛ ; ΝΟ, ΚΟΜΑ**
COMPUINN CÉT ΜΑΝΟΥΓ ΑΡ ΖΑΘ ΡΙΡ ΟΙΒ.

Ceall comcaoluis commaithe.

.1. comcaio log im ceann cille .i. ceall ber cuma a cill fein
 doibrim a ngeall fri gac nionoligeo ter fuirne co nteoch for
 a petce. In deoruid de imorru a dibao ríde uile don eagluir,
 ocur noch a legtur i ceann cille é no co nteachaid ír in oétmað
 lus, ocur co ragbad cill bui commaithe ne ceann cille tall, ocur
 ne mancuid amuig, ár faemur in cutruma ionlige do gentur
 nerin cill tall ima cutruma ionligeo do denum ríu buoin
 amuich; ocur dia roib in deoruid de i forume tall ar in
 eagluir, atait tri cumala dec ar fichit uadā, uair noch a nruil
 riach forume o buine in urruur aét o deoruid dé. No cumad
 a teétugad na heagluir dóib rin uadā; ocur tri gan cunn gan
 coibne don eagluir, ocur log tri cumul dec ar fichit dairuñ
 ruig ler da techugad; ocur a uilri rin uadā.

Co pecht cumala cacha mui co tri muiuib.

.1. tri cumula dec ar fichit tig uib rin, ocur neomuin o
 deoruid dé; ocur rímaét forume rin, ocur noch a nruil rímaét
 forume in urruur aét ma rin, ocur ír é rin rímaét forume
 ír mo ír in berla. Secht cumula nama ír e a tpuocar, a etpuocar
 muirpo cuic cumula ocur ceitri reét cumula.

Ceall iar mbunuo gram.

.1. cell iarum gabuit fine grin; ocur briaetur epluma ata ne

deeds of arms. And no blind man shall be a chief, i.e. no chieftainship (leadership)
of the way shall be given to the blind man, or the ignorant man, and no lame man
shall be exalted, i.e. no title shall be bestowed upon the lame man, i.e. in election
for arms. No exhausted person shall be advanced, i.e. the person who has no sub-
stance or juice of strength in him, i.e. or who is without wealth.

¹ *Fine for trespass, 'Ríach forume.'*—In C. 552, 'Fodraim,' or trespass, is
 defined to be 'breaking of stakes or fences, and injuring of the 'roidh'-plant and
 onions, and dirtying the streets and causeways'; and it is observed moreover:

the patron saint, and *the tribe* to which the land belongs, and the 'manach'-class, shall leave all his legacy within *to the church*; or, CUSTOM-ARY LAW. according to others, it is the share of the first 'manach'-person that is *due* of each man of them.

A 'cill'-church equally pure and good.

That is, they pay value for the headship of a 'cill'-church, i.e. a 'cill'-church equal to their own *is given* to them in pledge for every illegality which was committed against it until it (*the 'cill'-church*) goes to the true heir. Now the pilgrim's bequest is all *due* to the church, and he is not permitted to become the head of a 'cill'-church unless that he comes in the eighth place, and that he leaves a 'cill'-church as good as the head of a 'cill'-church within, and as the 'manach'-class outside, for he consents *to balance* the amount of illegality which is committed against the 'cill'-church within, against the amount of illegality which is committed by herself outside; and if the pilgrim were guilty of trespass in the church within, *a fine of* thirty-three 'cumhals' is *due* of him, for there is no fine for trespass¹ imposed upon anyone except the pilgrim in 'urrudhas'-law. Or, *according to others*, these are *due* of him for taking lawful possession of the church; and the church had land without amity or covenant of alliance, and he brought with him the value of thirty-three 'cumhals' to take lawful possession of it; and these are forfeited by him.*

With seven 'cumhals' every month for three months.

That is, thirty-three 'cumhals' come of them, and *those* before mentioned from the pilgrim; and this is a fine for trespass, and there is no fine for trespass in 'urradhus'-law except this, and this is the greatest fine for trespass in the 'Berla'-laws. The leniency of it (*the law*) is seven 'cumhals,' but the severity is five 'cumhals' and four times seven 'cumhals.'

A 'cill'-church for the original tribe to whom the land belongs.

That is, a 'cill'-church which the tribe to whom the land belongs *exclusively* take possession of; and they (*the tribe to whom the land*

"Thirty-three 'cumhals' is the largest fine for trespass mentioned in the law, i.e. seven is the largest fine for trespass in 'cain'-law, and one 'cumhal' is the smallest. Or if there should be 'smacht'-fine for trespass in 'urradhus'-law, it should be according to the nature of the 'cumhal.'"

* *By him.*—He must leave them to the next abbot.

CUSTOM-
ARY LAW.

gabail doib úrime grian; no ír a n-úrú do chuarú doib hí cein ber damna apairú doib; ír a gabail don fine ar n-éirí doib inéoch d'ara damna apairú .i. comarú fine eirluma; ocus úrime tap cenn fine eirluma, cach uair biaf damna apairú do fine grian, im a hairis doib.

Ácht naó rui for culú cu ra deoisí na ndeorú do.

.1. áchtasim no ta áct lium ann co na himpacar hí for culú úrime eirluma cen úrime no co ndech ra deoisí na ndeorú do; uair ír tairce riasar in apairú úrime eirluma cen úrime ina do deorisí do for úrime; ocus ír tairce riasar do na ruid eile hí for úrime na úrime eirluma cen úrime; ocus tairce riasar úrime eirluma for úrime inar do na ruid eile for úrime.

Cell manach.

.1. cell manach gabur fine manoch, ocus ír la manchu apairú do grier cein ber damna apairú doib; ocus gac uair na bia, ír annú rónairce fine grian romúno a fine eirluma a rónarú úrime grian for annor.

O'D. 554.

Ní cuirtear cuairt for gabla [fine man tabairú dia do neoc doib in tairnadhach, áct ír iar feaba do goathair ocus do gairter.]

.1. noco cuirter cae uir in crannair for in fine gablaichur o biaf aobur ír ferri ina ceile ann, .i. deise ar na cuirter in cuairt, ma la haon gabur, no muna be damna napairú do coitcinn doib, deise d'ara aru cuirter, coitcennur ocus comatbur.

¹ A 'cill-church of monks.—The 'manach,' or monk, so often mentioned in these laws, seems to have been a tenant of church land.

* Unless God has given it.—C. 835, reads "mana tabair dia .i. tpe éocran, unless God has given it, that is, by lot."

belongs) have the word of the patron saint for taking it (*the 'cill'-church*) ; or it came to them by prescription as long as there shall be of them a person fit to be an abbot, *and when there is not*, it (*the abbacy*) is to be assumed by the tribe that is next to them, which has a person fit to be an abbot, i.e. the tribe of a patron saint ; and on the part of the tribe of the patron saint security *is given* that whenever there shall be a person fit to be an abbot of the tribe to which the land belongs, they will restore it (*the abbacy*) to them.

CUSTOM-
ARY LAW.

But *in case of the tribe of the patron saint not giving security* it does not return back until it comes finally to the pilgrim.

That is, I stipulate or I make a condition here that it shall not return back to the tribe of the patron saint without security until it goes finally to the pilgrim ; for the abbacy shall sooner pass to the tribe of the patron saint without security than to the pilgrim with security ; and it shall sooner pass to the other tribes upon *their giving* security than to the tribe of the patron saint without security ; but it shall sooner pass to the tribe of the patron saint on *their giving* security, than to the other tribes on *their giving* security.

A 'cill'-church of monks.'

That is, a 'cill'-church of monks which a tribe of monks hold, and the abbacy shall always belong to the monks as long as there shall be a person of them fit to be an abbot ; and whenever there will not be *such*, the case is similar to that before mentioned, i.e. of the tribe to whom the land belongs, binding the tribe of the patron saint by a guaranty to the tribe to whom the land belongs, upon the 'annoit'-church.

The succession shall not devolve upon the branches of the tribe unless God has given² it to one *of them* in particular, but he (*the candidate*) shall be rejected and named according to his dignity.

That is, the order of the succession by lot shall not devolve upon the branching tribes when there is a person better than the others, i.e. there are two reasons why the succession does not devolve *upon the branches*, if it be assumed by one, or unless there be a person fit to be an abbot in common among them, there are two reasons why it (*the lot*) is cast—commonness of *claim* and equality of persons fit for the office.*

* Ir. equal
material.

[The last book of the 'Senchus Mór' as preserved in H. 3, 17, ends here, at col. 254, after which three cols. of the MS. are left blank, on which it was apparently intended to transcribe the remainder of the work. This part of the 'Senchus Mór' is perhaps irrecoverably lost. From a brief Gloss most probably belonging to this lost portion of it, and preserved in H. 3, 18, p. 382 (C. 835), it would appear that it treated of fines for stealing or taking by force any kind of property from a church or its termon lands.]

lebar aicle.

THE BOOK OF AICILL.

Lebar aicle.

THE BOOK
OF
AICILL.
C. 893.
C. 893.

Loc don liubur ro Aicill ar aice Temair, ocur
aimper do aimper Coirpre Lifechair, mic Cormaic,
ocur peirra do Cormac [budein], ocur tucair a dénma
caechad [rula] Cormaic do Aengus Gabuaidech, iar
fuatach ingine Sopair, mic Arp Cuirp, do Cellach,
mac Cormaic. Aisi echta in tAengus Gabuaidech,
ac dígail gneiri ceniuil a tuathaib Luigne, ocur do
éuaird a tēc mná and ocur at id loim ar eicin and;
ocur ro ba chopra dait, ar in ben, ingen do brathar
do dígail ar Cellach mac Cormaic na mo biadra ar
eicin do catheam; ocur ni ruimenn lebur olc do
denam fur in mnai; acht do éuaird peime do in-
raigt na Tempaé ocur iar fuineo ngréine ro riacht
co Tempaig. Ocur geir do Tempaig airm laich do
bpeith indte iar fuineo ngréine, aét na hairm do
ecmaicir indte [budein]. Ocur ro gab Aengus in
c. 893. crumall Cormaic anuar da healcaing, ocur tuc
buille di a Cellaé mac Cormaic, cor marburtar
he; cor ben a heochair dar fuil Cormaic co ro

¹ *Aicill*. The old name of the hill of Skreen near Tara in the county of Meath.

² *Temhair*. Now the hill of Tara in Meath, for the history of which see *Petrie's Antiquities of Tara Hill, Transactions of the Royal Irish Academy*, vol. 18.

³ *Coirpre Lifechair*. He was the son of King Cormac and his successor on the throne of Ireland.

⁴ *Aengus Gabhuaidech*. He is sometimes called Aengus Gai-Buaifech, as in C. 893, i.e. of the poisoned spear.

THE BOOK OF AICILL.

INTRODUCTION.

THE place of this book is Aicill,¹ close to Tem-
hair,² and its time is the time of Coirpri³
Lifechair son of Cormac, and its author is Cormac,
and the cause of its having been composed was the
blinding of the eye of Cormac by Aengus Gabhuaidech,⁴ after the abduction of the daughter of Sorar,
son of Art Corb, by Cellach son of Cormac. This
Aengus Gabhuaidech was a champion⁵ who was
avenging a family quarrel in the territories of
Luighne,⁶ and he went into a woman's house there
and drank milk in it by force; and the woman said
"it were better for thee to avenge the daughter
of thy kinsman upon Cellach son of Cormac than
to consume my food by force;" and no book men-
tions that he did *any further* injury to the woman;
but he went forward towards Temhair and reached
Temhair after sunset. And it was a prohibited
thing at Temhair to bring a hero's arms into it after
sunset; so *no arms could be there* except the arms
which happened *to be* within itself. And Aengus
took the ornamented spear of Cormac down from
its rack, and gave Cellach son of Cormac a blow of
it, and killed him; and its edge grazed one of Cor-

THE BOOK
OF
AICILL.

¹ *Champion.* This class of champions formed one of the seven grades of a territory, among whose duties it was to avenge family quarrels and insults.

² *Luighne.* This means the territory of Luighne, now Leyny in the county of Sligo.

THE BOOK
OF
AICILL.
—

Let éacch hé; ocur po den a huplunn a nḡruim
rechtaíre na Tempach aca tarraing a Cellac, co po
marburtar hé. Ocur ba geir ruz co nainim do bit a
Tempaig. Ocur po cuireḡ Corḡmac amaé dá leiger co
Aicill ar aicí Temair; ocur po cítea Temair a
h-Aicill ocur ní faictea Aicill a Temair. Ocur tucad
ruz nḡrēnn do Coirpḡ lḡrechair mac Corḡmac;
c. 895. [ocur gac ainceḡ bḡrethemnair ticeḡ cuigḡ do teigḡ
da iarfaide da athair; conaḡ eo a deirḡ a athair
rur, a mic ara feireḡ, ocur na blaí].

Ocur ír ann rín do ruzne in leabair ro; ocur ír
e ír cuic do Corḡmac anḡ, cach bail aca bla, ocur
a mēic ara feireḡ; ocur íreḡ ír cuic do Cínḡraeḡarḡ
cac ní o tha rín amaé.

Aicill rín, uch oll do ruzne Aicell, ingēn Cairpḡ,
ann a caineḡ Eirē mic Cairpḡ, a deirḡathar; ocur
deirḡineḡt air rín :

Ingen Cairpḡ do roḡair
Ír do feirleim noḡroḡaig,
Do cúmaig Eirē, aebḡa in raiḡo,
Gaet 1 nḡigail Conculainn.

No, Aicell, den Eirē mic Cairpḡ ba marb do
cumaḡ a rín anḡ ar na marbaḡ do Conall Cernach;
ocur deirḡineḡt air :

Conall Cernach tuc ceann Eirē
Re taeb Tempac im tḡat teirē;

¹ *Cuchulainn*. He was one of the heroes of the Craebhrudh or Red Branch, in
Ulster, in the first century of the Christian era. This verse is quoted from the
Dinn Senchus of Aicill.

mac's eyes and destroyed it;* and in drawing it back out of Cellach its handle struck the chief of the king's household of Temhair in the back and killed him. And it was a prohibited thing that one with a blemish should be king at Temhair. And Cormac was *therefore* sent out to be cured to Aicill close to Temhair; and Temhair could be seen from Aicill, but Aicill could not be seen from Temhair. And the sovereignty of Erin was given to Coirpri Lifechair, son of Cormac; and in every difficult case of judgment that came to him he used to go to ask his father about it; and his father used to say to him "My son that thou mayest know," and *explain to him* "the exemptions."

And it was there (*at Aicill*) this book was composed; and Cormac's part of it is wherever occur *the words* "exemption," and "my son that thou mayest know;" and Cennfaeladh's part is everything from that out.

This Aicill is *derived from* "uch oll," i.e. great lamentation, which Aicell, daughter of Coirpre made there in lamenting her brother Erc, son of Coirpre; as these lines show* :—

The daughter of Coirpre died,
And of the fair formed Feidleim,
Through grief for Erc, celebrated in verse,
Who had been slain in revenge for Cuchulainn.¹

Or *it was* Aicell, the wife of Erc, son of Coirpre, who died of grief for her husband there after he had been killed by Conall Cernach,² as these lines show* :—

Conall Cernach brought Erc's head
By the side of Temhair at the third hour;

THE BOOK
OF
AICILL.

* Ir. *He be-
came blind
of an eye.*

* Ir. *A proof
thereof.*

* Ir. *A proof
thereof.*

² *Conall Cernach*, i.e. Conall the Victorious; he was the chief of the warriors of the Red Branch early in the first century.

THE BOOK
OF
AICILL.

Ír tpuas in gním do deáir do,
Óruir do cruí uair Aicle!

- C. 894. Ma ro baí ardaire óligeo ann, ír í eiric tucad
ann rin; acht ma ro bí raerpath ar Maig Órēs
[rōime] amuil do beirthea raerpath don leit ocur
daerpath don leit aile, im a leit a raer aicillnecht
ocur in leit aile í nōaer aicillne.

Mana raibe raerpath orra ior, ír í eiric tucad
ann rin amuil do biao a raerpath do leit ocur
daerpat don leit aile, im a leth a raeracillne ocur
in leit aile í nōaer aicillnecht.

- C. 895. Mana na roibe ardaire óligeo ann [ior], ír cerp
cáich amuil a nept. Ocur do facatur sum in ferann
ocur do éuatar du der. Da iat Déiri Ruir Laegaire,
no Ruir Laigní iat ó rin a le.

- C. 896. A loc ocur a aimreir iar Cormac co nici rin.
Maó iar Cindraelao imurro, loc do Daire Luráin,
ocur aimreir do aimreir Domnaill, mic Aedá, mic
Ainmirec; ocur pepa do Cindraelao [mac Oilella],
ocur tucait a denma a incino dermaic do buain a
cino Cindraelao iar na rcolao a cat Maige raith.

¹ *Magh Breagh*. A large plain situate in the east of ancient Meath.

² *The South*. They (i.e. some of the inhabitants of Magh Breagh) went to Leinster, but ultimately settled in Munster, and the king thereof being then at war with king Cormac afforded them protection and gave them lands situated between Lismore and Credan head, to which they transferred the name of Deisi. The barony of Deece, near Tara in Meath, marks their original situation. *Vide* Keating's History of Ireland; and Ogygia, Part III., cap. 69.

Pity the deed that happened by it,
The breaking of Aicell's proud heart.

THE BOOK
OF
AICILL.

If good law had existed the 'eric'-fine that was paid for this would have been^a *as follows*; if there had been 'saer'-stock tenancy in Magh Breagh¹ before this time, in such a manner that one half was in 'saer'-stock tenancy and the other half in 'daer'-stock tenancy, the half in 'saer'-stock tenancy should have become as the half in 'daer'-stock tenancy.

If 'saer'-stock tenancy did not exist there at all the 'eric'-fine that was paid in that case *should have operated* as if one half had been *originally* in 'saer'-stock tenancy and the other half in 'daer'-stock tenancy, for one half *would have remained* in 'saer'-stock tenancy and the other half *should have been reduced* to 'daer'-stock tenancy.

If good law did not exist at all, *then it was* "the right of each is according to his strength." And they left the land and went to the South.² They have been the Deisi of Port Laeghaire or Port Lairge ever since.

These are the place and time of it (*the book*) as far as regards Cormac. But as regards Cunnfaeladh, its place is Daire-lurain,³ and its time was the time of Domhnall⁴ son of Aedh son of Ainmire; and its author^a was Cennfaeladh son of Oilell, and the cause of its being composed was, that part of his brain^b was taken out of Cennfaeladh's head after it had been split in the battle of Magh-rath.

^a Ir. Person.

^b Ir. Brain
of forget-
fulness.

³ *Daire-lurain*. Now Derryloran in Tyrone.

⁴ *Domhnall*. He was monarch of Ireland in 642 A.D., and fought the battle of Magh Rath (*Moirn*) in that year against Congal Claon, king of Uladh, his foster son. *Vide* the Battle of Magh Rath, edited for the Irish Archaeological Society by Dr. O'Donovan in 1842.

THE BOOK
OF
AICILL.

Teopa buada in catha rin: marom ar Congal
Clasen ina anfir ne Domnall ina ririnde, ocur
Suibne Geilt do dul ar geltaat, ocur a incinn de-
mar do buain a cinn Cinnfaelaid.

Ocur noca neba rin ir buad ann Suibni do dul
ar geltaat, aat ar facaib do fcealaib ocur do lairib
dia eir i nEirinn. Ocur noca neb ir buad a incinn
dearmar do buain a cinn Cinnfaelaid, aat aneot ro
facaib da degraib leabara daia heir i nEirinn. Co
facaib he da leiger co tech Druicini Tuama Drecain
[a compae na eir rraide, idir eirib na eir fua].
Ocur eir fcola do bi ir in baile: fcol léiginn, fcol
feineat, ocur fcol firléat. Ocur cat ni do claime-
rum da inirir na eir fcol caca lae, do bi do glan
mebru caca naide; ocur do cuirium glonraiti
firléat fuitib, ocur do fcurium iat a leaib ocur
i tuibib, ocur ro cuir fceic a cairclibair.

Bunuo ocur inde ocur airber condaar don
focul ir eitged. Bunuo do aet in Ebra, et a Gnéic,
etiamlicet a bunuo lairne; deimin dilmair a gaedelg
[do gabar.]

A bun iar fainitig rin ir na ceitir prím dérlaib,
a Gnéic, in Ebra, i lairir ocur a Gaedilg; ocur

¹ *Falsahood.* For 'anfir,' C. 896, reads 'gae.'

² *Suibne Gelt.* That is, Sweeny the Lunatic.

³ *Tuam Drecain.* Now Toomregan in the county Cavan.

⁴ *Paper-book.* For 'cairclibair,' C. 896, reads 'cairclibair,' a chalk book.

⁵ *Eitged.* The Book of Aicill, the joint work of King Cormac and Cennfaeladh, was called "Bretha Eitged," i.e. judgments of 'Eitged' or "Leabhar na nEitged," i.e. the Book of the 'Eitgeda.' The derivations of the word 'Eitged' given in the text do not appear susceptible of any probable explana-

Three were the reasons of that battle being celebrated :—the defeat of Congal Claen in his falsehood¹ by Domhnall in his truth, and Suibhne Gelt² having become mad, and part of his brain³ having been taken from Cennfaeladh's head.

THE BOOK
OF
AICILL.

³Ir. Brain
of forget-
fulness.

And Suibhne Gelt's having become mad is not a reason why it (*the battle*) is celebrated, but *it is* because of the *number of* stories and poems he left after him in Erin. And *the fact that* part of his brain³ was taken from Cennfaeladh's head is not a reason why the battle is celebrated, but *the reason* is the number of well-composed books which he left after him in Erin. And he (*Cennfaeladh*) was brought to be cured to the house of Bricin of Tuam Dreacain³ at the meeting of the three streets, between the houses of the three professors. And there were three schools in the town :—a school of literature, a school of law, and a school of poetry. And whatever he used to hear rehearsed in the three schools every day, he had by heart every night ; and he put a fine thread of poetry about them, and wrote them on slates and tablets, and transcribed them into a paper book.⁴

The root, meaning, and import of the word 'Eitged'⁵ are sought for. Its root is 'aeti' in Hebrew, 'et' in Greek, 'etiamlicet' is its Latin root ; it means 'deimin dilmáin,' *i.e.* certain freedom, in Irish.

Its root when taken in its good sense of exemption is found in the four principal languages, in Greek, in Hebrew, in Latin, and in Irish ; but when taken

tion. It appears to mean anything contrary to what is usual, *contra normam solitam*, which includes the idea of exemption, excess, criminality ; *dyopia*. A distinguished Sanscrit scholar has suggested the Sanscrit, "ati gati," "going over," "transgression," as having possibly some connection with the term.

THE BOOK OF AICILL. nocon agabair iar cinntaigi ac̃t in d̃a mb̃erlaib namá,
 1 Laitin ocuf 1 ñg̃aedĩl̃g; uair cinno, éillim, lairín
 — Laitneoir, ocuf eit̃gẽd cin lairín ñg̃aedĩl̃g̃õ.

C. 897. [A iñt̃aich̃mec a hiñde in focail 1f eit̃gẽd .1. eit̃gẽd
 é po eit̃gẽd in tan 1f t̃p̃e comp̃aite; no eit̃gẽd é na
 eit̃gẽd in tan 1f t̃p̃e añt̃o; no eit̃gẽd .1. é su na t̃acũo
 aice in tan na hicão ní ocuf po hicão ní r̃u; no
 eit̃gẽd .1. é su a t̃acũo aice in tan po icão ní ocuf
 ní hicão ní r̃u; no eit̃gẽd, et t̃oic̃o, t̃oic̃o et, aib̃ín
 uab̃ 1rín cinão. No eit̃gẽd .1. et t̃oic̃o, t̃oic̃o r̃u
 t̃oic̃o, buille a nãoig buille. No eit̃gẽd .1. et eac̃il
 ocuf gẽo gaeth, conair iar̃ a r̃agbão gaeth eac̃il
 a hair̃ber̃t̃ r̃eich̃em̃nair ocuf b̃reith̃em̃nair in lib̃uir̃i
 r̃i.

C. 898. A buñão r̃in ocuf a iñt̃aich̃mec̃.]

C. 898. A air̃ber̃t̃ .1. a eir̃er̃t̃ r̃in añ nãc̃ [r̃ollur̃ .1.] r̃cõt̃
 1f in focail [b̃ũdein], co r̃agabair año t̃p̃e na t̃ur̃,
 am̃ũil aca eit̃gẽd cin, ocuf eit̃gẽd r̃lan.

C. 900. [D̃a r̃õd̃ail d̃eg eit̃gẽd] aich̃r̃eg̃tar año .1. eit̃gẽd
 r̃ia neit̃gẽd, ocuf eit̃gẽão iar̃ neit̃gẽd, ocuf eit̃gẽd
 na neit̃gẽd, ocuf eit̃gẽd m̃ol̃b̃tãĩde, ocuf eit̃gẽd
 m̃b̃riãt̃ur̃, ocuf eit̃gẽd g̃ñé̃ĩteach, ocuf eit̃gẽd b̃r̃ec̃
 ocuf eit̃gẽd r̃iño, ocuf eit̃gẽd d̃ub̃.

Eit̃gẽd r̃ia neit̃gẽd, cin r̃ia cin, añũil d̃o r̃ũg̃ne
 in t̃aiñgel r̃olur̃ t̃air̃gẽd̃ach l̃uc̃ir̃ep̃: “beic̃o aing̃il
 neir̃h̃i ír̃um; ní d̃a r̃ũg̃ nech uar̃um.”

¹ Twelve. Only nine divisions are given in the text here.

in its sense of criminality, its root is found but in two languages only, Latin and Irish; for 'cinno' is, I corrupt with the Latinist and 'eitged' is crime in Irish.

The analysis of the word 'eitged' from its meaning, i.e. it is an 'eitged' which goes, when it is through design; or it is an 'eitged' which does not go, when it is through inadvertence; or it is an 'eitged' with a return when he pays nothing and something is paid to him; or it is an 'eitged' without a return to him when he pays something and nothing is paid to him; or 'eitged' i.e. 'et-toichid,' suing the flock, i.e. the 'et,' the flock, is got from him for the crime. Or 'eitged' i.e. 'et-foichid,' offence for offence, i.e. blow against blow. Or 'eitged' from 'et,' profit, and 'ged,' wise, a way by which wise men obtain profit by pleading and giving judgment according to this book following.

Such is its origin and its analysis.

Its import, i.e. its true meaning, i.e. that which is not obvious in the word itself, can be found in it through investigation, as 'eitged' which means criminal, and 'eitged' which means exempt.

There are twelve kinds of 'eitged' considered, as 'eitged' before 'eitged,' and 'eitged' after 'eitged,' and 'eitged' of 'eitgeds,' and praiseworthy 'eitged,' and 'eitged' of words, and 'eitged' of face, and speckled 'eitged,' and white 'eitged,' and black 'eitged.'

'Eitged' before 'eitged,' i.e., crime before crime, such as the light-bearing angel Lucifer committed when he said "the angels of heaven shall be under me; no one shall be king over me."

THE BOOK OF ADAM. Eitged iar neitged, cin iar cin, amuil do rime Eua coruad in éirainn urgharta do caiteam.

C. 900. Eitged na neitged, [cin na cinad], amuil do rime in cæt daine Adam comcetraduðad do lécuð friu.

Eitged molbairde, cin do denam do neoch ar a polaid badein riu polaid neich aile.

Eitged mbriathar, brait ocur air ocur leirinn.

Eitged gnetech, gnímach coemtech ocur feilcecht.

C. 900. Eitged brec, tre focal fócra, [gnomra gnomra, glamra glamra, aerpa aerpa .i. gnomra immon nglar gabail; glamra iman nglaim ndigend; aerpa in an lan air].

Eitged finð, finð in molta.

Eitged dub, dub na hair.

C. 899. Cuin iŕ aenða [.i. in comraici]? .i. fŕ a aenur.

Cuin iŕ deða? .i. [fŕ .i. in comraici] ocur anŕŕ.

Cuin iŕ treða? [.i. coirde .i. ó cŕide, ore .i. o ġin, opepe .i. o ġnim].

C. 899. [Cuin iŕ cetharða? Cetharða foloinġ imarðar; arlað, ocur toltonuðad, ŕlatraŕu, ocur urcoimðed. Arlach òn nathair for Eua, ocur toltonuġ do Eua friu, ocur comcetraduð do Adam friu. Slaŕraŕu, urcoimðed .i. urcoimðed ŕlatraŕ do denam doib; a

. 1 *Them.* That is, the angel Lucifer and Eve.

'Eitged' after 'eitged,' *i.e.* crime after crime, such as Eve committed by eating the fruit of the forbidden tree. THE BOOK
OF
AICILL.

'Eitged' of 'eitgeds,' *i.e.* crime of crimes, such as the first man Adam committed by giving consent to them.¹

Praiseworthy 'eitged,' *i.e.* the injury which one commits on his own property rather than on the property of another.

'Eitged' of words, *i.e.*, spying and satirizing and nicknaming.

'Eitged' of face, *i.e.* in aiding in the deed and looking on.

Speckled 'eitged,' *i.e.*, in three words of warning, I will 'grom'-satirize, I will 'grom'-satirize, I will 'glam'-satirize, I will 'glam'-satirize, I will 'aer'-satirize, I will 'aer'-satirize; I will 'grom'-satirize in the satire called 'glasgabhail,' I will 'glam'-satirize in the extempore lampoon, and I will 'aer'-satirize in the full satire.

White 'eitged,' *i.e.*, the white of flattery.

Black 'eitged,' *i.e.*, the blackness of satire.

When is it simple, that is, intention? *i.e.* when there is knowledge only.

When is it double? When there is knowledge, *i.e.* intention, and ignorance.

When is it threefold? That is, when there are thought, and word, and deed.*

When is it fourfold? Four things sustain crime; temptation, consent, urging, and boldness of denial. Temptation such as that of Eve by the serpent and Eve's consent to it, and Adam's consent to them. Urging, boldness of denial, *i.e.* a bold denial is made by them, *i.e.* they say that what they had done

* Ir. By heart, mouth, act.

THE BOOK
OF
AICILL

nað nað cin a ðeapnataar, ocur fir in cinaig acu do ðenam.

Ar ar rin ir pollur o diar fir in cinaig ac ðuine, gin go ruib fir na hepce, conad anfir lan riachach.]

c. 900. Cuin ir cuicte? .1. na cuic cinaid ðuine ni ðamna mella. [Cin coiri, cin laime, cin rula, cin beoil, cin tenga.]

Cuin ir rēda? .1. aruimitep [in rēpēd] cin and [riu], cin cuibre.

Cuin ira do ðec ðon cinach? .1. na ða fōdail ðec eitgeð.

c. 899. Ocht napnaile coitcenna pōpneðat in teitgeð fōðeglaða; [.1. fōglaidetu, ocur ðeirmipect, imcomairc, ocur epcailuo .1. lanriac ocur leð riac, aithgin, ocur rlan].

c. 899. .1. na ða fōdail ðec eitgeð. ðeirmipect ari .1. geogain Cuculainn a mac i nanpot [gen a fōinðeo do].

Imcomairc; catte blað epcaile cað rlan cað ruilear? .1. lan riach ir in compairi, ocur leitriach ir in anpot aithgin a torða .1. ir in inðeibne torða; rlan a fīrðeibne, inðeibne torða.

Coitcenn ocur ðilep ocur ruilep conðegar ðon focul ir eitgeð. Coitcenn do a bið a cinaiðe ocur a rlanrige, ðilep do a bið a naithgin, ruilep do a ðech a rlanri.

c. 898. .1. in ðiuit no in cōmpuðigte in focul ir eitgeð? Ir cōmpuðigti [ocur ni ðiut] amuil cað cōmpuðigad.

¹ *Cuchulainn*. The story of Cuchulainn's comba with his son Conlaech is given in O'D. 983. The fine imposed on him for killing his son was paid to Conor

was not a crime, while they knew that they had committed the crime.

THE BOOK
OF
AICILL.

From this it is evident that when a person has a knowledge of the crime, though he had not a knowledge of the 'eric'-fine, that his ignorance is fully finable.

When is it fivefold? That is, "The five crimes of man no cause of happiness." Crime of foot, crime of hand, crime of eye, crime of mouth, crime of tongue.

When is it sixfold? A sixth crime is added to the above, i.e. the crime of conscience.

When is the criminal law twelvefold? The twelve divisions of 'eitged.'

There are eight general kinds embraced in the distributed 'eitged': i.e.—division, and example, question, and explanation, i.e. full fine and half fine, restitution, and exemption.

Division, i.e. the twelve divisions of 'eitged.' An example thereof:—Cuchulainn¹ slew his son inadvertently, i.e. without knowing him.

Question; what is the law of safety in every case of safety and in every case of full guilt? That is, full fine for intention, half fine for inadvertence, restitution for profitable work, i.e. for unnecessary profitable work; safety in true necessity, i.e. in necessary profitable work.

The word 'eitged' has a common, a proper, and a peculiar application. It is common in criminality and innocency, proper in restitution, and peculiar in safety.

Is the word 'eitged' simple or compound? It is compound and not simple like every composition.

¹King of Ulster, his maternal uncle, because Cuchulainn had no paternal family to take the fine for a slain kinsman.

THE BOOK
OF
AICILL.

Fegtar in comruidniúgáð o díb noḡaib, no in com-
ruidniúgáð o díb nanogáib, no in comruidniúgáð o hoig
ocur o anoiḡ?

C. 898. Iḡ comruidniúgáð o díb noḡaib, uair oḡ do a díð a
cínaið, ocur oḡ do a díð a flainciḡ; [uair in et uil
anð iarḡ an ní iḡ eicriamlicet, a bunáð laithne, ocur in
ḡeð uil anð iarḡ a ní iḡ ḡina, eillini riachaiḡci .i.
iarḡ a ní comeillniḡther corḡp ocur ainim ac denam
cínáð].

ḡne ḡneach ocur cenal cenalach aithfegḡhair ann,
cenal ac floinðeð cenal, cenal aca floinðeð buðein;
ḡné ac floinðeð cenail ḡne. ḡne do ḡnéicib in eitḡeð
in compairi no in tanpoḡ, no in toḡba no in teḡba, co
nḡneicib fuicib feic, na da foðail dec eitḡeð. Cenal
cenalac, cenal in tetḡeð co cenalib pai. Compairi
ocur anpoḡ, toḡba ocur eḡpa co nḡneicib fuicib, na da
foðail dec eitḡeð, acḡ iḡ ḡne a leḡ pui in eitḡeð he
in compairte, iḡ cenal a leḡ pui na da foðlaib dec.

Congabair eapḡḡuiri ocur ḡne ocur cenal doib
amlaið rin; uair rubailteḡnum ḡenar cenal rubail-
teḡda ac airneir do ní peime ocur do ní na deḡaio.

In ní nað ḡne ocur nach cenal ac floinðeð cenal noco
nuil iair he; no da mbeḡ, comáð toirciḡi ac floinðeð
do toḡba, cenal aca floinðeð buðein, ḡné ac floinðeð
cenail, elḡuin ac floinðeð compairi. In toirciḡe acḡ
nocu cenel do na ceitḡi cenelaib he, nocu ḡne don da
foðlaib dec eitḡeð, acḡ ainm fuiriḡuicḡ cínðeḡ ar a
haḡaio buðein.

Let it be considered whether is it compounded of THE BOOK
OF
AICILL. two perfect *words*, or compounded of two imperfect *words*, or compounded of a perfect and an imperfect *word*.

It is compounded of two perfect words, for it is perfect for it (*the word*) to be in criminality, and it is perfect for it to be in innocency; for the 'et' which is in it is from 'etiam licet' its Latin root, and the 'ged' which is in it is from 'gina,' a defilement that should be punished, i.e. because body and soul are defiled by committing crimes.

A specific species and a generic genus are considered in it, i.e. genus naming genera, genus naming itself; a species naming a genus *of species* is the *specific* species. One of the species of the 'eitgedh' is the intention or inadvertence, or the profit or the idleness, with species under them, or the twelve divisions of 'eitged.' A generic genus, i.e. the 'eitged' is a genus with genera under it. Intention and inadvertence, profit and idleness with species under them,—the twelve divisions of 'eitged;' i.e. intention is a species with respect to the 'eitged,' it is a genus with respect to the twelve divisions.

There is found in this manner difference and species and genus for them; for subalternate genus is that which treats of a thing above it and of a thing below it.*

*I.e. Before
and after it.

The thing which is not species and which is not genus naming genera does not exist at all; or if it does, it is necessity naming profit, genus naming itself, species naming genus, malice naming intention. The necessity is not a genus of the four genera, it is not a species of the twelve divisions of 'eitged,' but a name imposed determinate for itself.

THE BOOK
OF
AICILL.

Diablaíocht siach seirg.

.1. ír ír aithne na tanaíochta a déanam ior comanchib, ocur corp dolaí; no a déanam a pleib no i noirann, ocur cen corp dolaí; ocur ní hionoir in tí do ní co naítar air do seir dligib tuarairt, no imoenna, no siachnaíre; no co naímann se laigí. Ocur ce se tíar in colann i clab, no i nuíre, manar ar daigín a polair, noco nuil air aít eiric in marbta nama.

Diablaíocht a lann buíon o caih buíne uile ír in buíne-taíon ior upraí, ocur deoraí, ocur mairbhí, ocur daíre, ocur fellach.

Maíra inann buíne do síne in marbaí ocur in dolaí, seít cumala ocur lan eneclann seir ír in dolaí; seít cumala ocur lan eneclann seir ír in marbaí; corub da seít cumala ocur da eneclann síon o upraí ír in tanaíochta.

Maíra seir in tíar do síne in marbaí ocur in tíar do síne in dolaí, seít cumala ocur lan eneclann seir seir ír in marbaí; cumal ocur lan eneclann seir seir dolaí ír in dolaí, cen tapraícolla; ocur ma tíar colann, ír eneclann nama ír in dolaí. Ír seir in buíne do síne in marbaí ocur in dolaí ann síon; no eir inann buíne, i seir uair do síne íat. Ocur daíre an neseít, no mar don marbaí taíon in dolaí, noca bíar uar aít lan in marbta.

Maíra inann fellach upraí no baí ac seilleí in marbta ocur fellach upraí no baí ac seilleí in dolaí, eir seir,

¹ 'Cumhal.' 'Cumhal' is literally a bond-maid. The payment of a 'cumhal' originally implied the actual transfer of a bond-maid in liquidation of a claim; it

Fines are doubled by malice aforethought.*

THE BOOK
OF
AICILL.

Secret murder is known by its being committed among neighbours, and by the body being concealed; or by its being committed in a mountain or wild place, without the body being concealed; and the person who has committed it does not tell *it* until it has been fastened upon him according to the law of eyewitness, or proof, or evidence; or, he may acknowledge before swearing. And though he may put the body into a trench, or into water, if it was not for the purpose of concealing it (*the body*) *he did so*, he is liable to the 'eric'-fine for the killing only.

* Ir. Anger.

The double of his own full *honor-price is due* of each and every person whether native freeman, stranger, foreigner, 'daer'-man, or looker-on, for the crime of secret murder.

If it was the same person that committed the killing and concealed the body,^b *a fine of seven 'cumhals'*¹ and full honor-price *is imposed* upon him for the concealing; and *a fine of seven 'cumhals'* and full honor-price *is imposed* upon him for the killing; which is twice seven 'cumhals' and double honor-price upon a native freeman for secret murder.

^b Ir. *The concealment.*

If it was a different native freeman that committed the killing and concealed the body,^b *a fine of seven 'cumhals'* and full honor-price *is imposed* upon the man *who killed*, for the killing; and *a fine of a 'cumhal'* and full honor-price upon the person who concealed, for the concealing, when the body has not been found; but if the body be found, honor-price only is *the fine* for the concealing. It was a different person that committed the killing and concealed the body in this case; or though the person was the same, they (*the acts*) were committed at different times. And if it were at the same time *they were committed*, or if the concealing came of the killing, there is *imposed* upon him but full *fine* only for the killing.

If the native freeman who was looking on at the killing, and the native freeman who was looking on at the conceal-

subsequently came to denote the value of a bond-maid, which was estimated at three cows.

THE BOOK OF AMOII.
— CIO inano fep marbēa ocur fep folaiḡ, cethruime coirp-
viri, ocur cethruime eneclainni ari i feilleo ceḡtar ve.
Cen tapraḡtain colla na aithgina rin; ocur ma tapḡur
colann no aithgin, na panna atait ar fcaḡ colla no
aithgena do dul pe lar; ocur da tapairḡea neḡtar ve,
po buo ceirri cumala ocur leḡ eneclainn; ocur da tap-
airḡea iat maraen, po bato tri cumala ocur leḡ einneclainn.

Maia rain fellach upraḡ po bai ac feilleḡ in marbēa
ocur fellac upraḡ po bai ac feilleḡ in folaiḡ, cio rain
cio inuno fep marbēa ocur fep folaiḡ, cethruime coirp-
viri ocur cethruime eneclainni for in fellac upraḡ po
bai ac feilleḡ in marbēa. Cen tapraḡtain aithgena;
ocur ma tapḡur aithgin, in eutpuma ata ar fcaḡ aith-
gena do dul pe lar.

Cumal ocur cethruime eneclainni for in fellac upraḡ
po bai ac feilleḡ in folaiḡ, cen tapraḡtain colla; ocur
ma tapḡur colann, ir cethruime eneclainne nama.

Ir eutpuma uil ar upraḡ i mbith ac feilleḡ upraḡ,
ocur veoraiḡ, ocur murḡuirḡi, ocur dair; ocur ar veo-
raiḡ i mbith ac feilleḡ upraḡ, ocur veoraiḡ, ocur mur-
ḡuirḡi, ocur dair; ocur ar murḡuirḡi i mbith ac feilleḡ
upraḡ, ocur veoraiḡ, ocur murḡuirḡi, ocur dair; ocur
ar dair i mbith ac feilleḡ upraḡ, ocur veoraiḡ, ocur
murḡuirḡi, ocur dair. Uair noco po lan fir laime icur

ing were the same, whether the person who killed and the person who concealed were different or the same, one-fourth of body-fine and one-fourth of honor-price *is the penalty* upon him for looking-on in either case. This is *the rule* when the body has not been found or compensation *obtained*; but if the body has been found or compensation *obtained*, then the portions which are *due for the concealing* of the body or for compensation are to fall to the ground; and if neither of them (*the body or the compensation*) was recovered, it (*the penalty*) would *then* be four 'cumhals' and half honor-price; and if both (*the body and the compensation*) were recovered, it (*the penalty*) would be three 'cumhals' and half honor-price.

If the native freeman who was looking on at the killing, and the native freeman who was looking on at the concealing were different, whether the person who killed and the person who concealed were different or the same, one-fourth of body-fine and one-fourth of honor-price *is the penalty* upon the native freeman who was looking on at the killing. *This is the case* when compensation has not been recovered; but if compensation has been obtained, the proportion which was *due* for compensation falls to the ground.

A *fine* of a 'cumhal' and one-fourth of honor-price *is imposed* upon the native freeman who was looking on at the concealing, when the body has not been recovered; and if the body has been recovered, it (*the fine*) is a fourth of honor-price only.

There is the same *fine imposed* upon a native freeman for being a looker-on *at the killing* of a native freeman, or of a stranger, or of a foreigner, or of a 'daer'-man; and upon a stranger for being a looker-on *at the killing* of a native freeman, a stranger, a foreigner, or a 'daer'-man; and upon a foreigner for being a looker-on *at the killing* of a native freeman, a stranger, a foreigner, or a 'daer'-man; and upon a 'daer'-man for being a looker-on *at the killing* of a native freeman, a stranger, a foreigner, or a 'daer'-man. For it is not according to the full *fine due* of the actual killer* that the

THE BOOK
OF
AICILL.
—

*Ir. Hand-
man.

THE BOOK OF AICILL pellac α lan, ac̃t po lan α reillib̃ booein po aicneob̃
 upraiob̃, no theoraiob̃, no murcuipẽti, no dair.

Ο υπραιὸς ἀτα ῖν, οἰυρ α λεῖ ο θεωραιὸς, οἰυρ α ceth-
 ruimi o murcuipẽti; ocyr noco nuil nĩ o dair caē uap̃
 tap̃eup colann; ocyr mana tap̃eap colann iap̃, α polac̃
 upraiob̃ ατα in cumal; ocyr α ceip̃u pẽctmaob̃ α polac̃
 theoraiob̃; oá pẽctmaob̃ ocyr in cethruime p̃ann oec α
 polac̃ murcuipẽti; α pẽctmao nama α polac̃ dair.

Μαρά ινανθὸς δαιρ μαρβῆα οἰυρ δαιρ πολαιξ̃, cumal
 αιρ ιρ in μαρβαῶ, οἰυρ cumal αιρ ιρ in polac̃. Μαρά
 ραιν δαιρ μαρβῆα οἰυρ δαιρ πολαιξ̃, cumal αρ δαιρ
 μαρβῆα ιρ in μαρβαῶ, pẽctmaob̃ na cumail̃ αρ δαιρ
 πολαιξ̃, cen tap̃actain colla; ocyr ma tap̃eap colann,
 C. 2,351. pẽctmao in pẽctmao ino, [no] co na beip̃ nach nĩ.

Μαρά ινανθὸς δαιρ πο βαι ac̃ reilleob̃ in μαρβῆα
 οἰυρ πο βαι ac̃ reilleob̃ in πολαιξ̃, ciob̃ ραιν, ciob̃ ινανθὸς δαιρ
 μαρβῆα οἰυρ δαιρ πολαιξ̃, oá pẽctmao ocyr in ceth-
 ruime p̃ann oec na cumail̃ p̃op̃ in pellach, uap̃ cen
 tap̃actain colla na aip̃hena; ocyr ma tap̃eup colann,
 no aip̃hgin, pẽctmao ocyr in cethruime p̃ann oec na
 cumail̃ uao i reilleob̃ cẽctap̃ oē; ocyr oá tap̃aip̃tea
 nẽctap̃ oē, po bas̃ ceip̃u pẽctmao na cumail̃; ocyr oá
 tap̃aip̃tea iat maρ aen, po bas̃ tpi pẽctmao na cumail̃.

looker-on pays his full *fine*, but according to the full *fine* for THE BOOK
his own looking on according to rank, *whether it be that of* OF
a native freeman, or of a stranger, or of a foreigner, or of a AICILL.
'daer'-man.

From a native freeman this *amount* is *due*, and the half of it from a stranger, and the fourth of it from a foreigner; but there is nothing *due* from a 'daer'-man whenever the body has been recovered; but if the body be not recovered at all, it is for the concealing of *the body of* a native freeman *the fine of a 'cumhal' is due*; and four-sevenths of it (*the 'cumhal'-fine*) for the concealing of *the body of* a stranger; *it is* two-sevenths and one-fourteenth (*of the same*) for the concealing of *the body of* a foreigner; a seventh only for the concealing of *the body of* a 'daer'-man.

If the 'daer'-man who killed and the 'daer'-man who concealed be the same, *the fine of* a 'cumhal' for the killing, and a 'cumhal' for the concealing is *imposed* upon him. If the 'daer'-man who killed and the 'daer'-man who concealed be different, a 'cumhal' *is the fine* upon the 'daer'-man who kills, for the killing, and the seventh of a 'cumhal' upon the 'daer'-man who conceals, *for the concealing*, if the body has not been recovered; but if the body has been recovered, a seventh of the seventh of a 'cumhal' *is the fine* for it (*the concealing*); or, *according to others*, there is nothing (*no penalty for it*).

If the 'daer'-man who was looking on at the killing, and he who was looking on at the concealing of *the body*, were one and the same, whether the 'daer'-man who killed and the 'daer'-man who concealed be the same or not, two-sevenths and one-fourteenth of the 'cumhal' *is the fine* upon the locker-on, when the body has not been recovered or compensation has not been obtained; but if the body has been recovered or compensation has been obtained, a seventh and a fourteenth of the 'cumhal' *is the fine* upon him (*the 'daer'-man*) for looking on in either case; and if neither of them (*the body or compensation*) be recovered, it (*the fine*) *then* is four-sevenths of the 'cumhal'; and if both be recovered, it (*the fine*) is three-sevenths of the 'cumhal'.

THE BOOK OF AICILL. — Μαρά ραιν ρελλαḥ ὄαιρ πο βαί ac ρεilleḥ in μαρβῆα ocyr ρελλαḥ ὄαιρ πο βαί ac ρεilleḥ in ρολαιḡ, ciḥ ραιν, ciḥ inano ὄαερ μαρβῆα ocyr ὄαερ ρολαιḡ, ὄα ρεḥtmaḥ ocyr in cethruime ρann dec na cumailḥ ρop in ρελλαḥ nḥair πο bi ac ρεilleḥ in μαρβαḥ. Cen παραḥtain αιτη-geḥa [ριν]; ocyr μα ταραḥ αιτηḡin, ρεḥtmaḥ ocyr in cethruime ρann dec na cumailḥ. Ὅα ρεḥtmaḥ, ocyr cethruime ρann dec ρεḥtmaḥ na cumailḥ ρop in ρελλαḥ nḥair πο bi ac ρεilleḥ in ρολαιḡ, cen παραḥtain colla, ocyr μά ταρτυρ, cethruime ρεḥtmaḥ, ocyr in cethruime ρann dec ρεḥtmaḥ in ρεḥtmaḥ; no comāḥ ρlan.

C. 2,351. Ο ὄαερ υπραιḥ ατα ριν [ιρην bρολαḥ]; α cειḡρḥ ρεḥtmaḥ ó ὄαερ θεορḥḥ; ὄα ρεḥtmaḥ ocyr in cethruime ρann dec ο ὄαερ μυρcurḥa; ocyr ρεḥtmaḥ in ρεḥtmaḥ ο ὄαερ ὄαιρ.

Canar α ηḡabar ρεḥtmaḥ in ρεḥtmaḥ ατα ο ὄαερ ὄαιρ
C. 2,351. ιρην ρολαḥ, uair naḥ inḥiḡenn leabar? 1ρ ap [aḥ]
C. 2,351. ḡabar; [uair], ρεḥt cumala ατα ο υπραιḥ [ano], ocyr ιρ e
C. 2,351. α ρεḥtmaḥ [ρiḥe, in cumal] ατα ο ὄαερ υπραιḥ, cóir aḥ
C. 2,351. θειρḥeic in cumal ατα [ρop] ὄαερ υπραιḥ ιρην ρολαḥ
cémuḥ he ρεḥtmaḥ na cumailḥ ὄo beḥ ο ὄαερ ὄαιρ ιρην
ρολαḥ; ocyr ιρ e ριν ρεḥtmaḥ in ρεḥtmaḥ.

1n tuine ρuair in colann ina ρολαḥ, aḥt má πο inḥiḡ,
ιρ ρiach ρaiḡρeιρḥin ὄo, no cuiḥḡ ρḥiḥi. Manar inḥiḡ,
ιρ ρiach ρeillḥi uāḥ; no comāḥ ρiāḥ cubur bḥaiḥh.

C. 2,352. Μά πο ρεραḥ cneḥ ap in colainn [ιρην ρolac], iar
nécaib, in ταινḡρḥainḥe ὄo coiḡρḥoiḡ ocyr deḥeclainn

If the 'daer'-man who was looking on at the killing and the 'daer'-man who was looking on at the concealing were different, whether the 'daer'-man who killed, and the 'daer'-man who concealed were different or the same, two-sevenths and one-fourteenth of the 'cumhal' *is the fine* upon the 'daer'-man who was looking on at the killing. This is when compensation has not been obtained; but if compensation has been obtained, *the fine is* one-seventh and one-fourteenth of the 'cumhal.' Two-sevenths and a fourteenth of a seventh of the 'cumhal' *is the fine* upon the 'daer'-man who was looking on at the concealing, when the body has not been recovered; and if it has been recovered, a fourth of a seventh and a fourteenth of a seventh of a seventh of a 'cumhal' *is the fine*; or, *some say*, that *in this case* he will be exempt from punishment.^a

THE BOOK
OF
AICILL.
—

^a Ir. Free.

This is *the fine due* from the 'daer'-man of a native freeman for the concealing; four-sevenths of it *are due* from the 'daer'-man of a stranger; two-sevenths and one-fourteenth from the 'daer'-man of a foreigner; and a seventh of the seventh from the 'daer'-man of a 'daer'-man.

How is it found out that it is a seventh of the seventh of a 'cumhal' which is *the fine* upon the 'daer'-man of a 'daer'-man for the concealing of the body, as no book mentions it? It is thus inferred: because seven 'cumhals' are *the fine* upon a native freeman for it (*the concealing of the body*), and a seventh of this, *i.e.*, one 'cumhal' is *the fine for the concealing* upon the 'daer'-man of a native freeman, it is fair that it is the seventh of the 'cumhal' which is *the fine* upon the 'daer'-man of a native freeman for concealing, that should be *the fine* upon the 'daer'-man of a 'daer'-man for the concealing; and this is a seventh of the seventh.

As to the person who found the body in its *place of* concealment, if he has told it *at once*, the reward for information, or the share of a finder is *due* to him. If he has not told it (*the finding*), the fine of a looker-on is *due* of him; or, *according to others*, it is the fine for complicity in crime *that is due of him*.

If a wound has been inflicted on the body, in the *act of* concealing, after death, the proportion of body-fine and of

C. 1,390. A meic arfa feirfeir cenn ríge ríor artheó, [cenn artheó
ríor ríge].

1r anto 1r cento archiſ for piſ, in inbair tuat a poſa eneclann vo mac in piſ a vualſur a ſochur, no eneclann a vualſur a athar ocur a renathar, ocur 1r e poſa piſ, eneclann vo a vualſur a ſochura; ocur vo ſuair pſer-cuth ina tochur, co na piul aici aſt piſi na ſu laſ; laſ a piſi, ocur laſ a bel, ocur laſ a piſba. Noco nuil aſt ſerſall a hinoracair vo mſa inorac; ocur manab inorac, noca nuil naſ nſ man tancatar tſar-moracitſ cloin vo ant ſarain vo neoch na piſi ann piſe a lo bſei in poſa; ocur ma vo anatar, biar eneclann vo ar a vualſur.

Մար Ե թո՞՞քա ըսե՞լանն ա ծաղսը ա ճո՞՞ծ, մա ըս
բարսըտար ին շո՞՞քս ըսը, ուո՞՞ն ուլ ո՞՞ն ծո ար ա
ծաղսը.

¹ *Upon a king.* The paragraph refers to cases in which the status of one a plebeian by birth is that of a prince, and the status of one a prince by birth is that of a mere plebeian. The word head here is used exactly as is the Latin 'caus.'

honor-price which would be due to himself (*the person killed*), THE BOOK OF AICILL. for the inflicting upon him of a wound of the same nature in his lifetime, is the proportion of compensation that is due to his original church, i.e. because the body belongs to it.

My son, that thou mayest know *when* the head of a king is upon a plebeian, *and* the head of a plebeian upon a king.¹

That is, the case in which the head of a king is upon a plebeian, is when a son of *a man of* the plebeian grade has learned until he becomes *one* of a septenary grade,² i.e., till he becomes a bishop, or a chief professor,³ so that he is entitled to a fine of seven 'cumbhals' of penance, and seven 'cumbhals' of 'eric'-fine. *Ir. Man of learning.

The case in which the head of a plebeian is upon a king, is when he (*on his father's murder*) having been given his choice of taking honor-price in right of property, or honor-price in right of his father and his grandfather, made choice of honor-price in right of his property; and decay came upon his property, so that he has but the kingship of the three handles—the handle of his flail, the handle of his hatchet, and the handle of his wood-axe. He is *in such case* entitled to but one 'screpall'³ for his worthiness if he be worthy; and if he be not worthy, he is entitled to nothing unless children have been born to him afterwards which he had not before on the day of making his choice; and if they have *been born*, he has honor-price in right of them.

If the choice he made was to have honor-price in right of his relatives, though the relative should separate from him, he has half honor-price for the man found with him, for the relative does not separate from him for ever.

If the choice he made was to have honor-price in right of his chief, *then* if the chief has parted with him permanently, he has nothing in right of him (*the chief*).

² *A septenary grade.* Any grade or degree entitling a person to seven 'cumbhals' of 'eric'-fine and to seven 'cumbhals' of penance.

³ *'Screpall.'* A 'screpall' was equal to three 'pingims,' and a 'pingim' of silver weighed eight grains of wheat.

THE BOOK OF AICHL. — **Maṛa etarṛaparo pē pē, [to uil hi] cuiceo aile, a pēgato ca točur uil aici. Maṛa točur etarṛapartach uil aici, in cutpuma po biao to cona mbeč i naen cuiceo pūr; iṛ a leč to co na beth a pēčtar cuiceo.**

Maṛa točur nemetarṛapartach uil aici, in cutpuma po biao to co na beč i naen cuiceo pūr, iṛ a beith to a pēčtar cuiceo.

C. 2,423. [Ḫena iar naititiu] leičṛiač la tiričur a ročain,
C. 2,424. [Ḫi nī derṛatatar ičur.

.1. in pīač uil don ṛara leič pē tīpē ocur pē enecṛann a ṛgato lui, an cumal a cain, no an aičṛin a nupṛatour, ḡur ab eč beṛ pē taoč luičē iṛ in niočō rīn, ḡin ḡo nōderṛatatar in cīn, ačt an maithēam amain; uair aitič-uḡač mbṛečur uil ann.

iṛ e tīačtatin ičur in ṛa ṛliḡiṛo ro, .1. maithēam iar nōēnam cīna biṛ rē, ocur māṛ eiriṛnṛaic to ḡnē, iṛ pīṛ ṛē uaičē, ocur aičṛin ocur cumal rīmačta pōṛ nēč rēnačtar iar naititiuḡač; ocur rīmačt beič ḡin tēiṛ, bō no cumal; ocur an cumal iṛ ar cēṛṛaimē pēčt cumal ata.

Nī bi rēna iar naititi, ačt manab innṛaicī pā ṛi no pā tṛi a rēna olṛar a aitičiu .1. é pēin co lučt a leič arṛa no leič pīra; no é pēin co lučt a ṛā leič pīṛ; no e pēin ocur lučt anṛira ocur aičṛin].

Māṛa ḡnīm aitičḡena po maio in ṛuine, i nupṛatour, aitičṛin uat ann; ocur pīṛ co na derṛa to tīṛcōṛ tīpē ocur enecṛann ṛē.

¹ 'Teist'-evidence. That is trustworthy witnesses.

If it be a separation (*from the chief*) for a time, in order to go into another province, let it be seen what *sort of* property he has. If it be separable property he has, whatever proportion of honor-price he would have by being in the same province with him (*the chief*), it is the one-half of it he would have by being in an extern province.

THE BOOK
OF
AICILL.
—

If it be inseparable property he has, the proportion of *honor-price* which he would have by being in the same province with him (*the chief*), he shall have in an extern province.

Denial after acknowledgment; half fine with oath is incurred* for this, although it (*the crime so denied*) was not committed at all.

* Ir. Goes
with.

That is, the penalty which is in the one case with 'dire'-fine and honor-price for stealing a beast, *and which is* a 'cumhal' in 'cain'-law, and restitution in 'urradhus'-law is that which shall be *imposed* together with oath in that particular case, although the crime was only threatened, not actually committed; for it is *only* acknowledgment of word.

Coming between these two laws means this, i.e., he is boasting after committing the crime, and if it be an unworthy man who does so, the witness of God *is required* from him; and restitution and a 'cumhal' for 'smacht'-fine upon a man who denies after acknowledging; and the 'smacht'-fine for being without 'teist'-evidence¹ is a cow or a 'cumhal;' and the 'cumhal' *here* means the fourth part of seven 'cumhals.'

Let there be no denying after having acknowledged, unless it be twice or thrice more honest to deny than to acknowledge, i.e., himself with a party of half evidence or half proof; or himself with a party of his two half proofs; or himself and a party of full proof, with restitution.

That is, if it is a deed *entailing* restitution the person has boasted of, in the 'urradhus'-law, he must make restitution for it; and *denial upon* oath that he did not carry it into effect frees him from 'dire'-fine and honor-price.

THE BOOK OF AICILL.
C. 2, 424. Μαρά γνομ διατῆγενα πο μαϊο ιν ουϊνε, ι κυρηαδур, leč e eneclainnu uao [ocur fír do fcur na leič eneclainnoe aile de]. Cumal do porpmacht cain púrín, ocur cain boiliuchta do porpmacht in cumal rín; ocur ír ar gabar. rín: Cumal fop nech penathair iar naititean, ocur noco nuil deičbir lui na cleič im in cumail rín.

Σαιν ιν ουϊνε το ρινε ιν μαϊοem ocur ιν γνομ ανο ριν; no ció ινανο ουϊνε, ír ραιν uair do ριγεo; ocur το μυο ιν αειρεčt, ció beo de bof mo, eipic ιν μαϊοihe no eipic ιν γνομα, corab eo ber uao.

Ció air buoem, ció ar nech aile po tpeinoiptar ιν cin, ατα ιν eipic rín uao; ačt írri α deičbir; cach uair ír air buoem po tpeinoiptar ιν cin, geibio gpeim rín ar ρon α cuspuma do na pīachair, ocur fuilliuo pír co poib uil ιν cinao ano. Ocur ír ano geibur gpeim rín ar ρon α cuspuma do na pīachair ιν tan nar deiргеb α lam ιm eipic ιn maio[m]e no cor tpeinneiptar ιn cin air.

Μαρά τυιρεčα πο deiргеo α lam ιm eipic ιn μαϊοme ιnna po tpeinneiptar ιn cin air, noco gabann gpeim nač ní; no dono, cach uair ír air buoem po tpeinoiptar ιn cin air, ció pē nōerach α laime ció iar nōerac α laime, cu nhabao gpeim rín ar ρon α cuspuma do na pīachair, ocur fuilliuo pír co poib uil ιn cinao ano.

O ουϊνε nach γαταιοe ocur do nač ber do gpep maioem ατα ριν, uair docharo ιn γνομ το uenun do, uair α deiр. Aipen αιτῆγιν πο ταιγ α μαϊοme. Ocur το μαο γαταιοe, no τα μα ουϊνε αμαο ber το gpep ιn

¹ 'Cain Boiliuchta,' i.e., the law that treats of cow-killing, cow-stealing, &c.

² A 'cumhal,' &c. This is a quotation from some ancient law book.

If it be a deed not *entailing* restitution the person has THE BOOK OF AICILL. boasted of, in the 'urradhus'-law, he is exempted from half honor-price, and *denial upon* oath removes the other half honor-price from him. The 'cain'-law adds a *fine* of a 'cumhal' to this, and it is the "Cain Boiliuchta"¹ that adds this 'cumhal'; and where this is found is "a 'cumhal'² upon a person who is acquitted" of the deed after acknowledgment *Ir. Denied of having committed the crime," and there is no difference of T. minor or major (*higher or lower rank*) respecting this 'cumhal.'

In this case the man who made the boast and the man who did the deed were different; or though the person was the same it (*the deed*) was done at a different time; and if it were at the same time, whichever of the two is greater—the 'eric'-fine for the boasting, or the 'eric'-fine for the deed—it shall be *the fine* upon him.

Whether it be of himself or of another he disproved the crime, that 'eric'-fine is *imposed* upon him; but with this difference; whenever it is of himself he disproved the crime, that takes effect for its own proportion of the fines, and it (*that proportion*) shall be added to until it amounts to the payment for the crime. And the time *during which* this takes effect for its proportion of the fines is when his hand has not been emptied by paying the 'eric'-fine of the boasting until he (*the accused*) was acquitted of the crime.

If his hand had been emptied by paying the 'eric'-fine of the boasting before he was acquitted of the crime, it (*the acquittal*) avails him nothing; or, again, *according to others*, whenever it was of himself the crime was disproved, whether before the emptying of his hand or after the emptying of his hand, it takes effect for its proportion of the fines, and it (*that proportion*) shall be added to until it amounts to the payment for the crime.

This is *the payment* from a person who is not a thief and who is not always in the habit of boasting, for it is more likely that such a person committed the deed, for he says so. He then makes restitution because of his boasting. But if he were a thief, or if he were a person who was

1n απρε ιϋλαν 1n ζατ τρε ηερρα, ιϋλαν 1n μα1θεμ τρε
 ερρα; no νοno, ξε μαο ιϋλαν 1n ζατ τρε ηερρα cuna βαο
 ιϋλαν 1n μα1θεμ τρε ερρα; uαιρ ταρτατερ αιτηζ1n οριρ
 na ζα1τ, ocyr noco ταρτατερ οριρ 1n μα1θεμ.

Ըստ թե՛ծնոյն տարրոյ լին օգտը ա ծաւ առա, չէ մարտն
նեա՛հ ո՛ր նա թեւնե, ու ի՛նչ քա՛հա՛հ թե. 'Շուրհ ռա նա
հո՛ւտ մարտն արտե, օգտը ծուրե ռո յա՛հ հո՛ւտ մարտն
լսո՛ւ, ար ի՛նչ քո հո՛ւտ մո՛տե մո՛տե՛ցիդ:

Cach bpiuga namatach.

1. արաւլ տօ թ իր ար ք նաւթը թաքտար լաւ, արաւլ
աւե իր ք նեօտաւցաւ, արաւլ աւե իր ար ք նաթե,
արաւլ աւե իր ար ք նաթե, արաւլ աւե իր ար ք թոթ-
աւաւ.

Ուրիշ, օգուր ու զորո՞ւ թէ՛տ, օգուր արժնոց ու cell,
 զի զորո՞ւ զի զորո՞ւ զորո՞ւ օրո, իրաք իտ ար
 զորո՞ւ ա միւր, օգուր ար զորո՞ւ ինքնօրոն.

Նա ցրտի վաճառ, ահա մտնի ցարտի բարձր օրը,
 իրեն լաւ որ ցնայի ա մեծ, ուր որ ցնայի մեծօրը:

Մաքո զարտ բերամ օրո, ուսո բեր լաւ ար բնաւ
 ամիւ, օսւր րթօ ար բնաւ ոմնեօցան. Օսւր բրքա
 ուսո զարտաւ բեժա բն, սար ուսո բեր ուսո բլաժ
 ալե.

¹ *Much is said, &c.* This is also a quotation from some ancient law book.

² *Is not safe.* The meaning of this passage seems to be, "in all cases in which the actual crime of theft entails no penal consequences by reason of *the folly of the thief*, in all such cases the boasting of *having committed the theft*, also by reason of the folly of the *boaster* entails no penal consequences; or, according to *others*, although the actual theft, by reason of *the folly of the thief*, entails no penal consequences, yet the boasting of *having committed the theft* is not by reason of the folly of the *boaster* free from penal consequences."

always in the habit of boasting, it is less likely that the deed was committed by him, and it is right that there should be no fine upon him for "much is said through aggravated anger and the folly of mental disturbance."¹

As long as theft is safe in consequence of folly, so long is boasting through folly safe also; or, indeed, *according to others*, though theft is safe in consequence of folly, the boasting through folly is not safe;² for restitution is exacted from the thief, but it is not exacted from the boaster.

What is the difference between this (*the rule of half-fine*) and the case when it is said "though one should boast of a thing which he did not do he shall not be fined for it?" *The maxim applies to* a person who was in the habit of boasting and *the rule to* a person not in the habit of boasting, for it is the frequency of the act that is estimated.

Every person under obligation of hospitality^a must have roads to his house. *Ir. Brevy.

That is, some of these following are exempt *from compulsory hospitality* for their nobility, some for their non-age, some for the shame of it, some for their madness, and some for their old age.

Kings and the septenary grades, and the 'airchinnechs' of the 'cill'-churches, whether they have or have not taken protection,³ are exempt from the liability of *supplying* food, and from liability on account of kinsmen.

The chieftain grades, if they have not taken upon themselves protection, are exempt from the liability of *supplying* food, and from liability on account of kinsmen.

If they have taken upon themselves protection, they are not exempt from the liability of *supplying* food, but they are from liability on account of kinsmen. And that is a privilege of the septenary grades, because the other chieftain grades are not exempt.

^a *Taken protection.* This in English would mean, "to have become vassals or placed themselves *in manu* of some one." It indicates some act by which the status was lowered. Here and elsewhere the phrase may perhaps mean that such persons have obtained protection from, or exemption from the burdens incident to their rank.

THE BOOK
OF
AICILL.

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- c. 2,353. for æenfir].

C. 1,588.

C. 1,588.

The inferior grades, if they have not taken protection upon them, are exempt from the liability of *supplying* food, but are not exempt from liability on account of kinsmen. If they have taken protection upon them, they are not exempt from the liability of *supplying* food, and they are not exempt from liability on account of kinsmen, and they are entitled to nothing but a 'screpall' in right of their worthiness, if they be worthy, and if they be not worthy, they are not entitled to anything.

THE BOOK
OF
AICILL.
—

The farmers, if they have undertaken to support obligatory hospitality,* but have not taken protection upon them, are exempt from the liability of *supplying* food and liability on account of kinsmen. If they have taken protection upon them they are not exempt from the liability of *supplying* food, nor from liability on account of kinsmen; and they have no honor-price save only the honor-price of the middle 'bo-aire'-chief, or of the best 'bo-aire'-chief; and *this* when they make good use, in hospitality,* of their wealth beyond the protection; and if they do not, they are entitled only to a 'screpall' in right of their worthiness if they be worthy, but if they be not worthy they are not entitled to anything.

*Ir. Brevy-
ship.

My son, that thou mayest know *when* the crime of one man is upon a host, *and* the crime of a host upon one man.

That is, if one man led them (*the host*) out by force or *through their* ignorance, to commit the killing, whether those led out have been arrested or not, the man who led them out pays out his full share, i.e., a *fine* of seven 'cumhals.'

If they were led out with their consent, and if they *and the man who led them out* were arrested together, they pay conjointly a *fine* of seven 'cumhals,' and the man who led them out pays the third of the seven 'cumhals' on account of his instigation; and the proportion of one man of the other two-thirds in right of his hand.

If it is he (*the leader*) that is sued, or arrested on the occasion, and they (*the host*) are not arrested, and if he is sued

THE BOOK OF AICILL. — Lai-me, ocuṛ im fíach a taircī, no cīo faine fēct, mā po aḋtairgeo naḋ icrao aḋt neccar de, icrao fēct cumāla a bualgur a lai-me ocuṛ a bualgur a tairce.

Māra faine fēct, ocuṛ nīr aḋtairg, in tan tairium pē ሀlīgeo icrao fēct cumāla a bualgur a lāime, ocuṛ tṛian fēct cumāla a bualgur a taircī; ocuṛ in tan tēccairium pē ሀlīgeo, icair ሀa tṛian fēct cumāla nīrium i cuibṛer; no fēct cumāla o caḋ fīr co ሀairmīḋi in-ecuibṛer, cenmoḋa in tairmṛairnoe gabur aen tṛian fēct cumal inoṛtib uile ocuṛ cūṛuma pē aen pēr ሀon ሀa tṛeinib aile.

Māra iatrom tarur ann, ocuṛ nī tarur eirium, aḋt mā po gabrat fīan ሀorum, no mā po icrat [a ēuit], in tan tairium pē ሀlīgeḋ icrao fēct cumāla a bualgur a lai-me, ocuṛ tṛian fēct cumal a bualgur a tairce.

Munar gabrat fīan ሀorum, no munar icrat a cuib, in tan tairium pē ሀlīgeo icrao fēct cumāla pē fēichemāin toicheḋa, ocuṛ tṛian fēct cumal nīrium.

Uraile ሀlīgeḋ ar in fēichemāin toicheḋa fīan ሀoib-rium ሀa cuitrium, ocuṛ noco nupailinn ሀlīge air fīan ሀorum ሀa ēuitrium. 1ṛ e paḋ ሀoḋera fīn, cīn inbleogāin ሀfīr taircī cīn fīr taircī ሀacra orpo, ocuṛ noco cīn inbleogāin ሀaer taircī cīn fīr taircī ሀacra orpo, aḋt cīn fīr comṛnoma ḋena.

Na fīnṛtar cīa ሀib ሀo ḡnī.

.1. inano cīnoṛti aen fīr ocuṛ cīnoṛti rochairoe i nupra-

¹ *Non-participation.* That is, in the fine, i.e. non-contribution.

² *Certainty.* That is, the law in the case of certain proof (or the absence of certain proof) in the case of one man, and in the case of certain proof (or the absence of certain proof, in the case of many is the same.

at the same time for the fine of *the crime of his hand*, and for the crime of his instigation, or though it should be at different times, if it was agreed that he should only pay in either of those cases, he pays a fine of seven 'cumhals' for *the crime of his hand* and for his instigation.

THE BOOK
OF
AICILL.
—

If it be at different times (*that they are respectively sued*), and there was no stipulation, when he (*the instigator*) submits to law he pays a fine of seven 'cumhals' on account of *the crime of his hand*; and a third of seven 'cumhals' on account of his instigation; and when they (*the persons led out*) submit to law, they shall pay two-thirds of seven 'cumhals' to him (*the instigator*) conjointly; or, seven 'cumhals' are payable from them severally for non-participation,¹ except the proportion which one-third of seven 'cumhals' bears to them all and the proportion of one man of the other two-thirds which the instigator pays.

If it is they that have been arrested, and he (*the instigator*) has not been arrested, if they have obtained an indemnity for him, or if they have paid his share, then when he submits to law, he pays his proportion of the fine of seven 'cumhals' on account of *the crime of his hand*, and the third of seven 'cumhals' for his instigation.

If they have not obtained an indemnity for him, or if they have not paid his share, when he submits to law he pays a fine of seven 'cumhals' to the plaintiff, and the one-third of seven 'cumhals' to him.

The law enforces on the plaintiff exemption to them from his share, but the law does not enforce on him (*the plaintiff*) exemption to him (*the instigator*) from their share. The reason of this is, it is the liability of a kinsman of an instigator to be sued for the crime of the instigator, and it is not the liability of the kinsman of those who have been instigated to be sued for the crime of the instigator, but the crime to be charged against him is that of a participator.

When it is not known which of them did it.

That is, the certainty² respecting one man and the certainty respecting many in the 'urradhus'-law is the same as the

THE BOOK OF
AICILL. — ԾԱՐ ՕՍՐ ԵՈՒԾԻ ՁԵՆ ՔՐԱ ԵԱՈՆ. ԻՆ ԾԵՒԷԾՐ ՍԻԼ ԻՍԻՐ
ԵՈՒԾԻ ՐՈՇԱԻԾԵ ԻՆ ՍՐԱԾՍՐ ՕՍՐ ԵՈՒԾԻ ՁԵՆՔՐԱ ԵԱՈՆ,
ՅԻ ԵԱՈՆ ԱԾԱ.

ՄԱՐ Ա ՍՐԱԾՍՐ ԾՕ ՐՈՆԱԾ ԻՆ ՄԱՐԲԱԾ, ՕՍՐ ԵՈՒԾԻ
ԵՈՆԱԾ ՍԱԾԱԻԲ, ԵՐՈ ՁԵՆ ՔՐԱ ԵՐՈ ՐՈՇԱԻԾԵ, ԻԵԱԾ ՍԻԼ ՔԵՇԾ
ԵՄԱԼԱ ԱՄԱՇ, ՕՍՐ ԻԵԱԾ ԻՆ ԾԱԵՆՄԱԾ ՐԱՈՆ ՔԻՇԻԾ ԾԱ
ԵՆԵԼԱՈՆՈ ՐԵ ՔՐԱ ԻՆ ՔԵՐԱՈՆՈ. ՏԵՇԾԱՐ ՄԱՅԻՆ ՐԻՆ; ՕՍՐ
ԼԵՇ ՄԱՐ Ա ՄԱՅԻՆ, ՕՍՐ ԼԱՆ ՔՐԱ ԵՈՄԱԾԱՅԻ ԵՍՐՐԱ ՔՐԱ
ՔԱԼԼԵԾ ԵՈՒԾԱՅԻ.

ՄԱՐԱ ԵՈՒԾԾԱԲԱՅԻՐԵ ԵՈՆԱԾ ՍԱԾԱԻԲ ԾՕ ՐՈՆԱԾ ԻՆ ՄԱՐԲԱԾ,
ԻԵԱԾ ԱՆԻՇԻՆ ԱՄԱՇ, ՕՍՐ ԻԵԱԾ ՔՐԱ ԻՆ ՔԵՐԱՈՆՈ ԻՆ ԾԱԵՆՄԱԾ
ՐԱՈՆ ՔԻՇԻԾ ԾՈՆ ԱՆԻՇԻՆ ՐԻՆ; ՕՍՐ ԼԱՆ ՔՐԱ ԵՈՄԱԾԱՅԻ
ԵՍՐՐԱ ԷԱԼԼ ՔՐԱ ՔԱԼԼԵԾ ԵՈՒԾԱՅԻ, ՕՍՐ ՔՐԱ ԱՐ ԵՈՆՈՒԻԲ
ՍԱԾԻԲ ԱՄԱՇ.

ՄԱՐ Ա ԵԱՈՆ ՕՍՐ ՐՈՇԱԻԾԵ, ՕՍՐ ԵՈՒԾԻ ԵՈՆԱԾ ՍԱԾԱԻԲ
ԾՕ ՐՈՆԱԾ ԻՆ ՄԱՐԲԱԾ, ԻԵԱԾ ՔԵՇԾ ԵՄԱԼԱ ԱՄԱՇ, ՕՍՐ ԻԵԱԾ
ԻՆ ԾԱԵՆՄԱԾ ՐԱՈՆ ՔԻՇԻԾ ԾԱ ԵՆԵԼԱՈՆՈ ՐԵ ՔԵՇԾ ՐԵ ՔՐԱ ԻՆ
ՔԵՐԱՈՆՈ; ԼԱՆ ՔՐԱ ԵՈՄԱԾԱՅԻ ԵՍՐՐԱ ՔՐԱ ՔԱԼԼԵԾ ԵՈՒԾԱՅԻ.

ՄԱՐԱ ԵՈՒԾԾԱԲԱՅԻՐԵ ԵՈՆԱԾ ՍԱԾԱԻԲ ԾՕ ՐՈՆԱԾ ԻՆ ՄԱՐԲԱԾ,
ԻԵԱԾ ՔԵՇԾ ՆԱՆԻՇԻՆԱ ԱՄԱՇ, ՕՍՐ ԻԵԱԾ ՔՐԱ ԻՆ ՔԵՐԱՈՆՈ ԻՆ
ԾԱԵՆՄԱԾ ՐԱՈՆ ՔԻՇԻԾ ԾՕ ԵԱԾ ԱՆԻՇԻՆ ԾՕ ՆԱ ՔԵՇԾ ՆԱՆԻՇ-
ԻՆԱ; ՈՐ ԵՈՆԱ ԽԵԱՈՆ ԱՇԻԾ ԻՆ ԾԱԵՆՄԱԾ ՐԱՈՆ ՔԻՇԻԾ
ԾԱԵՆ ԱՆԻՇԻՆ, ՈՐ ԼԵՇ ԵՆ ԱՆԻՇԻՆ; ՕՍՐ ԼԱՆ ՔՐԱ ԵՈՄԱԾԱՅԻ

¹ *The precinct.* The Irish word translated 'precinct' meant a portion of land of varying extent, lying round the house of a chief or high church dignitary; e.g. the land extending one thousand paces round the house of a bishop constituted his 'maighin' or precinct. Other 'maighins' are defined as extending as far round the house of a chief or ecclesiastical personage as the sound of the bell or the crowing of the cock could be heard. Some were enclosed, others were not.—*Vide* O'D. 609, C. 1793, 2138, 2631.

certainty respecting one man in the 'cain'-law. *As to the* THE BOOK
OF
AICILL. difference which subsists between the certainty respecting many in the 'urradhus'-law, and the certainty respecting the one man in the 'cain'-law, it is in the 'cain'-law it (*the difference*) is.

If it was in a district where 'urradhus'-law prevailed, the killing has been committed, and that it is certain that it was by them (*the inhabitants of the district*), whether one man or many, they all *conjointly* pay a fine of seven 'cumbhals' out, and they pay the one-twentieth part of his honor-price to the owner of the land. This is *when the killing has been committed* outside the precinct;¹ but one-half honor-price shall be paid if within the precinct, and there is required full appropriate denial upon oath among them for neglecting to arrest the criminal.

If it be doubtful that the killing was committed by them they pay compensation² out, and the owner of the land pays the one and twentieth part of that compensation; and there is required full appropriate denial upon oath among them within for neglecting to arrest the criminal, and denial upon oath on the part of the chiefs from them out.

If it be in a district where 'cain'-law prevails, and there be many concerned, and it is certain the killing was committed by them (*the inhabitants of the district*), they pay a fine of seven 'cumbhals' out, and they pay seven times the one-twentieth part of his honor-price to the owner of the land; there is required full appropriate denial upon oath among them for neglecting to arrest the criminal.

If it is doubtful that it was by them the killing was committed, they pay seven compensations out, and the owner of the land pays the one and twentieth part of each of the seven compensations; or, according to others, he pays but the one and twentieth part of one compensation, or half compensation; and there is required full appropriate denial upon

² *Compensation.* The word 'aithgin,' here translated compensation, means in general restitution of a thing itself or its exact equivalent in kind. Here it evidently means the "fine of atonement," the payment of which replaces (restitutes) all parties in their former position.

THE BOOK **OF** **ACHIL.** **—** eturru éall fri pailled cintaw, ocur fri ar cennawb uathab amach.

Canar a ngabar in taenmaro rann richit do caé aithgin do na reét naithegna do ic dfrir in ferainn ina cunnatabairt? Amuil ata in aenmaro rann richit do caé eneclainn do in a cinoti. Ir ar gabair rin, ailio rin romaine raiḡio raiḡio fo na no uma cinaw.

Mará aenouine a eain, ocur cinoti conaw uathab do rona in marbar, icaw reét cumala amaé, ocur icaw in aenmaro rann richit da eneclainn re fer in ferainn; ocur lan fri comaroir eturru éall fri pailled cintaw, ocur fri ar cennawb uathab amach.

Mará cunnatabairt conaw uathab do rinaw in marbar, icaw aithgin amach, ocur icaw fer in ferainn in aenmaro rann richit don aithgin rin; ocur lan fri comaroir eturru éall fri pailled cintaw, ocur fri ar cennawb uathab amach.

Mará tre cumarc durrarawb ocur do dhorarawb ocur do murcawrb ocur do dæraib, icaw in luét ir mo lan ann imarparib; ocur tæait a cuibdey do cum in loéta ir luḡu lan aw, ocur comicaw eturru.

C. 2352. [In fellac po bui ac reillecét in láin do ic tar a cenw amaé, má po fer air iarwain, aét] mára mó in lan po icaw war a cenn amach ina in lan po vleét de, icawrum in lan po vleét de fein amach cona riach reillib; ocur icaw riach reillib na himarparaw rin in fer amach.

Mará luga in lan po icaw war a cenw ina in lan po vleét de fein, icawrum in lan po icaw war a cenn amach co na riach reillib, ocur icaw a imarparib amach.

¹ *The crime.* This is a quotation from some ancient law-book.

oath among them within for neglecting to arrest the criminal, and denial upon oath on the part of chiefs from them out.

THE BOOK
OF
AICILL.
—

Whence is it derived that the one and twentieth of each of the seven compensations is paid by the owner of the land in a case of doubt? It is as he gets the one and twentieth part of every honor-price in a case of certainty. And this is taken from the rule; "he (the owner of the land) is entitled to sue for damages, according to or on account of the crime."¹

If in a district where 'cain'-law prevails, if it is one man that has been killed, and it is certain that it was by them the killing was committed, they (the inhabitants) pay a fine of seven 'cumhals' out, and they pay the one and twentieth part of his honor-price to the owner of the land; and there is required full appropriate denial upon oath among themselves within for neglecting to arrest the criminal, and denial upon oath on the part of chiefs from them out.

If it is doubtful that the killing was committed by them (the inhabitants), they pay compensation out, and the owner of the land pays the one and twentieth part of that compensation; and there is required full appropriate denial upon oath among them within for neglecting to arrest the criminal, and denial upon oath on the part of chiefs from them out.

If it be by a mixed body of native freemen and strangers and foreigners and 'daer'-men that the killing was committed, they who have the largest full honor-price pay a proportional excess,* and they come into participation with those who have least full honor-price, and they thus pay equally between them.

* Ir. The
excess.

If it be found out of a looker on that he was looking on at the payment of the full 'eric'-fine for himself out, and if the full amount which was paid for him out was greater than the full amount which was due of him, he pays the full amount that was due of himself and the fine for looking on at the payment; and he pays the excess of fine for looking on to the man outside.

If the full amount which was paid for him is smaller than the full amount which was due of him, he pays the full amount which had been paid for him out with the fine for looking on, and he pays the excess out.

THE BOOK
OF
AICILL,
—

Maṛa curpuma in lan po iato daṛ a cenn amach ocuṛ
in lan po vleṣt veipum, iatoṛum sigbaíl a láime rui in
feṛ amach, cona ríach feillib.

In duine po bi a fíachaire in lan rui ac a ic amach,
no cen co roibe, ma po ríach a ic amach, iato uṛaḁ aic-
ḡin a cota co cethruime ríach a ḡota, ocuṛ co cethruime
eneclainne; iato veorai aicḡin a cota con oḡmato
rui a cota ocuṛ co oḡmato eneclainne; iato muṛḡaṛib
aicḡin a cota ocuṛ in feipio rann dec rui a ḡota, ocuṛ
in feipib rann dec a eneclainne.

Cio iato daṛ? Aicḡin a lana buáin sic se daṛ co
na ríach feillvechta. 'Da feṣmaḁ ocuṛ in feṣmaḁ
rann dec in duine, mane taruṛ nū amuich; ocuṛ ma
taruṛ, feṣmato ocuṛ in feṣmaḁ rann dec. 'Da cuiceo
in an cet boin, cuiceo ocuṛ veṣmato in an mboin tanairi,
cuiceo ocuṛ in cuiceo rann dec in in tpeṛ boin, cuiceo
in caḁ boin o ḡa rui amach. 'Do neoch na taruṛ amuich
rui; ocuṛ ma taruṛ, iṛ cuiceo in an cet boin ocuṛ
veṣmato in in mboin tanairi ocuṛ in cuicio rann dec
in in tpeṛ boin.

Leṥ ocuṛ oḡmaḁ in in cet ech, leṥ ocuṛ feipio rann
dec in an ech tanairi, leṥ ocuṛ in daṛa rann
tṛiḁat in in tpeṛ ech; leṥ in cach nech o ḡa rui
amach.

'Do neoch na taruṛ amuich rui; ocuṛ ma taruṛ, oḡmato
in in cet ech, ocuṛ in feipio rann dec in in ech tanairi,
in daṛa rann tṛiḁat in an tpeṛ ech, ocuṛ noco nuil ní
a nech o ḡa rui amach.

C. 2,354-5. [Már uṛa po buí aḡ feillcect [in láim sic amach],
ocuṛ iṛ é feipio ro roinne in maṛḁaḁ, ocuṛ po feṛ [in
maṛḁaḁ] air iarḁain, ía ré feṣt cumala imaḁ, ocuṛ

¹ *The emptying of his hand.* That is, the amount which he had emptied his hand
of, or had paid.

² *The equivalent.* That is, a 'daer'-man repays to those who had paid it for him
the full 'eric'-fine payable by himself.

If the full *amount* which was paid for him out is equal to the full *amount* which was due of him, he pays to each man the emptying of his hand¹ out, with the fine for looking on.

THE BOOK
OF
AICILL.
—

The person who was present at the payment of that full *amount* out, or who, though he were not *present*, knew that it had been paid out, pays *if he be* a native freeman, restitution of his share with one-fourth of the 'dire'-fine of his share, and with one-fourth of honor-price; a stranger pays restitution of his share with the eighth of the 'dire'-fine of his share and with the eighth of honor-price; a foreigner pays restitution of his share and the sixteenth part of the 'dire'-fine of his share and the sixteenth part of his honor-price.

What does a 'daer'-man pay? The equivalent² of his own full 'eric'-fine is paid by a 'daer'-man with the fine for looking on. Two-sevenths and one-fourteenth for a person, if nothing has been got outside; but if *something* has been got, one-seventh and one-fourteenth *are to be paid*. Two-fifths *are due* for the first cow, one-fifth and one-tenth for the second cow, one-fifth and one-fifteenth for the third cow, one-fifth for every cow from that out. This is when nothing has been got outside, but if *something* has been got, it is one-fifth *that is due* for the first cow and one-tenth for the second cow and one-fifteenth for the third cow.

One-half and one-eighth *are due* for the first horse, one-half and one-sixteenth for the second horse, one-half and one-thirty-second for the third horse, one-half for every horse from that out.

When nothing has been got outside, this holds good; but if *something* has been got, one-eighth *is due* for the first horse, and one-sixteenth for the second horse, and one-thirty-second for the third horse, and there is nothing *due* for a horse from that out.

If it was a native freeman³ that was looking on at the full payment out, and it was himself that committed the killing, and the killing was found out of him afterwards, he pays out *a fine of seven 'cumhals,'* and they shall levy the

² *A native freeman.* The words within the second brackets in this interpolated portion are corrections made by Professor O'Curry in his own Transcript of Egerton, 88, 27, b. a. in the British Museum.

THE BOOK OF
AICILL, —

տօյնցէրիմ յօցծա՛ծ 1 Լա՛ւմե Իմու՛ճ; օսըր mun քաճծա՛ւ
րիմ յօցծա՛ծ 1 Լա՛ւմե Իմու՛ճ, Ի՛սրիմ րիմ րիւ, օ՛ս քի՛սիս
քե՛լլե՛ծէ՛ս. օսըր Ի՛ր Ի՛սո նա քե՛լ՛ է տքե՛լլե՛ծէ՛ս Ի՛ր րիմ;
սե՛քրիմե տփք, օսըր օ՛ճտա՛ծ տփք, օսըր ա՛լե ծե՛ց սե՛քրիմե
տփք, Իմ քեօտա՛ծ տա՛ծալէ՛ս, օսըր Իմ տաօրիս.

Մա՛րս տօրա՛ծ թօ ծաօ՛ Ե՛ քե՛լլե՛ծէ՛ս, Ի՛սա նա քի՛ս Ի՛սա՛ճ;
օսըր Ի՛ր Ե՛ քե՛լն ծօ քօրնք Իմ քարծա՛ծ, օսըր թօ քար ա՛ր
Ի՛սրօսիւ, Ի՛սա քե՛ Լե՛՛ քե՛ճ Ե՛սմա՛լ Ի՛սա՛ճ, օսըր տօյնցէրիմ
տօցծա՛ծ 1 Լա՛ւմե Իմու՛ճ; օսըր muna քաճծա՛ւրիմ տօցծա՛ծ 1
Լա՛ւմե, Ի՛սրիմ րիւ, օ՛ս քի՛սիս քե՛լլե՛ծէ՛ս. օսըր Ի՛ր Ի՛ստ
նա քե՛լիս տքե՛լլե՛ծէ՛ս րիմ: օ՛ճտա՛ծ տփք, օսըր Իմ քե՛լքօ
քառն ծե՛ց, օսըր Իմ սե՛քրիմե քառն քի՛ճ տփք; օ՛ճտա՛ծ Իմ
քե՛տա՛ծ տա՛ծալէ՛ս, օսըր Իմ տա՛ւնիս.

Մա՛րս քարծըրէ՛ս թօ ծաօ՛ Ե՛ քե՛լլե՛ծէ՛ս, Ի՛սա նա քի՛սի 1
Լա՛ւն Ի՛սա՛ճ, օսըր Ի՛ր Ե՛ քե՛լն ծօ քօրնք Իմ քարծա՛ծ, օսըր թօ
քար ա՛ր Ի՛սրօսիւ, Ի՛սա քե՛ Լե՛՛ քե՛ճ Ե՛սմա՛լ Ի՛սա՛ճ, օսըր
տօյնցէրիմ տօցծա՛ծ 1 Լա՛ւմե Իմու՛ճ; օսըր muna քաճծա՛ւ-
րիմ տօցծա՛ծ 1 Լա՛ւմե, Ի՛սրիմ րիւ օ՛ս քի՛սիս տքե՛լլե՛ծէ՛ս.
օսըր Ի՛ր Ի՛ստ նա քե՛լիս տքե՛լլե՛ծէ՛ս րիմ, քե՛լրիս քառն ծե՛ց
օսըր Իմ տարս քառն քի՛ճ օսըր Իմ տօ՛ճտա՛ծ քառն սե՛քրա՛ճ
տփք; քե՛լրիս քառն ծե՛ց տփք Իմ քե՛տա՛ծ տա՛ծալէ՛ս, օսըր Իմ
տա՛ւնիս.

Մա՛րս տօրս թօ ծաօ՛ Ե՛ քե՛լլե՛ծէ՛ս, Ի՛սա նա քի՛ս, օսըր Ի՛ր Ե՛
քե՛լն ծօ քօրնք Իմ քարծա՛ծ, օսըր թօ քար ա՛ր Ի՛սրօսիւ, Ի՛սա
քե՛ Ե՛սմա՛լ ա՛լիցիս Ի՛սա՛ճ, օսըր տօյնցէրիմ տօցծա՛ծ 1
Լա՛ւմե; օսըր muna քաճծա՛ւրիմ տօցծա՛ծ 1 Լա՛ւմե Իմու՛ճ Ի՛-
սրիմ րիւ, օ՛ս քի՛սիս քե՛լլե՛ծէ՛ս. օսըր Ի՛ր Ի՛ստ նա
քե՛լիս տքե՛լլե՛ծէ՛ս Ի՛րիւ: ծա՛ շիւրս Ի՛ր Իմ շե՛՛ քե՛՛, շիւրս
օսըր ծե՛ճտա՛ծ Ի՛ր Իմ քե՛՛ տա՛ւր, շիւրս օսըր Իմ շիւրս քառն
ծե՛ճ Ի՛րիւ քարս քե՛՛; ծա՛ քե՛ճտա՛ծ օսըր Իմ սե՛քրիմե քառն
ծե՛ց Իմ տփք; Լե՛՛ օսըր օ՛ճտա՛ծ Իմ Ե՛՛, թօ Իմ քե՛տա՛ծ

1 'Seda' of double. That is, in-calf cows, for which, if stolen, maimed, or killed, payment equal to twice the value was to be made.

emptying of his hand outside; and if they do not find the emptying of his hand outside, he shall pay that unto them, together with the fines for looking on. And these are the fines for looking on: one-fourth of 'dire'-fine, and one-eighth of 'dire'-fine, and one-twelfth of one-fourth of 'dire'-fine for 'seds' of double' and for persons.

THE BOOK
OF
AICILL.
—

If it was a stranger that was looking on, he pays the fines out: *i.e.*, if it was himself that committed the killing, and it was found out of him afterwards, he pays a *fine* of one-half of seven 'cumhals' out, and they shall levy the emptying of his hand outside; but if they do not find the emptying of his hand *outside*, he shall pay it unto them, together with the fines for looking on. And these are the fines for looking on: one-eighth of 'dire'-fine, and one-sixteenth of 'dire'-fine, and the one-twenty-fourth of 'dire'-fine; one-eighth for 'seds' of double,' and for persons.

If it was a foreigner that was looking on, he pays the fines in full out, *i.e.*, if it was himself that committed the killing, and it was found out of him afterwards, he pays a *fine* of half seven 'cumhals' out, and they shall levy the emptying of his hand outside; and if they do not find the emptying of his hand *outside*, he shall pay it (*the fine*) unto them, together with the fines for looking on. And the fines for looking on are: the one-sixteenth, and one-thirty-second, and the one-forty-eighth of 'dire'-fine; one-eighth for cattle of double, and for persons.

If it was a 'daer'-man that was looking on, he pays the fines, *i.e.*, if it was himself committed the killing, and it was found out of him afterwards, he pays a *fine* of a 'cumhal' as compensation out, and they shall levy the emptying of his hand *outside*; but if they do not find the emptying of his hand outside, he pays it unto them, together with fines for looking on. And these are the fines for looking on: two-fifths for the first 'sed,' one-fifth and one-tenth for the second 'sed,' one-fifth and one-fifteenth for the third 'sed,' two-sevenths and one-fourteenth for a person; one-half and one-eighth for a horse, or for 'seds' of double; or

THE BOOK OF AICILL. **οιαβαλτα; no cuma δά cuicirio in γαδ πέτ cetharua uile .i.**
ειν ριτ ιτιρ; atcear uaitaib in duine imad ón aipeaét an
oon marbad, ocuρ atcear cucu iarp an marbad.

Ocuρ muna pacuρ uathuib no cuccu ιτιρ é, ιρ cethar-
 aipio ocuρ culáipio do piasailt ι leié puiρ, ocuρ tuiρt ocuρ
 anntuiρt do piasail inntuibreicc].

C. 1,391.

Α meic apα puiρep uppao poy tii nθeopao, [ocuρ
 θeopao poy tii nuipiao].

.1. δά tpiαν uipi uula uppao uuppaδ inα uuil; apθ
 tpiαν uipi uula θeopaiδ do θeopaiδ inα uuil; ocuρ enec-
 lann do cechtar θe po aicneo lui no cleiéi.

C. 1,724.

Seo pavin puiρ ιτιρ in uppaδ ocuρ in θeopaiδ, δά tpiαν
 .ac in uppaδ anto, ocuρ apθ tpiαν ac in θeopaiδ; ocuρ δα
 mapo ac neoch uib in ecmaiρ α čéile po beith he, po bas
 lan uipi aicinta α puiρt do bpeith do [ιρ leiρ péin α uipe
 ocuρ α aiéξin ocuρ α enecclann gan ní don tí uile ap].

Már ap pochrαιc tucao in pεpann, α pέξao ca pochr-
 αιc ap α tucao he:—in pochrαιc ačtaiéξi no in počpαιc
 do puiρ uigiδ. Ačt mapα pochrαιc achtaiéξi, ιρ α biθ
 ap in achtuγaδ pavin. Mapα pochrαιc do puiρ uigiδ,
 ačt map δα tpeabaδ ocuρ do caithium α puiρ ocuρ α
 uipci tucao in pεpann, ιρ tpiαν cach neich loγap ocuρ
 apap ocuρ inpoipbpep aip o éip θpiv in pεpavno; ocuρ ιρ
 cεtpavto cemovaiρ puiρt ac na beith inuolup no inopbavp
 do bepča aip, combeč pavin apy.

¹ *Quadruple 'scd.'* That is, one for which fourfold restitution had to be made.

² *Cetharaird.* That is, literally, 'the four points,' meaning the four surrounding townlands nearest to the place to which he had been tracked from some other place.

³ *Culaird.* Literally, 'the back points,' that is, the four townlands nearest again to 'the four points.'

it might be two-fifths for every quadruple 'sed,'¹ i.e. without any interest at all; *but in the last case* they had seen the person at a distance from the meeting at the killing, and they saw him *coming* to them after the killing.

But if they hadn't seen him *at a distance* from them, or *coming* towards them at all, it (*the case*) is ruled by 'cethar-aird'² and 'culaird'³ with respect to him, and it is ruled by trustworthy witness or untrustworthy witness with respect to them.

My son, that thou mayest know *the law when a native freeman is on the land of a stranger, and a stranger on the land of a native freeman.*

That is, two-thirds of the 'dire'-fine for the native freeman's beast is paid to the native freeman for his beast; one-third of the 'dire'-fine for the stranger's beast to the stranger for his beast; and honor-price is due to each of them according to the nature of minor and major (*lower or higher social rank*).

If a 'sed,' owned in common between a native freeman and a stranger, *has been stolen*, two-thirds of the fines for it are due to the native freeman and one-third to the stranger; but if it belonged to one of them independently of the other, only the full 'dire'-fine for the 'sed' according to its kind is to be given to him (*the owner*), or, according to others, the 'dire'-fine and restitution and honor-price belong to himself, the other person getting nothing out of it.

If the land has been let for hire, let it be seen what hire it was let for:—whether it was a stipulated hire or hire according to law. If it is a stipulated hire, it (*the payment*) is to be according to that stipulation. If it is hire according to law, and if it be to plough it and use its grass and its water that the land was let, the one-third of everything that multiplies grows and increases from the land *is due* to the owner of the land; and it is the opinion of lawyers that even though it was cattle which did not produce or increase that were brought upon it (*the land*), that it (*the rent*) should be got on account of them.

THE BOOK OF AICILL.
C. 1,725.
C. 491.
C. 1,725.

Мар то чатһим реор намá ир [анһи́ѣ а́та], реар а́таг ре́ѣт мбу и́ тир а́ џе́иле, ꙗ́саиб и́н ре́ѣтмаѡ бо́ин ѡа́ б́лиа́ѡин [и́р и́н ꙗ́ѡһра́иѣ]. О́ѡур и́н ѡѡѣ́тмаѡ ло́г бо́ ѡѡ ѡа́ири́б на́ тѡѣ а́р а́и́рѡ. Со́мло́џ и́н бо́ о́ѡур на́ ѡа́ири́џ о́ѡур и́н ꙗ́ѡһра́иѣ а́нһи́рин. О́ѡур и́рѡ и́р ꙗ́ѡһра́иѣ ѡи́р а́нһ ѡѡ́-ꙗ́мѡур ре́ѣтмаѡ а́нһ о́ѡур ѡѣ́тмаѡ ѡѡ на́ та́ѡа́ирѣ ꙗ́и́р, [о́ѡур ѡѣ́тмаѡ ѡѡ на́ џа́ѡа́ирѣ ꙗ́и́р на́ ѡа́ири́џ].

Мар то чатһим а реор о́ѡур а́ уи́рѣ тѡѡѡ и́н реаранн, о́ѡур ꙗ́ѡ а́ѡѡа́и́џѡ а́ не́и́мѡре́ѡа́ѡ, ѡи́ѣ ре́ѡи́ѣ а́нһ; о́ѡур ѡи́лри́ и́н не́и́ѡ а́рѣ́ѡа́и́р а́нһ ѡѡ на́ ꙗ́ил о́ у́ррѡа́ѡ; ле́ѣ ѡи́ѣ ре́ѣт, о́ѡур ѡи́лри́ и́н не́и́ѣ а́рѣ́ѡа́и́р а́нһ ѡѡ на́ ꙗ́ил о́ ѡѡѡа́и́ѡ; ѡѡѡа́мѡѡѡ ѡи́ѣ ре́ѣт о́ѡур ѡи́лри́ и́н не́и́ѡ а́рѣ́ѡа́и́р а́нһ ѡѡ на́ ꙗ́ил о́ му́рѡа́и́рѣѡ; ѡи́лри́ и́н не́и́ѡ а́рѣ́ѡа́и́р а́нһ ѡѡ на́ ꙗ́ил о́ ѡа́ѡѡ.

Мунар а́ѡѡа́и́џѡ а́ не́и́мѡре́ѡа́ѡ и́ѡи́р ꙗ́лан ѡѡꙗ́м а́ ѡре́ѡа́ѡ, а́ѣт на́ ѡа́и́р ꙗ́ѡѡ бунѡи́ѡ и́нѡ ѡꙗ́ѡа́и́ѡ ꙗ́ѡ и́нѡ ѡѡѡа́и́ѡ һѡ; о́ѡур ѡа́ ѡа́и́р, ѡа́ѣ не́и́ ѡи́ѡ ѡре́ѡу́и́рѡ ꙗ́ѡѡ ѡѡа́ри́ѡа́ ѡре́ѡа́и́р а́р а́ ѡи́нѡ и́н а́ ѡи́р и́р ѡи́лѡѡ ѡѡ.

ꙗ́ѡһра́иѣ а́ѡѡа́и́џѡѡ у́ил и́ѡи́р и́н ѡѣт у́ррѡа́и́ѡ о́ѡур и́н ѡѡѡа́и́ѡ а́нһѡꙗ́и́н; о́ѡур ꙗ́ѡһра́иѣ ѡѡ ꙗ́ѡи́р ѡи́лгѡи́ѡѡ у́ил и́ѡи́р и́н у́ррѡа́ѡ не́ѡи́ѡи́нѡѡ о́ѡур и́н ѡѡѡа́и́ѡ ѡѡи́ѡи́нѡѡ; о́ѡур ѡа́ ма́ѡ ꙗ́ѡһра́иѣ ѡѡ ꙗ́ѡи́р ѡи́лгѡи́ѡ ꙗ́ѡ бе́и́ѡи́ и́ѡи́р и́н ѡѣт у́ррѡа́ѡ о́ѡур и́н ѡѡѡа́и́ѡ, и́р ꙗ́ѡ и́н ѡѣт у́ррѡа́ѡ ꙗ́ѡ бе́ѡа́ѡ и́н ѡꙗ́и́н.

ѡа́ ѡѡѡа́и́ѡѡ ѡа́ѡа́ и́н ле́ѣ ѡѡ ѡѡѡѡ? У́ррѡа́ѡ ꙗ́ѡ ꙗ́ѡѡа́и́ѡ а́ ѡѡѡур и́н а́ ѡꙗ́ѡи́ѡ бунѡѡи́н о́ѡур ѡѡ ѡѡа́и́ѡ и́ ѡꙗ́ѡи́ѡ а́иле и́мѡѡ һѡ: ѡѡи́ѡѡѡи́лгѡур а́ ѡѡи́рꙗ́ѡи́ри́. О́ѡур ꙗ́ѡ ꙗ́ѡглѡи́ѡ у́ррѡа́ѡ ꙗ́и́р а́мѡи́ѡи́ѡ, ле́ѣ ѡѡи́рꙗ́ѡи́ри́ о́ѡур ле́ѣ е́не́ѡлѡнн ѡѡ и́н ѡа́ѣ ꙗ́ѡџа́ил ѡѡ џѡ́нѡѡа́р ꙗ́и́р.

Не ѡѡѡѡ и́р у́ррѡа́ѡ һѡ и́нѡ ѡꙗ́ѣ бунѡѡи́н, о́ѡур лу́ѡѡѡ-

If it was to consume grass alone *the land was let*, this is *as if* a man placed seven cows on the land of another; he leaves one cow of the seven^a at the end of a year as rent. And it is the one-eighth of the value of a cow for an indefinite number of sheep^b. The cow and the sheep are of the same value as *regards* the rent in this case. And the proper rent is the equivalent of one-seventh, and the one-eighth to be added to it, and one-eighth to be added on account of the sheep.

THE BOOK
OF
AICILL.

^a Ir. *The seventh cow.*

^b Ir. *Sheep not brought forward.*

^c Ir. *To.*

If the land was let for the consumption of its grass and water, and it was stipulated that it should not be ploughed, five 'seds' *is the fine* for it (*ploughing the land*); and the produce of the tilling, with the seed, shall be forfeited by a native freeman; the half of five 'seds,' and the produce of the tilling, with the seed, shall be forfeited by a stranger; the fourth of five 'seds' and the produce of the tilling, with the seed, shall be forfeited by a foreigner; the product of the tilling, with the seed, by a 'daer'-man.

If the non-ploughing of it was not stipulated at all he (*the tenant*) is safe in ploughing it, provided the owner does not seize it (*the crop*) in the rick or standing; and should he seize it, every part of his property which the rightful owner finds before him on his land is forfeited to him.

A stipulated hire is *agreed on* between the first *mentioned* native freeman and the stranger in this case; and hire according to law is between the latter *mentioned* native freeman and the latter stranger; and if it was hire according to law that had been between the first *mentioned* native freeman and the stranger, it is the first *mentioned* native freeman that would have obtained the one-third.

What stranger is he who has one-half by right? A native freeman who left his property in his own territory and went out into another territory; his 'body'-fine is reduced to one-half. If a native freeman *of those living outside the territory* has injured him, he has half 'body'-fine and half honor-price for every *such* injury which is done to him.

Or he (*who is entitled to one-half*) is a native freeman

deoraid ro rožail rir ann; leth coirproui ocuŕ lečene-clann do ino.

Īn inbair aca in turrađ ar fepann ročraca, in deoraid bunad ruc leir anunn, ĩr tŕian fŕichnama do beir leir amach, ocuŕ tŕian tĭre ŕacbar čall. Ročraic actaigčĭ uil ĩr in deoraid ocuŕ in turrađ anoirin, uair da mađ ročraic do rier oligčĭ ĩr e urrađ bunaid in fepanno ro bepađ in tŕian.

Mađ ŕe in deoraid uil ar fepann ruiolir in urraio bunad ŕuair čall, tŕian bunad ocuŕ tŕian tĭre ŕacbur čall; ocuŕ tŕian fŕichnama do beir leir amach.

Īreithemnar ocuŕ imdenam don urrađ ŕor in deoraid, ocuŕ tŕian coirproui do ĩuĭč do, ocuŕ ŕečtmađ a marb-coirproui; ocuŕ a oibad uile do ĩreith do, muna uil beŕia do ŕe ŕinechaire.

O ŕachar in duine daŕ in clao no daŕ in copaid ĩr neŕa do, ačt co tučtar ŕach ŕuoir do ocuŕ fepanno ŕuoir, ĩr ŕuoir ĩr ŕaiti rir, ocuŕ ŕoŕnam ŕuoir uad. Ocuŕ ĩr e aichne na ŕuoir: cio moŕ neich cuingiteŕ air, ĩr eicen do in ŕach daŕec uad, no in fepann oŕacbaĭl. Ocuŕ cio ŕata beŕ acon ŕoŕnam ĩr eicean do in fepann oŕacbaĭl ŕo deoir. Ocuŕ cuic ŕeoir a ŕač. Ocuŕ cio moŕ neich mečur air, noca neicen do ačt aichgin cach neich mečur oic no cop leice elod, no oiaĭlad iar leicŕin elaid.

¹ *A stipulated hire*.—That is, a definite rent.

² *Hire according to law*.—The meaning would appear to be, that the compensation for occupation was left to be fixed by law between the parties, in the case.

³ *Judgment and proof*.—The native freeman was allowed to prove his own charge against the stranger, and pronounce judgment upon it. A chief had the same power over his 'daer'-stock tenant and a church over tenants of church-lands. Vid. *Senchus Mor*, Vol. II., p. 345.

in his own territory, and a passing stranger has injured him there; he shall have half body-fine and half honor-price for it (*the injury*). THE BOOK
OF
AICILL.

In the case in which a native freeman is upon hired land, and it is the owner *who is a stranger* that has brought him in with him, he (*the native freeman*) brings out with him one-third for *his* service, and he leaves within (*behind him on the land*) one-third for the land. In this case it is a stipulated hire¹ that is between the stranger and the native owner, for if it were hire according to law² it is the native owner of the land that would get the one-third.

If it is the stranger that is upon the rightful land of the original native owner that he found within (*on the land*), he (*the stranger*) leaves one-third for the original owner and one-third for the land within (*on the land*); and it is one-third for *his* service that he brings with him out.

The native freeman has judgment and proof³ as against the stranger, and he takes one-third of his *life* body-fine, and the seventh of his death body-fine; and he takes all his (*the stranger's*) effects at *his death*, unless there is a 'bescna'-compact between him (*the native freeman*) and the family of *the stranger*.

When a person has gone beyond the ditch or beyond the fence that is next to him, if the stock of a 'fuidhir'-tenant⁴ and the land of a 'fuidhir'-tenant have been given to him by the landlord, he is to be called a 'fuidhir'-tenant, and the service of a 'fuidhir'-tenant is *required* from him. And a 'fuidhir'-tenant is of this kind:—however great the thing may be which is required of him, he must *render it*, or return the stock, or quit the land. And however long he may have been in the service he must quit the land at length. And his stock is five 'seds.' And though much he may fail *in the repayment*, he is not compelled to do more than make restitution for what he fails in until he absconds, or double restitution after absconding.

⁴ 'Fuidhir'-tenant.—The social position of a 'fuidhir'-tenant appears to have been intermediate between that of a 'daer'-stock tenant and a 'daer'-person.

THE BOOK OF AICHEL. Ելիշեմնայ օսյր իմօնամ օսյր քառնայր ծոն ծոնո
քօր ա քսոյր, ամուլ ծօ նեի՛հ քօր ա ծաք ճեւե; օսյր
քսան ա եօօօյրքօյր ծօ ելիշ ծօ օսյր քե՛տմած ա
մարեօյրքօյր.

C. 1391. Ա մեւ, արա քերքւ շոն քս քօր տաւի, [օսյր շոն
տաւի քօր քս].

.1. քս ելիշայր շոն օսյր շոն ծօ քօր, օսյր տաւի
յր մե՛նճե սաշտնայ. 1ր 1 աւի՛ն շոն շոն լան քիա
նո քե քե՛տմաւ ին քի, օսյր լե՛տ քի ին քի; լան
քիա ին ին քե՛տմաւ, շո քի շո քի. 1ր ծօ
ն[ժ]ալեն ին քի ին քի ին լան քիա ին լե՛տ
քիա; օսյր նո՛ւս նալ քիա քիա ին քե՛տմաւ, օսյր
նո՛ւս նալ քիա ծօ քի ին ծօ ծօնայր ա լան.

Պե՛տմաւ քե ին քիա ին շոն, օսյր մի քե ին քի.
Օսյր շոն ելա՛ն ին; օսյր ծա՛մաւ շոն եւ լա
նա ին, ին քիա ին քիա ին քիա ին քիա ին
քիա ին քիա ին քիա ին քիա ին քիա ին
քի. 1ր նի եւ քե ին քիա, օսյր ալե ծօ քե ին քի;
նո ծօնա ծօնա քե ին քիա ծօնա շոն [ալ], օսյր
ալե ծօ քե ին քի.

Մալա [օ] քս ին ծօն ին քի քիա, օսյր ին ծօն ին
քիա, օսյր տաւի քօ [ք] սաշտնայ քե քե՛տմաւ, լե՛տ
քս քիա, օսյր լե՛տ քիա ծօն քիա, օսյր լե՛տ ծօն
քիա ծօն քի.

A person has judgment and proof and evidence¹ as against his 'fuidhir'-tenant, the same as one would have against his 'daer'-stock tenant; and he gets the third of his life body-fine and the seventh of his death body-fine.

THE BOOK
OF
AICILL.
—

My son, that thou mayest know when the crime of the king is *visited* upon the people, and the crime of the people is *visited* upon the king.

Viz., it is the king *that* proclaims 'cain'-law and 'cairde'-regulations always, and the people *that* oftenest disturb them. The 'cairde'-regulations command full fine before ten days in case of knowledge, and half fine in case of ignorance; full fine after ten days, whether *with* knowledge or ignorance. The person who is bound to furnish the information is he who pays the full fine or the half fine; and there is no hostage^a out (*to the other party*) after ten days, and there is no hostage^a to the king until his (*the king's*) hand has been emptied *by the paying of the fine*.

^a Ir. Host-
age-pledge.

There are ten days for proclaiming the 'cairde'-regulations, and a month for ratifying *them*. And this is the rule in the case of 'cairde'-regulations for a year; and if it be a case of 'cairde'-regulations for a shorter time than that, the proportion which the ten days or the month bears to the year is the proportion which it (*the shorter time for proclamation*) will bear to the shorter duration of the 'cairde'-regulations. *This is* what shall be for proclamation, and twelve days for ratifying *them*; or, there are ten days for proclaiming all 'cairde'-regulations of *whatever duration*, and twelve days for their ratification.

If it was the king that was bound to send the information out, and he did not send out the information, and if the people violated it (*the 'cairde'-regulation*) before ten days, *there is* half fine from the king out (*to the other party*) and a hostage^b due from the people out (*to the other party*), and a hostage^c from the people to the king.

^b Ir. Half-
hostage
pledge.
^c Ir. Half.

¹ *And evidence*.—That is, he can get his own people to give evidence against him, the 'fuidhir'-tenant having no power of producing counter-evidence.

- THE BOOK
OF
AICILL.
C. 1727. **Μαρ ο τυαιτη πο θαλ फिर amach पे न्नेचमाई, [ocuy
त्याई पो पूाईत्ताई], लेित्थिचिच ocuy leth अप्पा ο τυαιτη
amach, ocuy noco नुल अप्पा वो पूङ्ग उअर नार ठिङ्गाठ अ
lam.**

[M]α θα cobair मार अण, conaठ cethpuime पिचि ο
ceठ्ठार ठे amach, ιρ लेठ अप्पा ο τυαιτη amach ocuy लेठ
अप्पा ο τυαιτη ठण पूङ्ग.

- C. 1728. **चिठ पूठेरा in bail ιρ cethpuime पिचि nach ceth-
puime अप्पा ना बिठ अण? 1पे पूाठ पूठेरा, [cethपु हाित्ठि
ठो चुप एअण्ण, ठिअर ठिठ ठिा लुङ्गा]. 1पे ठे लान अप्पा ना
चिठ्ठि ठिअर, ιρ ठे अ लेठ अप्पा अण पेठ; ocuy noco पेठार
णठ्ठेठि in अण फिर ठो पूण्ठ, ocuy ठा पेठा, amuil ιρ ceth-
puime पेचि, पूठ बाठ cethpuime अप्पा.**

- C. 1728. **Μαρ ο पूङ्ग पो ठाल फिर amach 1अर न्नेचमाई, ocuy त्याई
पो उअचिनाङ्ग 1अर न्नेचमाइ, लान पिचि ο पूङ्ग amach ocuy
लान अप्पा ठेठ्ठाई ठण पूङ्ग; नो ιρ बिठि cen अप्पा amach,
[उअर पाण्णि in लान cena].**

- C. 1728. **Μαρ ο τυαιτη πο θαλ फिर amach, 1अर न्नेचमाइ, [ocuy
त्याई पो पूाईत्ताई], लान पिचि ο τυαιτη amach [ocuy noco
C. 1728. nécen अप्पा वो पूङ्ग ठे ना पो ठिङ्गाठ अ लान].**

- C. 1728. **अ ठा comair मार अण [co. hinath] अण्ठि 1अर न्नेचमाई
C. 1728. [ocuy त्याई पो पूाईत्ताई], लेठ पिचि ο ceठ्ठार ठे amach,
C. 1728. ocuy ιρ लेठ अप्पा ο τυαιत् ठो पूङ्ग, ocuy ιρ बिठि cen अप्पा
amach, [उअर पो पूाईत् in लान cena 1माठ].**

¹ *If they were both equally in fault.*—For “Μα θα cobair” C. 1727 reads
“मार θα comair, if of their joint knowledge.”

² *If they were both.*—For “α θα comair” the reading in C. 1728 is “मार θα
comair, if of their joint knowledge.”

³ *To a certain place.*—For “co inath अण्ठि.” C. 1728, has “co hinath उप्ठात्ता,
to an appointed place.”

If it was the people that were bound to send the information out before ten days, and the people violated the 'cairde'-regulations, there is half fine and a hostage^a due from the people out (to the other party), and there is no hostage^b due to the king because his hand was not emptied.

THE BOOK
OF
AICILL.

^a Ir. Half-hostage

^b Ir. Hostage-pledge

If they were both equally in fault,¹ one-fourth fine is due from each of them out (to the other party), a hostage^a from the people out (to the other party), and a hostage^a from the people to the king.

What is the reason that where it is one-fourth fine it should not be one-fourth hostage-pledge also? The reason is, four hostages cast lots—two of them to be selected. Two men are the king's full hostage-pledge in 'cairde'-regulations, and one man is his half hostage-pledge; but the person of the one man cannot be divided, and if it could, as it is one-fourth fine, it would be one-fourth hostage-pledge also.

If it is the king that was bound to send the information out (to the other party) after ten days, and he did not send the information out, and the people violated the 'cairde'-regulations after ten days, there is full fine from the king to the other party^c and full hostage-pledge from the people to the king; or, according to others, there is to be no hostage to the other party,^c because the full hostage-pledge has been received by the other party already.

^c Ir. Out.

If it was the people that were bound to send the information out, and did not send the information until after ten days, and if it was the people that violated the 'cairde'-regulations, full fine is due from the people to the other party,^c and it is not necessary to give a hostage^b to the king as his hand was not emptied by paying the fine.

If they were both² (king and people) equally in fault in having delayed to send the information out to a certain place³ after ten days, and if the people violated the 'cairde'-regulations, there is half fine due from both to the other party,^c and a hostage from the people to the king, but there is no hostage to be sent to the other party^c because the full amount due had been sent to the other party^c already.

THE BOOK OF AICHEL. Ա մեւ, արա քերք քեր քեհտա 1 necorց ուլր, [ocur ուլրեհ 1 necorց քր քեհտե.

C. 13:1.

Լե՛ք քիւս ո՞ւ տարե՛ք, Լանո՞ւ շէքարմե ծոն ծերծեա՛ն ծա՛նք
 10 եօրքա 1 մի].

.1. noco քիւս քիւս մա՛նքն քա քիւս ո՞ւ ծաւն ո՞ւ ուլրե՛հ
 1 քի՛տ ուլր, ո՞ւ ո՞ւ ուլրեհ քա քի՛տ քիւս. Ա՛տա քիւս
 մա՛նքն օքս քիւս քա ուլրեհ 1 քի՛տ քիւս, ո՞ւ
 ուլրեհ քա քի՛տ քիւս. Ե՛ծոն: noco քիւս քիւս
 մա՛նքն քա քիւս ո՞ւ ծաւն 1 ուլր ո՞ւ ծաւն քո՛ղա ք
 ուլրե՛հ, օքս noco քիւս քիւս ո՞ւ ո՞ւ քա քա քո՛ղա;
 օքս ո՞ւ քա, քիւս քա քիւս մա՛նքն ուլրե՛հ քիւս, ո՞ւ
 ուլր քա ուլրեհ քա.

Մաք ո՞ւ քիւս ուլր ուլր ուլր քա քա օքս ուլրեհ. ու
 քա ուլր քա, քիւս մա՛նքն օքս քիւս քա ուլր
 ուլրեհ քա 1 ուլր; օքս քա ուլր ուլր ուլր քա
 քա ուլր քա քա քա ուլրեհ քա քա, ու
 ուլր քա ուլրեհ քա.

Մաք ուլր քա ուլր ուլր քա քա օքս ուլրեհ ու
 քա քա, noco քիւս քիւս մա՛նքն քա քիւս ուլր
 ուլրե՛հ քա 1 ուլր քա; օքս քա քա քա քա
 քա ուլր ուլր ուլր քա քա [1. քա քա օքս քա քա
 քա, օքս քա քա քա քա քա քա քա քա քա, քա
 քա քա քա ուլր ուլր ուլր քա քա քա քա քա, քա
 քա քա քա քա, օքս քա քա քա քա քա քա քա
 քա].

¹ *In the person of*.—That is, occupies legally the position of, &c.

² *In respect of place*, i.e. in which the act was committed.

³ *Intention*, i.e. intentional wrong, or malicious act or attempt.

My son, that thou mayest know when a lawful man is in the person¹ of an outlaw, and an outlaw in the person of a lawful man.

Half fine to the first, a full fourth to the last for the position in which he is.

That is, there is no fine *in respect* of place² or of intention³ from any one to an outlaw *injured* in the person of *another* outlaw, or to an outlaw *injured* in his own *proper* person. There is a fine *in respect* of place and of intention from one to a lawful man *injured* in the person of *another* lawful man, or to a lawful man *injured* in his own *proper* person. That is: there is no fine *in respect* of place or of intention from one in going to do injury to an outlaw, and there is no 'eric'-fine *due* to him (*the outlaw*) until the actual wrong has been done; and when it has been done, he (*the man doing the wrong act*) is exempt as far as one-third, if he (*the man on whom the deed is done*) be one on whom it is right to inflict the retaliation of an injury,^a or altogether exempt, if he be a condemned outlaw.^b

If he had gone to kill a lawful man and happened to kill an outlaw, a fine *in respect* of place and of intention *is due* from him to the lawful man against whom he went; and for killing the outlaw who happened to be there, there is exemption as far as one-third (*of the penalty*), if he (*the man killed*) be one on whom it is lawful to inflict the retaliation of an injury,^a or entire *exemption* if he be a condemned outlaw.^b

If he had gone to kill an outlaw and killed a lawful man, there is no fine *in respect* of place or of intention *due* to the outlaw whom he had gone to kill; but half body-fine *is due* of him for the lawful man who was killed, *i.e.*, half body-fine, and half honor-price, and proof *must be given* as regards the *other* half body-fine and half honor-price, that it was not in his own person he was killed, but in the person of an outlaw without the power of restraining him; and this (*the proof of the fact*) is *equivalent* to the half fine due of the first man of full *privilege*.⁴

⁴ *Man of full privilege*, *i.e.* a person entitled to full honor-price, restitution, and body-fine.

^a *Ir. One guilty of retaliation.*
^b *Ir. One guilty of death.*

When is a man entitled to 'eric'-fine for intention? THE BOOK OF AICILL.

The case in which the 'eric'-fine for intention is *due* by a man is when he went to do injury to a lawful man in his own *proper* person, and the injury which he designed to inflict upon him did not take effect; and if it took effect, the inflicting or the intention would make no difference with respect to the 'eric'-fine.

If one went with the intention to kill a lawful man, and inflicted a wound on the body of a lawful man, if it was a *case of* blood-shedding, or a wound blood-shedding up,¹ or blood-shedding only, the full body-fine for killing shall be *paid by him* for it. (It is in this case that full body-fine is *due* for intentional blood-shedding in 'urradhus'-law.)

If it was a wound from blood-shedding down,² half the body-fine for killing is *due* for it.

Killing was intended in each of these instances. If a wound *has been inflicted* on the body, and if he took with him the intention of *inflicting* a particular wound, and if it be that wound or a greater wound that he inflicted, it (*the fine*) is graduated according to the intention until it (*the great wound*) takes effect;³ a seventh for intention, one-half for going to the place, and the body-fine for inflicting the wound, when the deed has been committed; and it is not for the smaller wound which he inflicted *he pays*; whichever of them is greatest, the fine for *going to* the place, or the fine for the intention of the wound which he wished to inflict, or the 'eric'-fine for inflicting the wound which he *actually* inflicted, that is the 'eric'-fine which shall be upon him.

If one went to inflict a death-maim⁴ and inflicted only blood-shedding, or a small wound, if it be a wound from blood-shedding up, there is the full 'eric'-fine for a death-maim *for it*; if it be a wound from blood-shedding down, there is half the 'eric'-fine for a death-maim *due for it*.

⁴ *Death-maim*.—The "epoligi baip, death-maim," does not mean a wound which causes death, but a wound the evil effects of which remain as long as the wounded person lives.

THE BOOK OF AICILI. — **ՄԱՅԻ ՊԵՐԵՏԱՆ ԵՆԵԻԾ ԵՍԵ ԾՈ ԵՍԱԻԾ ՕՍՄԻ ԵՆԵԾ ՄՈՐ ՈՐ ՔԵՐԱՂԵԱՐ, Ա ՈՃԱ ԾՈՆ ՔԻՐ ԱՐ ԱՐ ՔԵՐԱԾ ԻՆ ԵՆԵԾ ՄՈՐ ԻՆ ԵՄԲՐՈՇԱՆ ԵՐԵՐ ԵՐ ԵՐԱԿ ՈՐՈՐՈՅ ՈՐ ԵՆԵԻԾ ԵՐԱ ՍԱԾ, ՈՐ ԻՆ ԼԱՆ ՔԻԱԿ ՈՐ ԵՆԵԻԾ ՄՈՐԵ ԵՐ ԵՄԲՐՈՇԱՆ ԵՐԵՐ ՍՐՐԱ.**

ՄԱՐ ՊԵՐԵՏԱՆ ԵՆԵԻԾ ԾՈ ԵՍԱԻԾ, ՄՈՒՆԱ ՔԱՇԱՂԵԱՐ ԻՆՈՒՇԻՄ ԵՆԵԻԾ ԱՐԱԿԵ ԼԵՐ, ԵՐ ԵՍ ԵՆՈ ՔԵՐԱՂ ԻՐ ԼԱՆ ՔԻԱԿ ՈՐ ԵՆԵԻԾ ՔԻՆ ՍԱԾ.]

- C. 1926. **[ՄԱՆԵ ՈՐ ՔԵՐԱՂԵԱՐ ԵՆԵԾ ԵՐԱ, ԻՐ ԵՄԲՐՈՇԱՆ ԵՐԵՐ ԱՐ ԵՐԱԿ ՈՐՈՐՈՅ ՈՐ ԵՆԵԻԾ ԻՐ ԼՍԶԱ ՔՈՅԱԵԱՐ Ա ԼԻՍԵԱՐ ՍԱԾ, ՈՐ ԱՐ ԵՐԱԿ ՈՐ ԵՆԵԻԾ ԻՐ ՄՈՒ ՍԻԼ Ա ԼԻՍԵԱՐ ՍԱԾ [.1.] ԱՐ ԵՐԱԿ ԻՆԱ ԵՐՈԼԻՑԻ ԵԱՐԻ .1. ՍԻՆՑԵ ԻՆԱ ԵԱՆԵԻՄ, ՕՍՄԻ ՔԵՇԵՄԱՐՈ**
 O'D. 2343. **[ԵՐԱՐՈՐԵՐ ՈՐ ԵՆԵԻԾ ՔԵՐԻՆ] ԻՆԱ ԻՄՐԱԾԱԾԻ, ՕՍՄԻ ԼԵՔ ԱՐ ՈՍՍԼ ՏՍ ՄԱՅԻՆ. ՕՍՄԻ ԻՐԻ Ի ՔԻՆ ԻՆ ԵՆԵԾ ՈՐԵԱՑ, ՕՍՄԻ ԵՄԲՐՈՇԱՆ ԵՐԵՐ ՍՐՐԱ. ՈՐ ԵՄԱՐ ԵՐԱՆՆԵՐ ԵՐԱՐԱ; ՈՐ ԵՄԱԾ**
 C. 1731. **ՈՐՈՒՆ ԱՐ ՈՒ, [ՏԻՆՈՍԵԱ ԼՍԻՑ.]**

ՄՈՒՆԱ ՔԱՇ [ԻՆԵԻՇԵՆ] ԵՆԵՐԻ ԵՐԱ ԼԵՐ, ԱՔՏ ՔՈՅԱՆ ԾՈ ԵՆԱՄ, ՄԱՐ ՈՐ ՔԵՐԱՂԵԱՐ ԵՆՈ, ԵՐԱԿ ՈՐԵԱՑ ՈՐ ԵՆԵՐԻ ՔԻՆ ՍԱԾ.

- C. 1526. **[ՕՍԻՆԵ ԾՈ ԵՍԱԻԾ ՔՈՐ ԻՆՈՒԼՔԵՐ ԵՐ ՄԱՅԻՆ ԱՆՆԻՐ, ՕՍՄԻ ԾՈ ՔԱԼԱ ՈՒԼՔԵՐ ԾՈ ՕՍՄԻ ՈՐ ՄԱՐԵՐԵԱՐ ԵՐ, ՔԱՔՐ ՄԱՐՈՆԵ ՍԱԾ ԾՈ ԻՆՈՒԼՔԵՐ ՔՈՐ Ա ՈՐԵՔԱՐՈ, ՕՍՄԻ ԵՔՐԱՐԱՄԵՐ ԵՐԱՐՈՐԵ ԵԱՆԱ, ԻՆՈՒՆ ՕՍՄԻ ԼԵՔ ԵՐԱՐՈՐԵ ՍՐԱԾԱՐ. ՈՐ ԻՐ ՔՈՐ ԵՐԱԻԾ ԾՈ ԵՍԱԻԾ, ՕՍՄԻ ԵՔՐԱՐԱՄԵ ԵՐԱՐՈՐԵ ԻՆ ՍՐԱՐՈ ԼԵՔ ԵՐԱՐՈՐԵ ԻՆ ԵՐԱՐՈ. ՕՍՄԻ ՔԻՐ ՔՈՆ ԼԵՔ ԵՐԱՐՈՐԵ, ՏՐԱ Ա ՔԱՔՏ ՈՒԼԻՑ ՈՐ ՄԱՐԾ ԵՐ.]**

- C. 1927. **[Ա ՄԵԻՑ, ԱՐԱ ՔԵՐԵՐ ԱՆՔԵԱՐ Ի ՄԱՄ ՈՐԵՐԵ, ՕՍՄԻ ԾԱՐ Ի ՄԱՄ ԱՆ ՔԻՐ; ՔԵԱՐ ԵՄՏԱԻԾ ԵՐԵՐ, ՈՐ ԵՐԵՐԵ,**

¹ *The white blow.*—That is, a blow which does not draw blood.

² *Or lots are to be cast between them.*—That is, as to which of the two fines is to

If one went to inflict a small wound and inflicted a great wound, the man on whom the great wound was inflicted has his choice whether he (*the assailant*) shall pay an 'eric'-fine graduated according to the wound intended to be inflicted, or full fine for the great wound without any graduation according to intention as regards it.

THE BOOK
OF
AICILL.
—

If one went to inflict a wound, but had not the intention of inflicting a particular wound, whatever wound he inflicts he pays the full fine for that wound.

If one has not inflicted any wound at all, *though he intended it*, he pays an 'eric'-fine graduated according to the intention of inflicting the smallest wound which is found in the book, (or, *as some say*, the 'eric'-fine for the greatest wound that is *mentioned* in the book), i.e. the 'eric'-fine for a death-maim; i.e. an ounce for the white blow,¹ and one-seventh of body-fine for intention of *inflicting* that wound, and one-half for going to the place. And this is the *case of the wound actually* inflicted, and the graduation of intention is applicable^a to it. Or lots are to be cast between them;² ^aIr. *Upon*. or it is to be division in two, i.e. besides oath.

If one did not intend to *inflict* any wound, but only to commit trespass, and if he has inflicted a wound, the 'eric'-fine for inflicting that wound shall be *paid* by him.

In this case a person went to a place for *the purpose of killing* an innocent man, and he met a guilty man and killed him, fine in respect of place *is due* by him to the innocent person against whom he went, (and that is the one-fourth of body-fine in 'cain'-law, equal to half body-fine in 'urradhus'-law). Or it was against a stranger he went, and the fourth of the body-fine of a native is half the body-fine of a stranger. And *he must give* proof respecting the half body-fine, that it was in the person of a culprit he killed him (*the stranger*).

My son, that thou mayest know when one man is legally considered as two,^b and two are legally con-

^bIr. *In the condition of two.*

be levied, whether the full 'eric'-fine, or the lesser with a graduated rate of increase; or the average of the two modes of computation is struck.

THE BOOK .1. Dá ghráð tar eipe in aen ghráð ber airtiu], no diaf
OF
ARTILL. 1 naentaillaino for tir naenfir.

C. 1327. [Al meic .i. a meic co raib a fir bnet acat in inbair bir in taenfean
fo moam no fo ghrá na deire, in taenfean tar eipe in dá boaire
meonad a firuib loige ened. Ir aipe do nícheir in cennad fo do na
ghraib ar raig locta fira tagbail. Ocuir diaf i mam aenfir .i.
diaf fo maam no fo ghrá in aenfir, fic et occ. Fean congabur deire, na dá boaire meonada, .i. in taenfean. No
treire .i. na tri ocaire ir fira .i. dá ghrá .i. na dá boaire meonada
tar eipe in aenghraib ar airtiu na cae fer uib, in taenfean .i. in ghrá,
airedean in tarra boaire ocuir ber comair fira noir. No diaf in
aen taillaino .i. no diaf for feraino in aenfir, ocuir taill ann iat,
in poltae firaib, ocuir an carbat ar imram .i. in bobruagao.

In poltae fuitiube .i. ir i polair bir aice in tir bir rae
.i. ferann aice ocuir nocha nruil erio; in carbat ar imram
.i. erio aiceirde ocuir nocha nruil ferann.]

C. 1328-9. .1. In poltach fuitime ocuir in carpat ar imram ir é
a naichmeire: tír ceitru peit cumal ac in tara de, ocuir
ceitru ba fichit ac araire, ocuir comainta do maot ó bell-
taine co belltaine. [Ocuir cio rata beir i necmair a cheil
nocha nruil enecclann do neoc díb an ecmair a cheile no co
noernat in coindelg ata do peir dligib, [ocuir o do genat],
beirde cae uib cin ocuir díbat araire; ocuir gabar athga-
bail caich i cinair araire. Ocuir muna dernat in coindelg
ata do peir dligib, ní beir nee díb cin na díbat araire
Ocuir ó do genat in coindelg ata enecclann in ghrá ir
diaibla tocuira uil acu doib .i. in boaire meonad. Ocuir
ir amlair itairde doib co na dá doiboir maiteira fir do

¹ The 'aire-desa'-chief.—That is, the 'aire-desa'-chief who has property equal
to that which would qualify two men to be 'bo-aire'-chiefs, is for purposes of com-
purgation, &c., equivalent to two 'bo-aire'-chiefs.

² 'Carbat-ar-imramh'-stock-owner.—The term 'carbat-ar-imramh' means liter-
ally 'moving chariot.'

sidered as one man ; *this occurs in the case of* a man THE BOOK OF AICILL. who possesses two or three ranks, i.e. two lower ranks in place of one higher rank, or two persons possessing one holding upon the land of one man Ir. In. are regarded as one person.

My son: i.e. O son, that thou mayest know the judgment when one man is legally considered, or held responsible as, two persons, i.e. the 'aire-desa'-chief¹ equal to two middle 'bo-aire'-chiefs in the proofs of honor-price. The reason that this interchange is made of the grades is for the purpose of obtaining compurgators. And two are legally considered as one man, i.e. two are legally considered or held as one man, sic et occ. A man who possesses two, i.e. a man who holds two ranks, those of the two middle 'bo-aire'-chiefs, i.e. the 'aire-desa'-chief. Or three, i.e. the three best 'aire'-chiefs. That is, two ranks, i.e. the two middle 'bo-aire'-chiefs are equal to one rank higher than either man of them, i.e. the 'aire-desa'-chief, he has the status of the two 'bo-aire'-chiefs in compurgation, and he is as high as both of them. Or two persons possessing one holding, i.e. or two upon the land of one man, and they sit on it, i.e. the 'foltach fuithrime'-holder and the 'carbat-ar-imramh'-stock-owner, i.e. the cow-'brughadh.

The 'foltach-fuithrime'-holder, i.e. the *only* property he has is the land which is under him, i.e. he has land but has not cattle; the 'carbat ar imramh'-stock-owner, i.e. he has cattle, but not land.

That is, the 'foltach fuithrime'-holder and the 'carpat ar imramh'-stock-owner are of this kind; the one has land of the value of four times seven 'cumhals,' and the other has twenty-four cows, and they make an agreement to remain together from May to May. And how long soever they may be apart from one another there is no honor-price due to one of them in the absence of the other unless they make a legal contract,^b and when they do make a legal contract, they each bear the liabilities and gain a title to the effects of the other; and each of them is distrainable for the liabilities of the other. But if they have not made such a legal contract,^b neither of them bears the liabilities of the other or gains a title to the effects of the other. And when they have made such legal contract they are entitled to the honor-price of the grade double whose property they possess, i.e. the middle 'bo-aire'-chief. And it is for this reason they have this because they do twice as much good with it (*their property*)

^bIr. A contract that is according to law.

THE BOOK OF
AICILL.
— denam; no coibeir nír in mboaire ir fearr namá; ocuī muna dernaat, nī fuil doib oct rēpall. Ocuī da mbeir fepann fočpaca con caprat ar imram, ir lan enecclann do cinnotha očtmaro a enecclainne.]

Cio fodepa nach hī enecclann in gnaio ara točur com-lan uil aca doib .i. enecclann in boairech ir fepir? Ir e rač fodepa: fpeirfuir imrcair po bi etarra, uair muna beirh irē po biač doib. Ocuī o rēpait, ocuī o na biat imale, noco nfuil nī doib ačt rēpall a niothracair, mára inoiraic; ocuī munab inoiraic, noco nfuil nī.

C. 1929. [Noča nfuil enecclann do neoc oib a fepčain cneirē porp corp a čéile, ačt mana poib a dualgur čairtūra claeč-moirē.]

Ma po gatait feoir uairhīb nír in ré rin, enecclann do cečtar de ann po aicneō lai no cleirhī, ocuī in cutpuma atá ar rēach lačta ocuī gnimraib do uiri ocuī uairhgin na réč do comraio doib etarra, ocuī a fuil ann o ta rin [amach] do birtē don caprat ar imram.

C. 1733. [Noča nfuil enecclann do neoch oib a ngait feoir a ceili, ačt maine raib a dualgur lačta, no gnimraib, no maižne, no aične, no fepainē.]

C. 1930. [Mára dualgur coñaitne, leč a maižin, ocuī an aenmaro rann ričit a rēčtar maižin.] Már a dualgur maižne, lan a paothaire, ocuī leč a maižin, ocuī in aénmaro rann ričit a rēčtar maižin; ocuī ir leir fein in fepann [a rēčtar maižin] annrin, uair munab leir noco nfuil nī inē.

C. 1930. [Mára rēč aca ta lačt no gnimraib tallab anō, enecclann po lu no po cleirē don poltach fuirpūē ar pon

¹ *Half-fine for precinct.*—That is if the cattle be stolen from an enclosed field, or place of lawful security; 'extern of precinct' means any place outside such enclosure.

as he, or as much only as the best 'bo-aire'-chief; but unless they do so they are entitled but to a 'screpall.' If however the 'carpat ar imramh'-stock-owner has hired land, he has full honor-price except one-eighth of his honor-price.

What is the reason that they have not the honor-price of the grade whose full property they possess, i.e. honor-price of the best 'bo-aire'-chief? The reason of it is: there was an expectation of separation between them, for if there were not, it is that (*the rank of the 'bo-aire'-chief*) they would have. And when they do separate, and are not *any longer* together, they are entitled to nothing but a 'screpall' for their worthiness, if they be worthy; and if they be not worthy, they are not entitled to anything.

There is no honor-price *due* to one of them for the infliction of a wound on the body of the other, unless it be in right of mutual friendship.

If 'seds' have been stolen from them during that time, each of them shall have honor-price for it according to the nature of minor or major *value*; and the proportion of the 'dire'-fine or restitution of the 'seds,' which is in lieu of the milk and work, is to be divided equally between them, and all that remains from that out is to be taken by the 'carbat ar imramh'-stock-owner.

There is no honor-price due to one of them for the stealing of the 'seds' of the other, unless it be in right of milk, or work, or *breach of precinct*, or *cattle entrusted to his charge*, or land.

If the *honor-price is claimed* in right of joint charge, half-fine is due for precinct¹ (*enclosed field*), and the one twenty-first for extern of precinct. If the *honor-price is claimed* in right of precinct, full fine is due for presence,² half for precinct, and the one and twentieth for extern of precinct; and the land is his own (*the 'foltach-fuithrime's*) as regards extern of precinct in this case, for if it be not his, there is nothing *due*.

If it be a beast that gives³ milk or is capable of work that has been stolen, the 'foltach fuithribhe'-holder is entitled to

¹ Full fine for presence. —That is, if the cattle be carried off forcibly in the presence of the owner.

THE BOOK OF AICILL. — α cota don laēt no don gnímpaδ; ocur in eutpuma δe porpmaēt laēt ocur gnímpaδ do tpe for na pēotaiδ, δe comppoinn doib etoppu, ocur na fuil anto o ēa rin amac do bpeit don cappat ap imram; no comat in tpe uile do poiont doib etoppu, uair ip a comasentaiξ do porpmaēt tpu anto.]

Μαγα pēoit ac na fuil laēt na gnímpaio pucato uaiēib, nocon nfuil ní don poltaē fuitpime dei-ic, acēt muna fuil a bualgyp comaitchne; lán a maiγin, ocur leē a pectap maiγin.

C. 1734. Μάγα poimpum pēt do pūno ann, ip piach poimpime do ceētap δe; no comat aen piach poimpime doiδ apaeen; a δa tpuan don tí ip a cin imap gabato, ocur aen tpuan don tí [ipa cin] im na gabato.

C. 1734. Μάγα atpabáil po gabato doib, ip piach inoliξiδ atpabála do ceētap δe, no com aen piac inoliξiδ atpabála doib apaeen, ocur a δa tpuan don ti ipa cin imap gabato, ocur aen tpuan [don ti ipa cin] immap gabato.

C. 1734. Μάγα pēpann tallato ann, pēpann atpgena anto, ocur pēpann diabulta; [ocur enecclann po lu no po cleithi don capbat ap imram ap pon a cota don pēop; ocur in pēp atpgina, ocur in pēp diabulta do coimppoinn no catthem doib etoppu]; in pēpann do bepap ap pon atpgena pēpanno, ocur diablat pēpanno do bpeit don poltach fuitpime a aenup.

Μαγα techtixato pucato ipin pēpann, ip piach techtaiξēi

¹ *The offence was not committed.*—The meaning seems to be, that two-thirds of

honor-price according to its nature of minor or major quantity, THE BOOK OF AICILL. for his share of the milk or of the work; and whatever has been added to the 'dire'-fine by the beast's giving milk or *being capable of work* is divided between them, and the remainder of the 'dire'-fine is obtained by the 'carbat ar imramh,'-stock-owner; or, *according to others*, the whole of the 'dire'-fine is to be divided between them, for it is from their joint assent the 'dire'-fine increased.

If it be beasts that do not give milk or work that have been stolen from them, the 'foltach fuithrime'-holder is not entitled to anything for it (*the theft*), unless it be in right of joint charge; full fine for theft from precinct is due, and half fine for theft from a place external of precinct.

If the offence committed is that of making use of beasts, a fine for such use is due to each of them; or, *according to others*, one fine for use is due to them both, two-thirds of which belongs to him to whose detriment it (*the offence*) was committed for which the fine is received, and one-third to the other, i.e. to him to whose detriment it (*the offence*) was not committed.¹

If unlawful distraint has been made upon them, fine for such unlawful distraint is due to each of them; or, *according to others*, one fine for unlawful distraint is due to them both, and two-thirds belongs to him to whose detriment it (*the offence*) was committed for which the fine is received, and one-third to him to whose detriment it was not committed.

If it be their land that has been unlawfully seized, land of equal value, and double land shall be recovered for it; and honor-price according to minor or major value is due to the carbat ar imramh'-stock-owner for his share of the grass; and the grass given as restitution, and the grass given as double shall be divided equally or consumed between them; and the land that is given as restitution for the land, and as double of the land shall be obtained by the 'foltach fuithrime'-holder alone.

If it be cattle to take possession* that have been unlaw- * Ir. Taking possession. the fine shall belong to him whose portion of the property has been injured, and one third to the other whose property has not been injured.

- THE BOOK OF AICILL. — C. 1382.
- cuire co cunn co coibne, no cen cunn cen coibne ino ; ocur
 cutpuñu lan reic duine čaiche no leč riach duine
 caiche do reic do compoino doib eturpu, ocur a fuil ann
 o ča rin amach do bñe don foltach fuithruime a aenur.
 [Riac tečtaičre re ba do na huairlib, ocur tri ba do na
 hirlič, ocur oilri nairme .i. cač ní berar do tečtučad a
 oilri tñir bunaič.]

In riach fočbaiz, ocur in riach porreacih na luachra,
 ocur in riach porloirčre, ocur in riach roimruime, ocur in
 riach porreacih roimelra por oin ; cuic reoit in cač ní oib,
 ocur a compoino doib eturpu.

Illara connat no clarat no caelach, cuic reoit ino,
 ocur a compoino doib eturpu.

Marar per no caiče ann, riach duine čaiči do roinno
 doib eturpu.

Mara claič no uiri, ir cuic reoit, ocur a compoino
 doib eturpu.

- C. 963.
- Marar iarc tallad ann, mar a tiz ir diablao ant ocur
 eneclann, ocur a compoino doib eturpu. Mar ar in troo
 ir cuic reoit, no comad cethri, ocur a compoino doib
 eturpu ; [no cumao cuic reoit irin iarc imuič, ocur
 diablao maro a tiz ; no dono čena comao cúic reoit irin
 iarc do gñer, cio bé inao ar a ngataričre hie.]

Marar peđa no teičao ant, marar peđa ar a fuil mer
 iat, in cutpuma ata ar ičacih baii do tñre ocur daičhñi

¹ *Man-trespas* – That is the trespass which a human being commits, as distinguished from that which a beast commits.

fully put into the land, the fine for taking possession of THE BOOK OF AICILL. land *unlawfully*, whether with reason and family claim, or without reason and family claim, shall be *recovered* for it; and a proportion of it equal to full fine for man-trespass,¹ or half-fine for man-trespass, shall be divided equally between them, and the remainder shall be obtained by the 'foltach fuithrime'-owner alone. The fine for *unlawfully* taking possession of land is six cows from nobles, and three cows from the inferior grades,² and forfeiture of the stock, i.e. whatever stock is brought for the purpose of taking possession is forfeited to the owner of the land. * Ir. The law.

As to the fine for sod-cutting, and the fine for cutting rushes, and the fine for burning land, and the fine for using a beast, and the fine for over-using a loan: five 'seds' is the fine for each of these, and they (the joint owners) divide them equally between them.

If it be firewood or boards or wattles that have been stolen, there is a fine of five 'seds' for it, and they as above divide it equally between them.

If it be grass that has been consumed, there is a fine for man-trespass for it, to be divided equally between them.

If it be stones that have been taken away or water, there is a fine of five 'seds' for it, and it is to be divided equally between them.

If it be fish that has been taken, if from a house there is double fine for it, and honor-price, which are to be divided equally between them. If it was taken from a weir³ there is a fine of five 'seds,' or, according to others, four, for it, and they divide it (the fine) equally between them; or, according to others, it (the fine) is five 'seds' for the fish outside, and double that for taking it, if in a house; or else indeed the fine is five 'seds' always for stealing fish, from whatever place it has been stolen.

If it be trees that have been cut, and if they be trees on which there is fruit, the proportion of 'eric'-fine for the top

¹ For the reading in the text, "μαρ αἱ ἐν τῷ ποταμῷ," C. 1735 has "μαρ αὐτοῦ ποταμοῦ ἐν τῷ ποταμῷ," if it was from a weir it was stolen.

THE BOOK OF ADILL. **na feto do comrhoind doib eturru; ocur a fuil ann o éa rin amach do bne do foltach fuithrime a aenur.**

Maia mef tallad anto: maia bapir i fétic bapir do comrhoind doib eturru. Maif do lap, maif ap daisin a canthe do dainib, i fdiablad ocur enecclann; mair ap daisin a canthe dindillib, i lan fiað duine canthe, ocur a comrhoind doib eturru.

c. 903. [Maia tuigi, a fégað cá fáth rin i raibe ac rin bunaid hí; aét mair dá loicad, i cuic fétic; maif dá canthium dindillib, i fiach duine éaithe; mair dá buain fo dainib, i diablad;] ocur ailia familia.

c. 1933-4. [A meic, ara fétic fiacha maia. Aen arpa i leth cumail, deide i cumail, treide i cumala, .i. trian do, trian each, trian airget; trian do damaid i trian do, trian do boinnin i trian each, trian do anfolam i trian airget, .i. umia in dnu.]

A meic .i. a meic, do raib a bne acat na fiaa amail eirneada. Aen arpa .i. ba, no eic, no airget. Deide .i. ba ocur eic, no eic ocur airget. Treide .i. ba ocur eic ocur airget. Trian do damaid .i. trian do na damaid i fétic dleat do beic a trian na mbo .i. anarpa leif na daim in u. ar i amfir lueta ocur naé amfir gnuia.

Ruilef éoirpoin in treid fo; ocur ruilef enecclann do rigaid in taen arpa airget, amail arberar a can fuithrime; no amail arberar a can patraic: gella ba do

1 One kind of goods.—‘Arra’ means the thing itself, or a thing similar to what was injured, stolen, or destroyed; ‘anarra’ means a different thing as, e.g., a horse or a cup, in place of a cow.

2 Cúin Fuithrime.—According to C. 278, this was a code of laws composed by Amairgin Mac Amalgaid, and promulgated at Fuithrime Cormaic, at Lough Lein

(*the fruit*) and the compensation for the trees are divided equally between them; and that which remains (*the stock*) is obtained by the 'foltach fuithrime'-owner alone.

THE BOOK
OF
AICILL.

If it be fruit that has been stolen: if it be *from* the top, it is 'eric'-fine for the top which they divide equally between them. If *stolen* from the ground, and if it be for the purpose of being eaten by people, there is double *fine* and honor-price *for it*; if *stolen* for the purpose of being eaten by cattle, there is full fine for man-trespass *for it*, and they divide it (*the fine*) equally between them.

If it be straw *that has been stolen*, it is to be considered for what purpose the owner had it: if it was to burn it, there is a *fine of* five 'seds' *for it*; if to be consumed by cattle, there is a fine for man-trespass *for it*; if to be put *as beds* under people, there is a double *fine* for it; and ailia samilia.

My son that thou mayest know how fines and debts should be paid. One kind of goods' *is to be given* in a *fine of* half a 'cumhal,' two in a *fine of* a 'cumhal,' three in a *fine amounting to* 'cumhals,' viz. one-third in cows, one-third in horses, one-third in silver: one-third of oxen *is to be* in the third of cows, one-third of mares in the third of horses, one-third of 'anfolam'-mixture in the third of silver, i.e. copper in them.

My son: i.e. my son, that thou mayest have a judgment of how fines shall be paid. One kind of goods: i.e. cows or horses or silver. Two: i.e. cows and horses, or cows and silver. Three: i.e. cows and horses and silver. One-third of oxen: i.e. it is required by law that there should be one-third of oxen in the third of cows, i.e. goods of a different kind with the oxen when it is the time of milk and not the time of work.

These three things are lawful in *the payment of* body-fine; and the one 'arra'-article of silver is lawful in the payment of the honor-price of kings, as it is said in the 'Cain Fuithrime';² or, as it is said in the 'Cain Patraic'³ :—

(Lakes of Killarney), by Fingaine, son of Cae Cinmathair, King of Munster, whose death is mentioned by the Annals of the Four Masters at 694 A D.

² *The Cain Patraic*.—That is, The 'Senchus Mor.'

THE BOOK OF AICHL. **αιριςο zella αιριςο ινο ; amail αρβερ α νυρραουρ, πορρεθ
αρρα αναρρα.**

Τριαν το βοινηνη .ι. τριαν το να λαρεαααβ ιρρεθ ολεγαρ το βειτ
α τριαν να νεθ .ι. αναρρα λειρ να λαρεααα in tan ιρ αιμηριρ ερμα
ocur nae αιμηριρ τρεοβτα. Τριαν το ανρολαμ .ι. το ιο nae πολαμ το
gabail ιρρεθ ολεγαρ το βειτ ι τριαν αιριςο .ι. mulloca ocur ριτλα τρεοβ-
λενοααα ocur ρρειν. .ι. uma ι ηοιυ .ι. uma ινα ριυ οιβρρε, no uma
ιηοιυ ειρεc, cio ανρολαμ in λα ριν.

Cρετ αρ α ριυλ in τρεινιυγαθ ρο? in αρ ειρσιβ ρογλα, no
in αρ ριααιβ cuiρ no cunnarata? Ιρ αρ ειρσιβ ρογλα αη ;
ocur ιρ αιρε το νιτχαρ in τρεινιυγαθ ρο ορρα, comaro
λυααταρε τοριοιρδιρ α ρειch ρπειθεμαιν τοιειρα, ocur comaro
υραιοι το βιοβαοι α ραγαλ. Ocur cio το αεν ριααιβ το
γιαβτα ιατ, ni byo υπειυλλτε, υαιρ να ρειθ cuiρ ocur cunn-
parata ιρ αεν αρρα ιηοιβρεic. No ιρ αμλαο ρο haεταγεο
α ιοc ρειν. Τα ραιβ αετυγαο ορρα, ιρ α ιοc αμλαιβ, ocur
muna ραιβ, ιρ πορειε αρρα αναρρα. Εριc ρογλα ριν ; ocur
μαρα ειριc cuiρ no cunnarεa, ιρ αεν αρρα ιηηοιβ. Αετ μα
C. 904. τα αετυγαο ι copaiβ βειλ ann, ιρ α βειε αρ in αετυγυο
O'D. 664 ριν ; muna υιλ [αετυγαο ανο] ιτιρ, ιρ α βειε αρ in αετυγυο
ατα το ρειρ ολιγιθ. [Ocur αρ e αετυξα α οειρ ολιξε], .ι. α
οα ριρ αραεν no α οα nanριρ αραεν το ριαγαλ ριρ ιμε ;
no ριρ αγ in τι οαρ zellaο ocur ανριρ αγ in τι ρο ξελλυρ-
ταρ. Ιρ ανη ριν ατα πορρεθ αρρα αναρρα, αετ ιητο cαε
α οιηηιηε. Ιρ ανη ριν ατα α ρογα αναρρα οηη ρειθεμαιν
τοιθεοα. Μάηα ριρ αγ in τι ρο ξελλυρταρ, ocur ανριρ αγ
in τι οαρ zellaο, ιρ ανηριθε ατα, cρεναρ οθαρ αιρlicθερ,
γηε.

Seoit ριν αηιυε ρο ξελλυρταρ in ουιηε in ι nam αιριε

¹ *The knowledge or ignorance of both.*—That is, of the parties to the contract.
This seems to be a quotation from some law maxim.

"for the pledges in silver silver must be forthcoming;" or THE BOOK OF AICILL.
 as is said in 'urradhus' law "an 'anarra'-article goes for
 an 'arra'-article."

One-third in mares: i.e. it is required that there should be one-third of mares in the third of horses, i.e. 'anarra'-animals with the mares when it is time of riding and not time of ploughing. One-third of 'ansolam'-mixture: i.e. it is required that there should be in the third of silver, one-third of that which is not ready to be taken, i.e. bowls and three-cornered cups and bridles. Copper in them: i.e. the worth of them in copper, or it is copper to-day ('mbris'), though they were not ready to be taken that day.

Of what is there this triple division made? Is it of 'eric'-fines for trespass, or of bargain and contract debts? Of fines for trespass verily; and the reason why this triple division is made of them is, that the plaintiff might the more readily recover his debts, and that the defendant might the more easily procure them. But though it were in one kind of commodity^a they (*bargain and contract debts*) were * Ir. Debts procured, there would be no objection, for debts of bargain and contract are *paid for* in one kind of goods. Or, there was an agreement that they should be so paid; if there was an agreement about them, they are to be paid accordingly, and if there was not, let 'anarra'-articles be given for 'arra'-articles. That is, *in cases of* 'eric'-fine for trespass; but if it be 'eric'-fine for bargains or contract, one kind of goods is *to be given* for it. If however there be a verbal agreement about it (*the contract*), it is to be according to that agreement; if there be not an agreement, it is to be treated as a stipulation according to law. And the agreement the law speaks of is, "the knowledge of both or the ignorance of both¹ is to be the rule in the case;" or *it may be* that the person to whom the promise was made had knowledge and the person who made the promise had not knowledge. It is here "an 'anarra'-article goes for an 'arra'-article," but let everyone get his due. In this case the plaintiff has his choice of 'anarra'-articles. If *it be a case wherein* the person who made the promise had knowledge, and the person to whom the promise was made had not knowledge, then *the rule* is "let him buy, hire, borrow," &c.²

In this case the person had promised particular 'seds' at a particular time, and he was certain that he could not

¹ *Let him buy, hire, borrow, &c.*—A quotation from some law maxim.

THE BOOK ann rin, ocur cionnui leir na fuigheḃ iat uair a ngeallta,
OF ocur daḃe inoigib air cin co rabat aige iat, uairiḃ oigib
AICILL. air a ceannaḃ cin gu beḃ aice iat.

- C. 906. [In bail iat Caḃ ríach doḡo, noḡu ra gellurtaḡ uaine
réo ariḃe anoirḃe, aḃt loḡ a cpiuḡ uon reicheḡann
toicheḡa u na rétaib da fuirḃeḡo ; ocur ma ta anairra ar
ingairiu iná ḃeile i reilb bionbair, gurab eo do bérat uon
C. 1739. reicheḡann toicheḡa. [Ḃairḡi anoirib air in ḡan réo
airiḡe ḡronairḡ], ocur ir anḡ rin ata a roḡa a reilb
bionbairḃ.

Na réich cuir ocur canḡarḃa uile ir a mbeir amair no
haḃtaigeḡo iat.

Maḡ no haḃtaigeḡo réich airḡe ann ir a níc.

Maḡ no haḃtaigeḡo a níc a nionat airḡe ir a níc ir a
nionat rin.

Manair haḃtaigeḡo a níc a nionat airḡe, réḡib inat ir
in cpiḡ cpiḡairḡ céo a nḡleirtaḡ iat, ḡleḡur ḡorḡm uil
ar a cenḡ, ocur meir ocur pocul na cpiḡe rin do ḡobairtaḡ
re rétaib, aḃt manair roib bionbanair do anḡ.

- C. 1937. Ocur ní heaḃ ḡáirab a aḡheḡéḡaḃ cía bionbanair he, an
bionbanair reairḃana anma [re corp] hé, no in bionbanair
etairreairḃana a réḡ re nech. Máir bionbanair reairḃana
C. 1937. anma [re corp] hé, nocho ḡleḡur ḡorḡm uil amach, aḃt
a reoir ḡionacul do uia ḃiḡ, ocur meir ocur pocul a cpiḡe
réin ḡó leo.

- Máir bionbanair etairreairḃa a réḡ re nech, ḡleḡur
ḡorḡm uil amach ; ocur in reir amach uinḡlucat a réḡ
C. 1937. leir [amach, ocur a comairce céin ber aḡ a ḡobaḃ ; ocur]
C. 1937. meir ocur pocul na cpiḡe inuich do re rétaib]. [Eiric
ḃuir no cunḡairḃa rin ; ocur maḡa eiric roḡla, a nḡnacul

¹ *What is in his possession.*—That is, to give the plaintiff the ‘anarra’-articles most convenient to himself.

² *And to take.*—For “Ḃobairtaḡ, giving or taking,” C. 1937, reads “ḡo tabairt do, to be given to him.”

procure them at the time of promising them, and it is to THE BOOK OF AICILL. punish him for his illegal conduct because he had them not that the law compels him to purchase them when he has them not.

When it is said "every debtor *has* his choice," the person did not in that case promise a particular 'sed', but *that he would pay* the value of his property to the plaintiff in any 'seds' he could find; and if the defendant has in his possession any 'anarra'-article more convenient than another, he gives it to the plaintiff. This *is allowed*, to punish him for his illegal conduct in not having bound *him to give* a particular article, and it is in this case the defendant has a choice of *giving* what is in his possession.¹

All debts of bargain and contract are to be according as they were agreed to.

If particular debts have been agreed upon they must be paid.

If it has been agreed upon to pay them at a particular place they must be paid at that place.

If it has not been agreed upon to pay them at a particular place, the creditor is bound to go for them to whatever place in the 'tricha ched'-division they are due at, and to take² the estimation and award of that territory respecting the 'seds' *offered in payment*, unless any enmity exist towards him there, *and if so he need not go thither*.

And it is a thing to be considered what *kind* the enmity is, whether it is deadly enmity,^a or enmity which might lead to his being robbed.^b If it be deadly enmity,^a he is not bound to go out, but the 'seds' are to be sent to him to his house, and he is to have the arbitration and award of his own territory respecting^c them.

If it be enmity which might lead to his being robbed,^b he is bound to go out; but the man outside (*the debtor*) is to escort him out with the 'seds,' and protect him while levying them; and he shall have the arbitration and award of the outer territory respecting the 'seds.' This is a *case of eric'-fine* for bargain and contract; but if it be a *case of eric'-fine* for trespass, they (*the goods*) are to be conveyed

^aIr. Enmity of separating soul and body.

^bIr. Enmity of separating 'seds' from a person.

^cIr. With.

THE BOOK OF AICILL. co ruice a tech, ocuṛ a cunnamain ḡa ḡiḡ; no ḡura cunnamain 1aṭ.

- c. 1937-8. A meic aṛa feireṛ feaṛ aṛnen nṛ na toṛḡaib, ocuṛ feṛ do raḡaib nṛ naḏ eren? .i. feṛ tuṛḡaibe ṭṛuicḡ iṛ é aṛnen a cinaṛ; noch iṛlan in feaṛ foṛich, in ṭṛuicḡ, aṛ iṛ é aḡ inṛin aṛnenar [comṛaici] na comṛaice la feaṛ aṛṭṛean.
- c. 1740.

A meic aṛa feireṛ .i. a meic, co raib a fṛ bṛeṭ acat in feaṛ eṛneṛ na fiaḡa amaḡ, ocuṛ noḡa né do ruine taṛḡabail cinaṛ, coṛnaḡ taṛṛuaḡa. Ocuṛ feaṛ .i. in feaṛ do ruine toṛḡabail cinaṛ, ocuṛ noḡa ne eṛneṛ na fiaḡa. .i. feṛ .i. feṛ taṛṛuaḡaḡ in ṭṛuicḡ, aicḡin faṛ in tan iṛ coṛnaḡ ḡá taṛṛuaḡa; ocuṛ iṛ aṛ fṛ in iṛ foḡlaṛ in cin tuillṭeṛ tṛe nech co noḡigenn fṛ a íc. Aṛneṛ .i. icaṛ. Noch iṛlán .i. noḡ fṛeṛim no noḡ inṛaḡim coṛaṛ fṛlan in feṛ fuaḡṭnaigeṛ in ṭṛuicḡ, in tan iṛ coṛnaḡ ac taṛṛuaḡaḡ tṛa. Aṛ iṛ é .i. áṛ iṛ é cin ann fṛin i nuaral comṛnuicḡeṛ fṛeḡ ocuṛ noḡa raibe comṛmaḡ ṭenma na foḡla coṛ in tí eṛneṛ na fiaḡa.

.i. Cuin ṭeiligṭeṛ é ma aṛ in ṭṛuicḡ é no in ḡaḡé? Seḡṭ mbliṭan am.

Ocuṛ cuin ṭeiligṭeṛ aṭuṛa am aṛ, in ṭṛuicḡ e, no in feaṛ leḡ cuinṭ? .i. a cinṛ ceḡṛi mbliṭan ṭeḡ am. Ocuṛ ma ro hicaṭ a cinaṛ fṛuṛ in fe fṛin fṛeṛu ro feṛ in ḡaḡé é no in ṭṛuicḡ, ma ro hicaṭ imaṛeṛaṛ ann foṛ aicḡin, iṛ a haṛice amuiḡ foṛ cula. Ocuṛ cin co roṛiṛ doṛ aḡṭ cuṛaṭ foṛ in ecoṛnach ṭa fṛuṛiceṛ ciall coṛnaḡḡ, aḡṭ aicḡin uaṭṛum .i. on ṭṛuicḡ.

Cia haṛice coimeṭaṛ fṛeṛann in ṭṛuicḡ cin a comṛoinn ṭia fṛine? .i. co cuiceaṛ; ocuṛ comṛoinn cṛuḡ ṭuṛiṛ faṛ o fṛin amaḡ; ocuṛ a cinṛ ceṭa bliṭan beaṛ mac coṛnaṛḡ ac an ṭṛuicḡ, iṛ aṛeḡ a fṛeṛainn do foṛ cula. Ocuṛ cinṛteḡ aṛ ecinṛteḡ fṛin.

¹ *As far as five persons.*—That is the full period of five successive occupants.

to his house and kept at his house; or, *as some say*, they need not be kept at his house.

THE BOOK
OF
AICILL.

O son, that thou mayest know when a man pays what he has not incurred, and a man commits a crime which he does not pay for; viz. the man who incites a fool is he who pays for his crime; in which case the man who commits the crime, *i.e.* the fool, is exempt, for this is the instance in which fines of design are paid, and the man who pays had not design.

O son, that thou mayest know: *i.e.* O son that thou mayest have knowledge of judgment *when* a man pays out the fines, and he was not the person who committed the crime, *this is the case of* the inciting sane adult. And a man commits, *i.e.* the case of the man who committed the crime, and it is not he that pays the fines. Viz. the man, *i.e.* the man who incites the fool, he shall make restitution when it is a sane adult that incites; and from this it is evident that a person must pay for the crime which is committed through him (*his instigation*). Pays, *i.e.* discharges. Is exempt, *i.e.* I maintain or insist that the man who commits the crime, *i.e.* the fool, is exempt, when he who incites is a sane adult. For it is *the instance*, *i.e.* for this is the crime for which fines are nobly paid when the person who pays the fines had no intention of committing the crime.

That is, when is it discriminated by his age whether he is a fool or a sensible person? *At the end of* seven years exactly.

And when is it discriminated by age whether he is a fool or a person of half sense? That is, at the end of fourteen years exactly. And if his crimes were paid for during this period, before it was known whether he was a sensible person or a fool, *then* in case too much was paid as compensation, it is to be paid back outside (*by those who got it*). And if only chastisement was inflicted on the infant who is expected to come to the use of reason, *there is* only compensation *to be made* by him, *i.e.* the fool.

How long is the land of the fool kept without being divided by his family? That is, as far as five persons;¹ and the division of a forfeited land is made of it from that out; and *if* at the end of a hundred years a sensible son should be *born* to (*descended from*) the fool, the land shall be returned to him again. And this is "certain for uncertain."

**THE BOOK
OF
AICILL.**
—
**C. 906—
1939.**

Per co cinaio can cinaio, ecur per can cinaio co cinaio
αιθηρέται ανη. Per can cinaio imon mbualato in coonach
ταρραυατα, co cinaio im ic na riach; per co cinaio in
oupe bualta imon mbualato, cen cinaio im ic na riach.]

- C. 1939. [O bur] օրցաւն արեւէժն ւն օրսւծն ար ա աջօր թօն ա
առար, ւն ածար, ւն արծար, ւր ան ւր տէժն զաժ օրսւծ
C. 1939. [տօ ծիծնաւն ամաժ] ւն զւնաւ; ու արքն ա քնն աժցն ար ա
ւր, ու ւն զ օւ զա զա. Շն արծար քն; օւր զ քնն արծար
C. 906. [օւր արծար], ւր քն զքնն, [քնն ու քնն արծար
C. 1740. ու օրն արւր զ քնն]; օւր քնն զն զննաւն քնն ար
[ն] օրսւծն ար քն.

Մալա Եօռնա՛՛հ ա՛ւ տօրքւաճա՛հ, օսը՛ ծըս՛է ա՛ւ Բաւա՛հ,
աիճցի՛ն ար ու Եօռնա՛՛հ տօրքւաճա՛հ, օսը՛ ըլա՛ն ծըս՛է Բաւա՛լէ:
Եւն ա՛ծար Եւն Բո՛ծանը՛ րո՛ւ: Մա՛ տա՛ Բո՛ծանը՛, Լե՛ճա՛իճցի՛ն
ար Ե՛ճտար՛ թե՛: Մա՛ տա՛տ մար՛ Եւն ա՛ծար օսը՛ Բո՛ծանը՛,
Ե՛ճիրա՛ւմե քօր Եօռնա՛՛հ տօրքւաճա՛հ, օսը՛ Ե՛օրա Ե՛ճիրա՛ւմե
քօր ծըս՛է մԲաւա՛լէ:

- C. 1940. Μαρά κοτονάχ αε ουρεαο, οεϋ ρουῖ αε βυαλαο cen
αοβαρ, cen βιοβανυρ, τριαν φορ κοτονάχ νουιρσι, [οεϋ]

¹ *Considered here.*—That is, a crime within the meaning of this doctrine or paragraph, i.e. the actual blow (by the fool) is intentional; the inciting of the fool by the third party is not done with the serious intent or expectation of the blow being struck.

¹ *A criminal man without crime, &c.*—That is, the case of a man subject to the consequences of a criminal act, but not morally guilty, and of a man actually and morally guilty of it, but not subject to the consequences of the crime, is here considered.

A wilful crime which is not *in point of fact* a wilful crime is the wilful crime considered here,¹ i.e. the striking is intentional, the inciting is not intentional but *is done through folly*. It is for a premeditated crime of a fool the fines are paid.

A criminal man without crime,² and a man of crime without criminality, are considered in this case. The sensible adult who incited is the man without crime as regards the striking, *but is criminal*³ as to the payment of the fine; the fool who struck is the man of crime as regards the striking, but is without criminality as to the payment of the fines.

When a fool has committed a furious assault alone, of his own accord, without cause, without enmity, it is then lawful to give every fool up for his crime; or, *according to others*, compensation must be paid on his account by his family, or the person with whom he is. That *was* without cause or enmity; but though there should be cause and enmity, it would be the same *as regards the inciting person*, for cause does not take aught from³ the liability of the inciting man at all, and this though he only requested and did not compel the fool to the assault.

If a sensible adult incites a fool to commit an assault, and a fool commits the assault, the inciting sensible adult pays compensation, and the fool who committed the assault is free. This *is when there is no*⁴ cause and no⁵ enmity. If there be enmity, each of them⁴ pays compensation. If there be both cause and enmity, the inciting sensible adult pays a fourth part of the compensation, and the fool who committed the assault three-fourths.

If a sensible adult incites, and a fool assaults without cause, without enmity, the sensible adult pays a third of the compensation for the inciting, and the fool two-thirds for

¹ For cause does not diminish.—That is, the existence of any cause which would predispose the fool the more readily to commit the assault at the instigation of the third party.

² Each of them.—The fool and the sane adult, i.e. the fool is to be considered as a *particeps criminis* if he is predisposed himself to commit the assault.

THE BOOK
OF
AICILL.
—

³ *It. With
crime.*

⁵ *It. With-
out.*

THE BOOK OF AICHEL. — C. 2171. ԾԱ ԵՐԻԱՆ ԲՈՐ ՇՐՄԻՆ ՄԲՈՒՆԻՆ, ՇԵՆ ԱՇԲԱՐ ՇԵՆ ԲԻՇԲԱՆՍՐ
 ՄԱ ԵԱ ԲԻՇԲԱՆՍՐ, ԲԵՐԵՇ ԲՈՐ ՇՈՒՆԱՃ ՌՈՒՐԵ, ՕՍՐ ԵՈՒՇ
 ԲԵՐԻՇ ՈՒԼԵ ԱՐ ՇՐՄԵՆ ՄԲՈՒՆԻՆ. ՇԵ ԲԵՐԵՆ ԱՇԲԱՐ ԿՐԵՇ ԱՆ
 ՇԵՏՆԱ, [ՍԱՐԻ] ՈՇԱԲՐՈՒՐԵՆՆ ԱՇԲԱՐ ՈՒ ՇՐԻՐ ՈՒՐԻՆ ՈՇ ԶՐԵՐ.

ՄԱՐԱ ՇՈՒՆԱՃ ԱՇ ՇՐԵԱԾ, ՕՍՐ ՇՈՒՆԱՃ ԱՇ ԵՐԻԱՇԱԾ, ՕՍՐ
 ՇՐՄԵՆ ԱՇ ԲՈՒԼԱՇ, ԵՐԻԱՆ ԲՈՐ ՇՈՒՆԱՇ ՌՈՒՐԻՆ, ՕՍՐ ԾԱ ԵՐԻԱՆ
 ԲՈՐ ՇՈՒՆԱՇ ԵՐԻԱՇԱՇՏԱ, ՕՍՐ ԲԼԱՆ ՇՐՄԻՆ ԲՈՒՆԻՆ. ՇԵՆ
 ԱՇԲԱՐ ՇԵՆ ԲԻՇԲԱՆՍՐ ԻՆ; ՕՍՐ ՄԱ ԵԱ ԲԻՇԲԱՆՍՐ, ԲԵՐԵՇ ԲՈՐ
 ՇՈՒՆԱՃ ՌՈՒՐԻՆ, ԵՐԻԱՆ ԲՈՐ ՇՈՒՆԱՃ ԵՐԻԱՇԱՇՏԱ, ԼԵՏ ԱՅԻՇԻՆ
 ԱՐ ՇՐՄԵՆ ՄԲՈՒՆԻՆ. ՄԱ ԵԱ ԱՇԲԱՐ ՕՍՐ ԲԻՇԲԱՆՍՐ, ԲԵՐԵՇ
 ԲՈՐ ՇՈՒՆԱՃ ՌՈՒՐԻՆ, ԲԵՐԵՇ ՈՒԼԵ ԱՐ ՇՈՒՆԱՃ ԵՐԻԱՇԱՇՏԱ,
 ԾԱ ԵՐԻԱՆ ԱՐ ՇՐՄԻՆ ՄԲՈՒՆԻՆ.

C. 1742. [Imach ո՛ւ քօջլաւոյտար անօրն, օսր ղամա՛տ Ետորն
 ԲՈՒՇԻՆ ԵԱԼԼ, ԻՆ ԵՄՐՈՒՄ ՈՇ ԻՇԲԱՅԻՐՈՒՄ ՔԵ ԵԱՅ ԻՆ ԱՄԱՇ
 ՇՈ ՈՒ ՔԵԱՐԵԻԱՆ ՈՇՐՈՒՄ ԲՈՐ ՆԵՇ ՅԻԼԵ, ԶՐԱԲ ԵՐ ԻՆ ԵՄ-
 ՐՈՒՄ ԻՆ ԻՇԻԱՐ ՈՒՐՈՒՄ ԱՆՈՐԱ; ՕՍՐ ԻՆ ԵՄՐՈՒՄ ՈՇ
 ԻՇԲԱՅԻՐՈՒՄ ՔԵ ԵԱՅ ԻՆ ՇՈՒԱ ՔԵԱՐԵԻԱՆ ՈՒԲՐՈՒՄ ԲՈՐ ՆԵՇ
 ՅԻԼԵ, ԶՐԱԲ ԵՐ ԻՆ ԵԱՆՄՐԱՆՈՒՇ ԻՆ ԲՍՐ ԵՐԲԱԾԱՇ ԱԾՐՈՒՄ
 ԻՆՈՐԱ.]

C. 908. ԸՈՇ ՔՈՇԵՐԱ ՇՈ ՔՇԱՐԵՆՆ ԱՇԲԱՐ ՕՍՐ ԲԻՇԲԱՆԱՐ ՈՒ ՇՐԻՐ
 ԵՐԻԱՇԱՇՏԱ, ՕՍՐ ՇՈ ՈՒՇ ՔՇԱՐԵՆՆ ԱՇՏ ԲԻՇԲԱՆՍՐ ՈՒՄ ՈՒ
 ՇՐԻՐ ՈՒՐԻՆ? ԻՐ Ե ՔԱՏՏ ՔՈՇԵՐԱ, ՈՇ ԲԱՏՐ ՄԱՐ ԱԵՆ ԱՈՒ,
 [ԻՇ ՇՐՄԻՆ], ԱՇԲԱՐ ՕՍՐ ԲԻՇԲԱՆՍՐ, ՔԵՐՈՒ ՈՇ ՈՒՆԵ ՔԵՐ ԵՐԻ-
 ԱՇԱՇՏԱ Ա ԵՐԻԱՇԱՇՏԱ, ՕՍՐ ՇՈՐ ՇՈ ՔՇԱՐԵՆՆ ՄԱՐ ԱԵՆ ՈՒ
 ՈՇ; ՈՇՈ ՈՒԲԻ ԱՇՏ ԲԻՇԲԱՆՍՐ [ՈՒՄ] ԱՈՒ ԱՐ ՇՈՒՇ ԲՐ
 ՈՒՐԻՆ, ՕՍՐ ՇՈՐ ՇԵՆ ՇՈ ՔՇԱՐԵՆՆ ՈՒ ՈՇ ԱՇՏ ԻՆ ԼԱՆ ՈՇ ԲԱՒ
 ԱՐ ԱՐ Ա ՇՈՒՇ .Ա. ԲԻՇԲԱՆՍՐ.

ԸՈՇ ՔՈՇԵՐԱ ՇՈ ՔՇԱՐԵՆՆ ՔԵՐ ՈՒՐԻՆ ՈՒ ՇՐԻՐ ԵՐԻԱՇԱՇՏԱ,
 ՕՍՐ ՇՈ ՈՒ ՔՇԱՐԵՆՆ ՔԵՐ ԵՐԻԱՇԱՇՏԱ ՈՒ ՇՐԻՐ ՈՒՐԻՆ? ԻՐ Ե

¹ The proportion which he pays now.—That is, if the assault has been committed among the members of the tribe.

² That which was on him.—That is, the portion of the fine which the fact of the fool's having enmity towards the man assaulted, would render the fool liable for.

assaulting, without cause without enmity. Should there be enmity, the inciting sensible adult pays one-sixth of the compensation, and the fool who committed the assault the other five-sixths. Though there should be cause it is the same, for cause does not at all diminish the inciting person's liability.

THE BOOK
OF
AICILL.
—

If a sensible adult rouses *him*, and a sensible adult incites *him*, and the fool commits an assault, the sensible adult who roused him pays one-third of the compensation, the sensible adult who incited him two-thirds, and the fool who committed the assault is free. *In this case there was* neither cause nor enmity; and should there be enmity, the rousing sensible adult pays one-sixth, the inciting sensible adult one-third, and the fool who committed the assault, one-half of the compensation. Should there be cause and enmity, the rousing sensible adult pays one-sixth of the compensation, the inciting sensible adult another sixth, and the fool who committed the assault, two-thirds.

Outside (*in another territory*) the assault was committed in the *above* case, but had it been between themselves within, the proportion he would pay in respect of it out (*to the strangers*) and for his committing it on another person, is the proportion which is paid by him now¹; and the proportion which he would pay in respect of it for their inflicting it on another person is the proportion which is subtracted from him now.

What is the reason that cause and enmity subtract part from the liability of the inciting man, and that nothing but enmity subtracts part from the liability of the rousing man? The reason of it is, he, the fool, had them both, cause and enmity, before the inciting man incited him; and it is right that both should take something off him (*the inciting man*); he had but enmity only before he was roused, and it is right that nothing should take anything off him (*the rousing man*) but that which was on him² (*the fool*) before he roused him, viz. enmity.

What is the reason that the rousing man takes something off the liability of the inciting man, and that the inciting man does not take anything off the liability of the rousing man? The reason is, the full *fine* had already been in-

THE BOOK
OF
AIGILL.

in pað fodeia, po reitirter a lán cena for fer nouri,
riaria do rine fer toirriaða a toirriaðað, ocur in lan
po reitirter ar cor cen co fcoireo ní se.

Marx oruth ac toirriaðað ocur oruth ac bualað,
conpannat bat baegal: ir leth aithgin ar cethar se.
Cen aoban cen biobanur rin. Ma ta biobanur, cethruime
ar oruð toirriaða, teora cethruime ar oruð mbuailti.
Ma ta aoban ocur biobanur, oðtmað ar oruð toirriaða,
na reðt ranna aile ar oruth mbuailti.

Sic.

Marx oruð ac surcað ocur oruth ac bualað, reireo
ar oruth nouri, ocur a cuic reiro ar oruth mbuailti.
Cen aoban, cen biobanur; ma ta biobanur, aile dec ar
oruth nouri, aenn rann dec ar oruð mbuailti. Ce beð
aoban, irse a cetna, uair noco fcoirenn aoban ní orir
nouri.

Marx oruth ac surcað, ocur oruð ac toirriaðað, ocur
oruð ac bualað, reireo ar oruð nouri, trian ocur aile
dec ar oruð toirriaða, trian ocur aile dec ar oruth
mbuailti. Cen aoban cen biobanur rin; ma ta biobanur,
aile dec ar oruð nouri, reireo ocur in cethruime rann
richit ar oruth toirriaða, lan o ða rein amach ar
oruth mbuailti. Ma ta aoban ocur biobanur, aile dec
ar oruth nouri, aile dec ocur in oðtmað rann ceth-
rachat for oruth toirriaða, lan o ta rin amach ar
oruth mbuailti. No, comat cuic ranna do denum von
aithgin rann, ocur ir e pað ara nrentar rin comut a
trian do beð oruth nouri do grei re oruth toirriaða,
amail ata coonach nouri truar a trian re coonach
toirriaða.

¹ *The fin.*—This is a quotation from some ancient law-book.

² *And one-twelfth*—The MS. here has "one-eleventh," but the context shews
that the true reading should be "one-twelfth."

curred by the rousing man, before the inciting man caused the incitement, and it is right that the full *fine* incurred by him should not in any way be lessened.

THE BOOK
OF
AICILL.

If a fool incites and a fool assaults "let fools divide the *fine*;"¹ there is half compensation from each of them. *In this case there was* neither cause nor enmity. Should there be enmity, *the fine is one-fourth of compensation* upon the inciting fool, and three-fourths upon the assaulting fool. Should there be cause and enmity *the fine is one-eighth of compensation* upon the inciting fool, and the other seven parts upon the assaulting fool.

¹Ir. Risk.

If a fool arouse and a fool commit an assault, *the fine is one-sixth of compensation* upon the rousing fool, and five-sixths upon the assaulting fool. *Here there was* neither cause nor enmity; and should there be enmity, *the fine is one-twelfth of compensation* upon the rousing fool, and one-twelfth² upon the assaulting fool. Though there should be cause, it is the same, for cause *on the part of the fool* does not take any thing off the rousing man.

Should it be *a case of a fool arousing, and a fool inciting, and a fool committing an assault, the fine is one-sixth of compensation* upon the rousing fool, one-third and one-twelfth upon the inciting fool, and one-third and one-twelfth upon the assaulting fool. *There was* neither cause nor enmity *in this case*; and should there be enmity *the fine is one-twelfth of compensation* upon the rousing fool, one-sixth and one-twenty-fourth upon the inciting fool, and the full remainder upon the assaulting fool. Should there be cause and enmity *the fine is one-twelfth of compensation* upon the rousing fool, one-twelfth and one-forty-eighth upon the inciting fool, and the full remainder upon the assaulting fool. Or, according to others, the compensation in this case is to be divided into five parts, and the reason why that is done is that the rousing fool might have to pay a third always as between himself and^b the inciting fool, just as the rousing sensible adult in the case above mentioned pays a third as between himself and^a the inciting sensible adult.

^bIr. To.

THE BOOK
OF
ASCHIL.

Cach uair րի cuiս րառա յօ ուէր յօն աւիցոյ, cuiսե՛ծ
ար օրսի յօսուր, յօ cuiսե՛ծ ար օրսի շօրրաճէա, յօ
cuiսե՛ծ ար օրսի միսաւի. Շոն օտար շոն Բոճանք րի; օսր
մօ լօ Բոճանք, յեճմօ ար օրսի յօսուր, cuiսե՛ծ
ար օրսի շօրրաճէա, Լօն օ էօ րի օմօի ար օրսի
միսաւի. Մօ լօ օտար օսր Բոճանք, յեճմօ՛ ար օրսի
նօսուր, յեճմօ՛ ար օրսի շօրրաճէա, շօւրի cuiսե՛ծ ար
օրսի միսաւի.

- C. 910. Ըր ԲԵ ԸՅՈՏՈՆԱՃ ՍԻԼ ԵՕ ՆԵ ԻՆ ՇՅՐՐԱՃԱԾ, ԻՐ ԸՄՐԱՄԱ
ՐԸՅՐԵՐ ԱՅԻՑՈՆ ԵՕ ՕՐՍԻ, ԸՐՈ ԸՅՈՏՈՆԱՃ ՍՐՐԱՅ, ԸՐՈ ԸՅՈՏՈՆԱՃ
ՇՅՐԱՅ, ԸՐՈ ԸՅՈՏՈՆԱՃ ՄԱՐԿԱՐԷ, ԸՐՈ ԸՅՈՏՈՆԱՃ ԵԱՐ. ԱՅԻՑՈՆ
ՐՅՐ ԸՅՈՏՈՆԱՃ ՆԱՐՐԱՅ [Ի ՆՅԱՆԵ, ՇՅՐԻ ՐԵՇՏՄԱՅ ԸՐ ԸՅՈՏՈՆԱՃ
ՇՅՐԱՅ, ԵԱ ՐԵՇՏՄԱՅ ՕՍՐ ԻՆ ՇԷՐԱՄԱ ՐԱՆՏ ԵՃՏ] ՆԱ
ԱՅԻՑՈՆԱ ՐՅՐ ԸՅՈՏՈՆԱՃ ՄԱՐԿԱՐԷ, ՐԵՇՏՄԱՅ ՆԱ ԱՅԻՑՈՆԱ
ՐՅՐ ԸՅՈՏՈՆԱՃ ՆՅԱՐ.

Ըր ԲԵ ԵՃՅՈՏՈՆԱՃ ՍԻԼ ԵՕ ՆԵ ԻՆ ՇՅՐՐԱՃԱԾ, ԻՐ ԸՄՐԱՄԱ
ՐԸՅՐԵՐ ԼԷՅ ԱՅԻՑՈՆ ԵՕ ՕՐՍԻ, ԸՐՈ ԵՃՅՈՏՈՆԱՃ ՄԱՐԿԱՐԷ,
ԸՐՈ ԵՃՅՈՏՈՆԱՃ ԵԱՐ.

- C. 911. [ԼԷՅ ԱՅԻՑՈՆ ՐՅՐ ՄԱՅ Ի ՆԱՐ ԻՅԱ ԼԷՅ ԵՐԵ ՍՐՐԱՅ, ՇՅՐԻ
ՐԵՇՏՄԱՅ ՆԱ ԽԱՅԻՑՈՆԱ ՐՅՐ ՄԱՅ Ի ՆԱՐ ԻՅԱ ԼԷՅ ԵՐԵ
ՇՅՐԱՅ, ԵԱ ՐԵՇՏՄԱՅ ՕՍՐ ԻՆ ՇԷՐԱՄԱ ՐԱՆՏ ԵՃՏ ՆԱ ԼԷՅ
ԱՅԻՑՈՆԱ ՐՅՐ ՄԱՅ Ի ՆԱՐ ԻՅԱ ԼԷՅ ԵՐԵ ՄԱՐԿԱՐԷ, ՐԵՇՏՄԱՅ
ՆԱ ԼԷՅ ԱՅԻՑՈՆԱ ՐՅՐ ՄԱՅ Ի ՆԱՐ ԻՅԱ ԼԷՅ ԵՐԵ ԵԱՐ, ԵԱ
ԵԵՄԱ.]

- C. 911. ՏԵՇՏՄԱՅ ՆԱ ԼԷՅ ԱՅԻՑՈՆԱ ՐՅՐ ՄԱՅ Ի ՆԱՐ ԻՅԱ ԱՅԻ-
ՑՈՆԱ [ՍՐՐԱՅ]; ՇՅՐԻ ՐԵՇՏՄԱՅ ՐԵՇՏՄԱՅ ՆԱ ԼԷՅ ԱՅԻՑՈՆԱ
ՐՅՐ ՄԱՅ Ի ՆԱՐ ԻՅԱ ԱՅԻՑՈՆԱ ՇՅՐԱՅ; ԵԱ ՐԵՇՏՄԱՅ ՕՍՐ
ԻՆ ՇԷՐԱՄԱ ՐԱՆՏ ԵՃՏ ՐԵՇՏՄԱՅ ՆԱ ԼԷՅ ԱՅԻՑՈՆԱ ՐՅՐ ՄԱՅ

Whenever the compensation is divided into five parts, one-fifth *is the fine* upon the rousing fool, two-fifths upon the inciting fool, *and* two-fifths upon the assaulting fool. This *is when there is* neither cause nor enmity; but should there be enmity, one-tenth *of the compensation falls* upon the rousing fool, one-fifth upon the inciting fool, and the full remainder upon the assaulting fool. Should there be cause and enmity, *the fine is* one-tenth *of compensation* upon the rousing fool, one-tenth upon the inciting fool, *and* four-fifths upon the assaulting fool.

THE BOOK
OF
AICILL.
—

Whatever sensible adult has incited *a fool*, whether he (*the inciter*) be a sensible native freeman, a sensible stranger, a sensible foreigner, or a sensible 'daer'-man, the compensation *due* of the fool is alike diminished. Compensation *in full is the fine* upon the sensible native freeman for *injury* to the person, four-sevenths *of it* upon the sensible stranger, two-sevenths and one-fourteenth of the compensation upon the sensible foreigner, one-seventh of the compensation upon the sensible 'daer'-man.

Whatever non-sensible person has incited *a fool*, whether he (*the inciter*) be a non-sensible native freeman, a non-sensible stranger, a non-sensible foreigner, or a non-sensible 'daer'-man, the compensation *due* of the fool is diminished equally.

Half compensation *is the fine* upon a youth at the age of paying the half-'dire'-fine of a native freeman, four-sevenths of the compensation upon a youth at the age of paying the half-'dire'-fine of a stranger, two-sevenths and one-fourteenth of half the compensation upon a youth at the age of paying the half-fine of a foreigner, one-seventh of the half compensation upon a youth at the age of paying the half-'dire'-fine of a 'daer'-man, should it (*such a case*) occur.

A seventh of the half compensation *is the fine* upon a youth at the age of paying the compensation for a native freeman; four-sevenths of a seventh of the half compensation *is the fine* upon a youth at the age of paying the compensation for a stranger; two-sevenths and one-fourteenth of a seventh of the half compensation *is the fine* upon a youth

Leban Aicle.

Naef ica aithgena mupcaipēi; pečtmač pečtmač na
leč aithgena poř mac i naef ica aithgena đair.

Leč in pečtmač poř mac i naef ica leč điri đair, ocuř
in tainmpainne do lan a athap burdein uil ap mac i n-
aef ica aithgena uppaib, copab e in tainmpainne řin
do lan a athap ber ap mac i naef ica aithgena đeopaib.
no mupčairēi, no đair.

Cio řodepa nach pečtmač lain a athap uil ap mac
i naef ica aithgena uppaib řunn, amuil ata in cač mač
o ča řin amach? Iř e řač řodepa, comgnim đa ecodnač
uil ann, ocuř in [cutřuma] řeoirer a đeopaibēčt no [a]
mupčairēččt, no [a] ecodnaibēčt, no [a] mup đibřum, noč-
[on] ap řpuč teit, ačt a đul ře lap. In cutřuma řeoirer
ađbar ocuř biđbanuř cač uair atait aicřum, nocon op-
řopum teit, ačt ap řpuč, ocuř cač uair na řuil aicřum,
iř opřupom teit.

TH
1

C. 912.
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C. 912.

C. 912.

at the age of paying the compensation for a foreigner; a seventh of a seventh of the half compensation *is the fine* upon a youth at the age of paying the compensation for a 'daer'-man.

THE BOOK
OF
AICILL.
—

Half the seventh of compensation *is the fine* upon a youth at the age of paying the half-'dire'-fine of a 'daer'-man, and the proportion of the full-fine of his own father which is upon a youth at the age of paying the compensation for a native freeman, is the proportion of the full-fine of his father which shall be *the fine* on a youth at the age of paying compensation for a stranger, or a foreigner, or a 'daer'-man.

What is the reason that it is not one-seventh of his father's full-fine that is *imposed* on a youth at the age of paying the compensation for a native freeman here, as it is in every case from this out? The reason is, it is the joint act of two non-sensible adults that is *considered* here, and the proportion which their condition of stranger or foreigner, or their want of sense, or their madness takes off them, goes not upon the fool, but falls to the ground. As to the proportion which cause and enmity take off as often as he (*the fool*) has them (*i.e. cause and enmity*), it is not upon those (*above-mentioned*) it goes, but upon the fool, and as often as he has them not, it is upon those it goes.

My son that thou mayest know the exemptions with respect to rights of building, &c.

That is, all the buildings here mentioned from the time that the work has been finished and the arrangement *completed*, and when there is no knowledge of excess or danger or defect, are lawful buildings, and are safe with respect to all things, and all things are safe with respect to them.

If an accident should occur during the erection or the preparation for it, *there is no fine* for injuries done* to idlers and unprofitable workers,¹ *there is one-third of compensation*

*Ir. Ex-
emption.

¹ Unprofitable workers, i.e. persons whose presence there was unnecessary for their profit.

THE BOOK OF AICHEL. **נאִתְּחִינָא** **יִן** **נֶאֶר** **כּוֹמְגִוּמְרִינֹו** **וּצֻר** **יִן** **עֵאֵל** **טוֹרְבַּחְיִי**
וּצֻר **יִן** **עֵאֵל** **רֹוּב**. **צֶן** **פִּיר** **צֶן** **אִיעִרִין** **רִין**. [Θε αλια ριμουλια.]

C. 918.

מָא **טָא** **פִּיר** **רֹוּבְרִינֹו** **אִעְבֵּילֵי** **נֹו** **עֵאֵלְלִינִי**, **יִר** **אִיְּחִיל** **יִנְוֹעִיבִיר** **טוֹרְבָא** **יִן** **לֵעֵ** **אִתְּחִינִי** **י** **נֶרְבַּחְיִי** **וּצֻר** **י** **נֶטַרְבַּחְיִי**, **אִתְּחִינִי** **אַ** **טוֹרְבַּחְיִי**, **לֵעֵ** **טִירֵי** **לֵא** **אִתְּחִינִי** **אַ** **רֹוּבִי**.

C. 918.

יִר **אִנֹו** **אַדָּא** **רִלִינִינִי** **עִרְרָא** **וּצֻר** **עֵאֵרְבַּחְיִי** [וֹו **רִיגִּנְלִי** **י** **לֵעֵ** **רִיבִי**,] **יִן** **יִנְבִירִי** **אַעִנְנִינִי** **עֵאֵל** **טִיב** **אַ** **עֵבִילֵי**; **נֹו** **נִי** **אַעִירִי** **עֵאֵל** **טִיב** **אַ** **עֵבִילֵי**; **נֹו** **אַעִנְנִינִי** **אַעִרְרִינִי** **רֶפֶר** **יִן** **גִּנְוִינִי** **וּצֻר** **נִי** **אַעִירִי** **רֶפֶר** **יִן** **גִּנְוִינִי** **יֵאֵרְרִינִי**; **רִלִינִינִי** **עִרְרִינִי** **וּצֻר** **עֵאֵרְבַּחְיִי** **אַנִי**. **טִרִינִי** **אִתְּחִינִי** **י** **נֶאֶר** **כּוֹמְגִוּמְרִינֹו**, **יִן** **עֵאֵל** **טוֹרְבַּחְיִי**, **וּצֻר** **יִן** **עֵאֵל** **רֹוּב**, **צֶן** **פִּיר** **צֶן** **אִיעִרִין**. **מָא** **אַעִרִי** **עֹו** **רִלִי** **עֵלְטִינִי** **אַ** **רִיֵּאֵחְטִינִי**, **עֹו** **עֵאֵמַעֲטִי** **יִמְגַּבִּלֵא**, **לֵעֵ** **אִתְּחִינִי** **י** **נֶרְבַּחְיִי** **וּצֻר** **י** **נֶטַרְבַּחְיִי**, **אִתְּחִינִי** **אַ** **טוֹרְבָא**, **לֵעֵ** **טִירֵי** **לֵא** **אִתְּחִינִי** **אַ** **רֹוּבִי** **עֹו** **נִי** **אִיעִרִין** **נֵא** **רֹוּב**, **וּצֻר** **מִנְנִי** **אַעִירִי**, **יִר** **טִרִינִי** **נִי** **אִתְּחִינִי**.

מָא **כּוֹמְגִוּמְרִינֹו** **יֵאֵרְרִינִי** **וּצֻר** **נִי** **אַעִרְרִינִי** **עִרְרִינִי**, **וּצֻר** **רֹוּב** **עֹו** **אַעִרְרִינִי** **עֹו** **רִיֵּאֵחְטִינִי** **נִי** **אַעִרְרִינִי**, **יִר** **אִיְּחִיל** **יִנְוֹעִיבִירֵי** **טוֹרְבָא** **יִן** **לֵעֵ** **אִתְּחִינִי** **י** **נֶרְבַּחְיִי** **וּצֻר** **י** **נֶטַרְבַּחְיִי**, **אִתְּחִינִי** **אַ** **טוֹרְבָא**, **לֵעֵ** **טִירֵי** **לֵא** **אִתְּחִינִי** **אַ** **רֹוּבִי**. **מָא** **כּוֹמְגִוּמְרִינֹו** **יֵאֵרְרִינִי** **וּצֻר** **נִי** **אַעִרְרִינִי** **עִרְרִינִי**, **וּצֻר** **עִנְנִינִי** **לֵיִרִינִי** **עֹו** **נֵא** **רִיֵּאֵחְטִינִי**, **עֵתְרִינִי** **טִירֵי** **לֵא** **אִתְּחִינִי** **י** **נֶרְבַּחְיִי** **וּצֻר** **י** **נֶטַרְבַּחְיִי**, **לֵעֵ** **טִירֵי** **לֵא** **אִתְּחִינִי** **אַ** **טוֹרְבַּחְיִי** **וּצֻר** **אַ** **רֹוּבִי**.

¹ *Profitable workers*, i.e. persons whose presence there was necessary for their profit.

² The text is defective here.

³ *Knowledge of excess danger or defect*, i.e. if the owners of the building in course of erection were aware that the building was in any way dangerous, and an accident occurs, the idlers and unprofitable workers are treated as if they were profitable workers.

due for injuries done to all fellow-labourers and profitable workers' and beasts. This is in case they (the builders) did not see the injured persons or know of their presence; et alia similia.

THE BOOK
OF
AICILL.
—

Should they (*the owners of the building*) have knowledge of excess danger or defect,² it is as if it were profitable to the injured person to be present there though not necessary to his profit,^a as regards half compensation for *injuries to idlers and unprofitable workers*, compensation for profitable workers, half 'dire'-fine and compensation for beasts.

^aIr. Unnecessary profit.

The case in which exemption from *finēs* for *injury to idlers and unprofitable workers* is the rule with respect to them is, when each of them³ saw the other; or, *when* neither of them saw the other; or, *when* they saw the working man and the working man did not see them: *there is exemption from fines for injury to idlers and unprofitable workers in this case. One-third of compensation is the fine for injury to fellow-labourers, profitable workers, and beasts, provided the act was not intentional or the injured person seen.*^b If he (*the injured person*) was seen, and his being struck was supposable, but may have been avoided, *the fine is half compensation for injury to idlers and unprofitable workers, compensation for injury to profitable workers, half 'dire'-fine and compensation for injury to beasts, if the beasts were seen, and if they were not seen, it (the fine) is one-third of compensation.*

^bIr. Without knowing, without seeing.

If he (*the workman*) saw them and they did not see him, and it was his impression that they did see him, and it is certain they did not see him, it is like a case of unnecessary profit, as regards half compensation for *injuries to idlers and unprofitable workers*, compensation for *injury to profitable workers*, half 'dire'-fine and compensation for *injury to beasts*. If he saw them and they did not see him, and if he was certain they did not see him, *there is one-fourth of 'dire'-fine and compensation for injury to idlers and unprofitable workers, half 'dire'-fine with compensation for injury to profitable workers and for injury to beasts.*

³ When each of them—that is, the idlers and working man.

THE BOOK
OF
ABOLLA.

Ci ro fodepa conaro eutpuma yr in pob ocyr yr in topbað ann ro? yr e fað fodepa, inweithbeir in gnuma munuawgar iat, uar amuil pob a leð ryr in topbað yr amro leiŕ dā nemaicryn. Na coonang deaiche uilit ar aro i nuar venma in gnumraib amuil erbañ iat buvein, ocyr amuil erbañ a ruib ocyr a necoonang.

Sic.

Ruib ocyr eoonang in loŕta na fuile ar aro, yr inweithbeir in lan yr mo; ruib ocyr eoonang in loŕta na fuile ar aro yr inweithbeir in lan yr luŕa; ruib ocyr eoonang in loŕta aro ar aro eo venam gnumraio, na cumangar a noicor, yr a mbeir amuil erbañ; muna cumangar, yr a mbeir amuil topbað.

C. 914

In topbað boar dail [ocyr na bacaiñ, eo ryr a noaille ocyr a mbuiope ocyr a mbacaiñ], yr a mbeir amuil in pob; in eutpuma har yr in topbað mboar noall, corab a leð ber yr in nerbach mboar noall, ocyr noco ragabap a plannti ro gner. [Co ryr a boorðaille rin; ocyr nochon fer a boorðaille, yr a beir amuil in topbað bu roñ leiŕ dā faicryn, ocyr naŕar facaro.] Ma tait a fuile aro ocyr nī uilit a cluara, no ma tait a cluara ocyr nī uilit a fuile, ocyr ei be roib aro aro, yr a mbeir amuil erbañ a leð ryr. Ci be roib naŕ fuil aro, yr a mbeir amuil topbað a leð ryr.

C. 914.

[Ruib ocyr euiro na coonang noaith uil ar aro ocyr na regar a ler, ocyr na fuile a venom gnumraio, ocyr no pētpaigra a noichur cen topmepc gnumraio, amuil erba iat, ocyr eric erba inro. Ruib ocyr euiro na coonang na fuile ar aro, no ge tait ar aro ma regar a ler ne fuiriuu ngnim, no gen go regar a ler ne venam

C. 914-915.

[Ruib ocyr euiro na coonang noaith uil ar aro ocyr na regar a ler, ocyr na fuile a venom gnumraio, ocyr no pētpaigra a noichur cen topmepc gnumraio, amuil erba iat, ocyr eric erba inro. Ruib ocyr euiro na coonang na fuile ar aro, no ge tait ar aro ma regar a ler ne fuiriuu ngnim, no gen go regar a ler ne venam

¹ Had not seen him.—The text is defective here.

² Such as are present.—The Irish here again is such as are not present, but the repetition of the negative must be a clerical mistake.

What is the reason that there is the same *fine* for the beast and the profitable worker in this case? The reason is, the non-necessity of the deed equalizes them, for *it is thus that* the profitable worker, who he was certain had not seen him,¹ becomes as the beast *with respect to the restitution and 'dire'-fine*. The idle sensible adults who are present at the time of doing the deed are themselves *considered* as idlers, and the beasts and non-sensible persons belonging^a to them ^{*Ir. Their.} are *considered* as idlers.

For the beasts and non-sensible persons of such as are not present the greatest full-*fine* is *paid*; for the beasts and non-sensible persons of such as are present² the smallest full-*fine* is *paid*; the beasts and non-sensible persons belonging to those who are present doing the work, if they can be sent away, are to be *regarded* as idlers; if they cannot, they are to be *regarded* as profitable workers.

The deaf blind and lame profitable workers, when their blindness and deafness and lameness are known, are to be *regarded* as beasts *with regard to the fine*; whatever is the proportion of *fine* for *injury* to the deaf and blind profitable worker, the half of it is for *injury* to the deaf and blind idler, and for *injury* to such *deaf and blind idler* there is never full exemption. This is when his deafness and blindness are known; but should his deafness and blindness not be known, he is to be *regarded* as a profitable worker, whom he (*the workman*) supposed to have seen him, but who did not see him. If he (*the person injured*) can see and cannot hear,^b or if he can hear and cannot see, he is to be *regarded* as an idler, with respect to whichever *faculty* of them he has. With respect to whichever *faculty* he has not, he is to be *regarded* as a profitable worker.

^bIr. Has his eyes, and has not his ears.

The beasts and non-sensible persons belonging to idle sensible adults which are present but which are not required, and are not doing any work, and which could be driven away without interrupting the work, are *regarded* as idlers, and the 'eric'-*fine* for *injury* to idlers shall be *paid* for *injuring* them. The beasts and non-sensible persons belonging to sensible adults who are not present, or who though they be present are required for the purpose of work, or who though not

THE BOOK OF AICILL.
 Զոմարս, ոճօ դբար և ուիար սաւիօ զո տօմարս
 դոմարս, ամալ տօրպախս ևս Բսթօն, օսար ամալ տօրպա
 և քսիօ օսար և ուոճոնալետս, օսար քսիօ տօրպա ևնոսս.]

Ա իւլ նա տօրպալ արարս քժ ուարարս ու ևն Բսթօն,
 ուոս տօր քոՅ Բար արիլոն անն, մաւ ար, ու Բա քրալն ու
 արիլոն մաւ քարս; ալտ մաւ տօրպալա Բիճոնճի, ու
 արիլա զոմարս, ու Բիճոնն ունար.

Ա իւլ և տօրպալ արար քժ ուարարս ու ևն Բսթօն, ուոս
 տօր քոՅ Բար Լժարս և արիլոն անն մաւ ար, ու Բա քրալն
 արիլոն մաւ քարս; ալտ մաւ տօրպալա Բիճոնճի, ու
 արիլա զոմարս, ու Բիճոնն ունար.

Cach իւլ և ուարար քար ու մաւ արար օսար արարար-
 տս, և և Բիճ ար; cach իւլ ու արարար, և և ուարար.

Cach ու քար ար ար ու արար արար Բսթօն, օ Բո զոնաւ
 արար քոն և, և Բսթն արար, [օսար և քլան և Լիճ քար
 ու արար]; մաւ արարար ար, և Բիճոնճի Բո քարար քար.

Cach ու քար ու արար արար արար Բսթօն, օ Բո զոնաւ
 և արար և Բիճն արար արարարար, և Բսթն արարար;
 մաւ արարար ար, և Բիճոնճի Բո քարար քար.

Na իւլ Բոննոմարս ուլ ու արարար Բո Բսթն ար
 արար, ու ար արար, ուոս ուար արար Բո քարար և
 Լժ քար; ալտ մաւ արար քարար և ունոսալտ ևն զոնա

¹ If it be not so constructed. That is, if a building be constructed according to the form, &c., prescribed by law, the owner is exempted from liability in consequence of accidents connected with it; if a building be otherwise constructed, any

required for the purpose of work, could not be driven away without interrupting the work, *are to be regarded* as profitable workers themselves, their beasts and non-sensible adults as profitable workers, and the 'eric'-fine for profitable workers *shall be paid for injury to them.*

THE BOOK
OF
AICILL.
—

Where seeing does not add anything to the liability of a man more than not seeing, no more than compensation is paid^a for a beast injured by him (*the workman*) if it (*the beast*) was seen, or two-thirds of compensation if it was not seen; unless the case is aggravated by wickedness, or dangerous nature of the work, or peculiarity of place.

^a Ir. Goss.

Where seeing adds to the liability of a person more than not seeing, compensation for a beast injured by him does not exceed half-'dire'-fine with compensation if it was seen, or two-thirds of compensation if it was not seen; unless the case is aggravated by wickedness, or dangerous nature of the work, or peculiarity of place.

Wherever the man entitled to the exemptions^a has given orders to warn and scare off, he is to have the benefit of them (*the exemptions*); wherever he has not given orders, he is not to have the benefit of them.

^a Ir. *The man of the exemptions.*

Every thing (*building*) of which an author of law has specified the construction, if it be so constructed, is a lawful building, it is fully exempt; if it be not so constructed,¹ wickedness shall be the rule with respect to it.

Every thing (*building*) of which an author has not specified the construction, if they (*the builders*) have constructed it as lawfully as they were able, is a lawful building; if they did not so construct it, wickedness shall be the rule with respect to it.

It is not necessary to apply the rule of notice in the case of rough works which cannot be done without being heard or seen; unless an injury has happened, immediately at the commencement of the work, and if it has happened, let it

accidents connected with or arising from it, will be considered as having been caused by the owner of "malice prepense."

THE BOOK
OF
ARILL.

po četoir, ocyr mara decma, a rir i nberna vliget no na
berna.

Na huile gnimpara foile elatnača uile conecap a den-
ma cin cloircin no cin aicrin, ipeo vlegur uproca ocyr
uprcapato vo piasanl mū; uproca vo cotnačauib, uprcap-
ato nob ocyr ecotnač, ocyr vupcato aepa cotalta, buoir
ocyr vaili vuprcapato.

bla moza mugaine.

- C. 917. 1. plān vo mozanb i nbarie ferpota vo nī, .i. in nī
pcoirer de in fer bīr ina [mančaine], maiaa comaine,
ina lančpino comvliget .i. in cuā.

- C. 918. [Mač p in čuā po puačtneaz ano iar na gnimazuo
ocyr iar na puižiguo, ocyr nī poibe rir porpauae na hanc-
beile na hecpollair aice, ir venta viraith i, ocyr iplanti
i let rir na huilib.

Mač p in tuāb vo čuāb va cinu, iplanti epbač ocyr
etopbač vo cet pceinm cēn rir etpollair, 7rē.

¹ C. 918 gives this and the subsequent paragraph more fully, as follows:—

Na huile gnimpara borba anpoille anelatonacha uile voneoch ac na
pocap a ler ealatu, na pcpai vo vēnam can cloirtečt, no gan aicrin,
noco nupaileno vliget uproca no uprcapato vo cotnač, uair ir lor
va nuproca an paicrin no a cloircin pēin; ačt mana tēmato požanl vo
vēnam in inoatāt in ceo bēime po četoir; ocyr va tēmato, ir anail
invečbir copba im let aicgim i nerbaro; ocyr nočo nruil nī ir mō na pūn
ano, ačt mane copmaizea bēbimē .i. in vēnta, no aicbeile ngnimparb,
no vebir ninaro; ocyr mač eō on, ir pāč pon pāč.

Na huile gnimpara foille elatnacha uile go necap vo vēnam cen
cloirtečt cen paicrin, ir é vlegur uproca ano .i. uproca vo cotnačauib;
auprcapato nob ocyr ecotnač, ocyr vupca aepa cotulta ap a cotlato,
ocyr buoir ocyr vaili vuprcapato, co rir a vailis ocyr a mbuoir. O
po gena amlato rin, ir plante epbač ocyr etopbač ano; epian natch-
gina i naep comgnimpario ocyr in cač nob ocyr in cač copbač. Cen rir
cen paicrin rin; no ce bet, mana poib caemat imgačala.

* *The exemption of a servant.*—That is, a servant is not liable to fines for acci-
dents arising from the performance of his legitimate work, in his proper place.

* *The fagot, &c.*—The MS. E. 8, 5, part II. p. 27, is here defective; it has only
a few fragmentary phrases. The other MSS. available are also defective at this point.

be known whether *the precaution required by law* have been observed or not.¹

In the case of all fine scientific works, which can be done without being seen or heard, it is required by law *to apply* the rule of notice and removal: *warning is to be given* to sensible adults, beasts and non-sensible persons *are to be* turned away, and sleepers *are to be* awakened, deaf and blind persons *to be* removed.

The exemption of a servant² in *performing his* service.

That is, the servant is exempt in the manly service which he performs, i.e. the man who is performing^a his service, i.e. ^a Ir. *Is.* the service he is bound to perform,^b in his proper place *is* ^b Ir. *His* *service of* *obligation.* not responsible for accidents resulting from his work, i.e. in respect of the fagot, &c.³

If it was the fagot that did the injury, after it had been made and placed, and if he (*the servant*) had no knowledge of excess danger or defect, it is a lawful deed, and he is exempt in all respects.

If it was the head of a hatchet that flew off,^c there is ^c Ir. *If the* *hatchet* *went off its* *head.* exemption in respect of injuries done to idlers and unprofitable workers for the first slipping off without knowledge of defect, &c., on the part of the servant.

"In all rough, coarse, unscientific works, such as require no science, which cannot be done without being heard, or without being seen, the law does not oblige the sane adult to warn or remove *children, idiots, &c.*, because the very seeing or hearing of them (*the works*) is sufficient warning; unless injury has happened from the first blow at once; and if it has happened, it is as *the case of* unnecessary profit with respect to half-compensation for injury to an idler; and there is nothing (*no fine*) beyond this, for it (*the injury*) unless malice increases it, i.e. on the part of the owner of the work, or the dangerous nature of the work, or peculiarity of place; and if so, the fine is according to the cause.

"In all fine scientific works which can be done without *their* being heard or seen, it is required to give warning; i.e. warning to sane adults; beasts and non-sensible adults are to be removed, and sleepers are to be awakened from their sleep, and deaf and blind persons whose deafness and blindness are known, are to be removed. When it is so done, there is exemption for injury to idlers and unprofitable persons; one-third of compensation for fellow-labourers and for every beast and every profitable worker that is hurt. This is when there was neither knowledge nor seeing^d (*of* ^d Ir. *Without* *know-* *ledge, with-* *out seeing.* *the works in progress*) or though there was, *the case is the same*, unless there was power of avoiding the danger."

THE BOOK OF
AICHEL. — Cen bešar acá řuiougeao ocuř aca řnumuřao, řlanca
erbař ocuř etorbařř so řiařail i leš ře ; řřian aicřina
i naer comřnumřařř, in caš torba, ocuř in caš řob.]

Մար Ե Ինտ Ի յղաճախեթ ա ճսալ Վո ճսր Վե, րլանու Երբաճ
ocuř etarbaš an ; ocuř řřian naicřina i naer comřnum-
řařř, in caš torbaš ocuř in caš řob cen řř ; ocuř řašćan
o lešćine co řřian naicřina.

Մսնա Ե Ին տիաճ Ի յղաճախեթ ա ճսալ Վո ճսր Վե Վո-
քեր, Իր ամսլ Ինթեթիքե տորբաիք Իմ Լեթ աիչիոն Ի ներբաշ
ocuř i netarbaš ; aicřin a torbaš, leš řine Լա աիչիո
a řubš co naerřin na řob, ocuř muna acaro, Իր աիչիո.

c. 917. Մարա Եա Եսսին, ո Եա տիոլ, ո Եա Եոցալ, ո Եա Եոքսաթ
ար ա մսւո, րլանու Երբաճ ocuř etarbaš, ocuř řašć o leš
řine [co řřian naicřina] an. Ocuř má ře a řat řo maoř,
Իր ա Եեթ ամսլ Եեթքոն. Մարա Երանո լո լուճ Ելոճ, Ի
րքոնմանն Վա րիաթլ լսր. Ocuř ու րաոն րիւոյսթաթ, ocuř
Վաթաթ րաոն րիւոյսթաթ, Իր ամսլ Եեթ րքոն caš րքոն. Ա
Լաիքոնո րիո ; ocuř մա րեճար Լաիքոնո, Իր աիսլ Ինթեթ-
իքե տորբաիք.

Մար ար Ելաթ ո ար Եոքաթ ո Ի ուոթ Եորրաչ լո
րիւոյսթաթ ա Եսալ, Իր ա Եեթ ամսլ Ինթեթիքե տորբաիք Իմ
աիչիոն an ; ո ամսլ Ին Եսալ ուոմրոնո ; Եեթնոնո Վո
րիաթլ լսր.

Մար Ե ա չաթ լո մսւո, ocuř ու լոիւ րի րորքարո աւ-

¹ *Unnecessary profit.*—That is, the presence there of the injured persons was profitable to them, though they were not under any necessity to be there.

As long as it (*the fagot*) is being placed and made, exemption *in respect of injury* to idlers and unprofitable workers is the rule with regard to it; one-third of compensation is *the fine for injury done* to fellow-labourers, all profitable workers, and all beasts.

If it be the place in which he was wont to cast off his bundle, he is exempt from *the consequences of any injury done* to idlers and unprofitable workers; but *he is liable* to one-third of compensation for fellow-labourers, for profitable workers and for beasts *if injured* unwittingly; and it (*the penalty*) is reduced^a from half-'dire'-fine to one-third of compensation.

^aIr. Comes.

If it was not *in* the place wherein he was wont to cast off his bundle always, it is as *a case of unnecessary profit*¹ in respect to half compensation for *injury done* to idlers and unprofitable workers: compensation *is due* for profitable workers, half-'dire'-fine with compensation for beasts when the beasts were seen, and compensation *alone* if they were not seen.

If it was at the cutting of it, or at the gathering of it, or at the tying of it, or at the adjusting of it on his back, *the injury was inflicted*, he is exempt from *finer in respect of* idlers and unprofitable workers, and it (*the penalty*) is reduced^a from half-'dire'-fine to one-third of compensation. And if it be its tie that has given way, it is like a *case of* first slipping off. If it be a stick that has fallen from it (*the bundle*), it (*the case*) is to be regulated by *the law of* "slippings off." And *this is so if* the arrangement of it (*the bundle*) is not different from the usual one, but if the arrangement be different, each slipping is as a first slipping. These *are slippings* in his (*the servant's*) proper place, but if outside his proper place, it is as *a case of unnecessary profit*.

If it be on a dyke or on a wall or on an uneven place the fagot was placed, it is to be *regarded as a case of unnecessary profit* as regards compensation for *the injury done by it*; or, like the case of "the pointed stake," it (*the case*) is to be ruled by wicked intention.^b

^bIr. Wicked-ness.

If it be its tie that gave way, and if he (*the servant*) had no knowledge of excess, danger, or defect, it (*the case*) is the

THE BOOK
OF
AICILL.
—

beile na etallair, ir inano ocur no cuireo de i laithirio
Ma ta fir forcpair, aicbeile, ocur etallair, ir inano do
ocur no cuireo de a rehtar laithirio in leé anghin in
erbaé ocur in etarbaé.

C. 920. Ocur ir eo ir laithirio don éant caé inat a cuirenn de
hi do gner, ocur a bail na fuil fir forcpair, aicbeile,
[na etollair]. Ocur ir eo ir rehtar laithirio ann, caé
bail na cuirenn de hi do gner, ocur a bail a mbi fir for-
cpair, aicbeile, ocur etallair; ocur gemuó a laithirio
no beé fir forcpair, aicbéile, ocur etallair, ir inano ocur
no cuireo de hi a rehtar laithirio.

Na daine do rala do na aighé, máe connairium iat-
rom, ocur ni acatarrom eiren ocur ni etatar in bail a
cuireno de hi cach nuairé, eiric aicrena uatrum doib-
rium, ocur eiric nemairéna uatuib doorum.

Mat connatarrom eirium ocur ni acatarrom iatrom,
ocur no petadar in bail a cuireano de hi cach nuairé,
eiric aicrena uathibrium doorum, ocur eiric nemairéna
uatrom doibrium.

C. 919. Ir eo ir laithirio do mogair anoirin eao a láime ocur
[ramtaighe] a tuairi uao ar caé leé; cio amuiré, cio a tigh
rin; no dono cena com a tigh rin, ir eo ir laithirio amuiré
in oiréet bo doig in tirlirin do rochtain uar cach leé.

O muz urraib ata rin i nnuine; ocur a cethri reht-
maro o muz theorair, da rehtmaro ocur cethruime ruann
dec o muz murdaire, rehtmaro o muz uair.

¹ And he did not see them.—The plural form “acatarrom, they saw,” appears
to be a mistake. The sense requires “acairrom, he saw.”

same as if he had cast it off in the proper place. Should he have knowledge of excess, danger, or defect, it is the same as if he had cast it off outside the proper place as regards half compensation *for injury* to idlers and to unprofitable workers.

"The proper place" of the fagot means whatever place he is in the habit of putting it off him always, and implies^a that he has no knowledge of excess, danger, or defect. And "outside the proper place" means wherever he is not in the habit of putting it (*the fagot*) off him always, and implies^a that he has knowledge of excess, danger, or defect; and should he have knowledge of excess, danger, or defect, though it was in the proper place *he put it off*, it is the same as if he had put it off him outside the proper place.

When the persons who happened to meet him *have been injured by his fagot*, if he saw them, and they did not see him and did not know the place where he was in the habit of putting it off him every time, the 'eric'-fine for seeing *is due* from him to them, and the 'eric'-fine for non-seeing *is due* from them to him.

If they saw him and he did not see them,¹ and if they knew the place in which he was in the habit of putting it (*the fagot*) off him always, the 'eric'-fine for seeing *is due* to him from them, and the 'eric'-fine for non-seeing *is due* to them from him.

"The proper place of the servant" in this *case* is the length of his hand and the handle of his hatchet from him on every side; this *is* whether outside or in a house; or indeed, *according to others*, this is in a house, and "the proper place outside" is as far as a chip *from the wood* might be supposed to reach on every side.

From the servant of a native freeman this (*the compensation before stated*) is *due* for *injuring* a person; and four-sevenths of it are *due* from the servant of a stranger, two-sevenths and one-fourteenth *of it* from the servant of a foreigner, and one-seventh *of it* from the servant of a 'daer'-person.

THE BOOK
OF
AICILL.

O mug uirraib ata rin i mboin; ocuŕ tu cuiceb o mug
deoraib, da cuiceb o mug murcainŕe, cuiceb o mug daŕ.

O mug uirraib ata rin im ech; a teora ceŕhuime o
mug deoraib, leŕ ocuŕ oŕtmaŕb o mug murcainŕe, leŕ
nama o mug daŕ.

bla ech aenach.

C. 924.
No.

.1. irlan don ti beŕeŕ in tēŕ leiŕ irin naenach, maŕ
ar óin ŕuaŕ hí, [ocuŕ ní ŕeŕ a biŕhbiniŕe]. irlán don ŕin
doŕŕuc ar ein, aŕt na ŕuca aŕi ŕéin, ŕeŕt ŕraŕŕi tēŕ do
ŕul no do ŕaib; ocuŕ má ŕuca ca imurro, munar inuŕ,
ir ic a cinaro ir in tēŕnaŕ ŕaŕ.

.1. slan don ti beŕuŕ in tēŕ ir in naenaŕ; ŕlan do ce
bhuŕteŕ in tēŕ, aŕt naŕab tŕe boŕblaŕar, naŕab ŕuŕi
taŕ tŕoŕt, co ŕir a eŕaŕt; ocuŕ maŕ eo on, ir ŕiaŕ ŕon
ŕaŕ aŕ.

C. 921.

slan ŕŕir in neich ce ŕuachnaib in tēŕ ŕuŕum, aŕt naŕ
a beŕg, no ŕeŕg, no lua, no ŕaebleim, no coŕ ŕo laim,
[no ŕŕeŕ], no cenn a nŕabal; [ocuŕ maŕ eao on, ir leŕ
ŕaŕ ŕo biŕhbiniŕi uŕŕe], ocuŕ meŕaŕt a heŕma do ŕcoŕ
in leŕe aŕle ti.

slán ŕŕir in eich na huile neŕŕe da ŕa taircebaŕ, aŕt

¹ *The exemption as regards a horse in a fair.*—That is, the law regulating the cases in which the owner of a horse at a fair is not liable to damages for injuries caused by the horse.

² *Is also exempt.*—That is, he is not liable for damages for injuries done by the horse, when done at a distance of less than 17 feet from the place where the horse stands, i.e. unless the viciousness of the horse be extraordinary; if the owner bred

From the servant of a native freeman this is *due* for *injuring* a cow ; and three-fifths of it *are due* from the servant of a stranger, two-fifths from the servant of a foreigner, and one-fifth from the servant of a 'daer'-person.

THE BOOK
OF
AICILL.
—

From the servant of a native freeman this *fine* is *due* for *injuring* a horse ; three-fourths of it *are due* from the servant of a stranger, half and one-eighth from the servant of a foreigner, and half only from the servant of a 'daer'-person.

The exemption as regards^a a horse in a fair.¹

^aIr. Of.

That is, the person who brings the horse with him to the fair is exempt from *finer* for injuries done by it, if it was on loan he got it, and if he did not know its viciousness. The man who had given it on loan is also exempt,² as far as seventeen feet behind it or on each side of it, so as it was not foaled for himself ; if however it was foaled for him, he pays for such injuries as it may commit in its violence, unless he had told of its viciousness.

That is, the person who brings the horse to the fair is exempt³ ; he is exempt even though the horse should break down, but so as it did not happen^b through cruel violence, or through driving it beyond its strength, being aware of its weakness ; but should it be so, he shall be fined according to the nature of the case.

^bIr. Was
not.

The owner of the horse is exempt⁴ though the horse has injured him (*the borrower*), but so as it did not happen^b through a start, or a fit, or a kick, or a false spring, or a twist underhand, or a bounce, or head in fork ; but if it be through any of these, there shall be half-fine upon it⁵ for its viciousness, and the excitement of being driven takes the other half-fine off it.

The owner of the horse is exempt⁶ as to all things over

the horse he has notice of his vice, although ordinary, and is liable unless he gave notice of this to the person to whom he lent it.

¹ Is exempt.—That is, from damages for injuries done to the horse.

² Is exempt, i.e. from damages for injuries done by the horse to the borrower.

³ The words in brackets in the Irish here are by a later hand.

⁴ The owner of the horse is exempt, i.e. from damages for injuries done by the horse to third parties, when being ridden.

THE BOOK
OF
ASCHIL.
—
α παγαίλ πο πανελαιδί ια κοτοαίγ uil uirpa. Οξήρην αρμ-
lan co bar i nerbaē; leōirne na cneiri ocyr aēpuy comlan
co bar a torbaē; leōiru la cehtar vo po taeē aithgona
iar mbar, ciro a torbach ciro a nerbach.

Μα πο αέταίγεο α βρείτ co hιnαo αιριέι, ρlan α βρείτ
co ριici ιn ιnαo πο αέταίγεο, αχτ na ρuctar ιμαρπαic
ταιρι; ocyr va ρuctar, ιρ ρiach ρορπαio ρομελτα ρορ
όιn, .ι. cuic ρεoiτ, ocyr αιτγιn ιn οιέ, μαγα μαρb.

Οιo ροοerna conao cutpuma ιρ ιn ρiach ρορπαio ρο-
melta ρορ oin vo caē ouine, ocyr naē eao ιρ ιn ρiach
ροιμπιme? ιρ e ρaē ροοerna, αρ ρuir[ιρ]eē tpaaiēē bar
ιn ρiaē ρορπαio ρομελτα ρορ όιn, ocyr nι eo bir ιn ρiaē
ροιμπιme. Μuнар αέταίγεο α βρείτ co hιnαo αιριέι, ρlan
vo α βρείτ co ριici ιn ιnαo ιρ ail leiρ, aēτ na tuca ρige
vap tpaēτ, co ριρ a hεtpaēτa uirpa; ocyr vά tuca, ιρ ρiach
ρo αιcneē a ρaēa αιρ aηo.

Μuнар αέταίγεο laτhaiρ αιριέι aηη ιτιρ, ρlan οιo ρapa
berēaiρ he; no coma ρlan α ροιμπιm co vεēmaiρ, ocyr
ρiach ροιμπιme o vεēmaiρ amach; no coma ρiach gati.

C. 924. Μα πο αέταίγεο ειρι αιριέι [vo ēobaiρτ] αρ aη οιέ, ρlan
vo ιn cutpuma po αέταίγεο vo tabaiρτ uirpi; aēτ nά
tuctar ιμαρπαio αιρ taiρι; ocyr va tuctar, ιρ ρiach
ρορπαio ρομελτα ρορ oin aηo.

¹ Or it is a *fine* for theft.—That is, there is an implied contract to use the hired horse *reasonably*; destroying it by unreasonable use becomes a wrong, and as there

which it is brought, and as to damages, it (*the case*) shall be ruled by *the law of fair play* as to the sensible adult who rides^a it. *There shall be full sick maintenance till death for injuring an idler; half 'dire'-fine for the wound and full sick maintenance till death for injuring a profitable worker; half 'dire'-fine for the wound and compensation for either of them, whether profitable worker or idler, after death.*

THE BOOK
OF
AICILL.
—
^a Ir. Is
upon.

If it was agreed upon (*between borrower and lender*) to bring it (*the horse*) to a particular place, he (*the borrower*) is safe in bringing it till it reach the place that was agreed upon, provided it be not brought too far beyond it; and if it be so brought (*unreasonably far beyond the place*), it (*the penalty*) is the fine for excessive use of a loan, i.e. five 'seds,' and the equivalent of the horse, if killed.

What is the reason that as regards the fine for over-using a loan it is the same on every person, while as regards the fine for over-riding a horse it is not *the same*? The reason of it is, the fine for over-using a loan is imposed with the expectation that it (*the loan*) would be returned, and it is not so in the fine for over-riding a horse. Unless it had been stipulated to bring it to a particular place, he (*the hirer*) is safe in bringing it until he reaches whatever place he likes, but so as he does not ride it beyond its strength, knowing its want of strength; but if he does so ride it, there is a fine upon him for it according to the nature of the case.

If no particular place was at all agreed upon, *the hirer* is safe, whatever distance it (*the horse*) is brought; or, according to others, it is safe to ride it for ten days, but there is a fine for over-riding it after ten days; or it is a fine for theft.¹

If it was agreed upon that a particular load should be carried by the horse, he (*the hirer*) is safe in bringing the stipulated amount upon it; but so that too much be not brought upon it beyond that amount; and should it (*an unreasonable amount beyond the stipulated burden*) be brought, the fine for over-using a loan is due in the case.

is no distinction (it would appear) in the Irish laws between "crimes" and "wrongs," it may be defined to be a theft.

THE BOOK
OF
ARICILL.
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Մնա աճտայցօ օրօ արիւնի ար յար, իրան ոօ ին ոմի ար
ալ լար ոօ ճաօրտ ար, աճտ արաօ րոյ յար տրաճտ, օօ րի
ա տրաճտ ; օսր մաօ տօ օն, իր րաճտ րօ արաճտ ա րաճտ ար.

Մա րօ արօօօօ րօ արաճտ արիւնի ին օիճ, օսր րօ
ար ին րօ արաճտ ոօ լար ար րօ արաճտ արաճտ, օճ
ար րօ օլօճտ ոօ ոօ արաճտ րօ ին րօ արաճտ.

Մնա արօօօօ րօ արաճտ արիւնի ին օիճ, օսր րօ
ար ին րօ արաճտ ոօ լար ար րօ արաճտ արաճտ, ա
արաճտ րօ րօ արաճտ, արաճտ ա արաճտ արաճտ րօ
ին րօ արաճտ.

Մա րօ արօօօօ րօ արաճտ արիւնի ին օիճ, օսր րօ
ար ին րօ արաճտ ոօ լար ար րօ արաճտ, ա արաճտ ար-
աճտ օսր արիւնի, օօ րալլ, րօ ին րօ արաճտ ; ա արաճտ
արաճտ օսր արիւնի ար րալլ, րօ րօ արաճտ.

Մնա արօօօօ րօ արաճտ արիւնի ին օիճ, օսր
րօ ար ին րօ արաճտ ոօ լար ար րօ արաճտ, ա արաճտ ար-
աճտ օսր արաճտ րօ ին րօ արաճտ ; ա արաճտ արիւնի,
օօ րալլ օսր ար րալլ, րօ րօ արաճտ.

C. 923. Իրօ իր արաճտ արիւնի օօ րալլ ար, ա արիւնի ա արաճտ
C. 923. րալլ, [no chlochain], no արաճտ, [no ա արաճտ ոօ ոօ
լար], no իր արաճտ օսր արաճտ, օօ րի ա արաճտ
[no ա արիւնի] ար.

C. 923. Իրօ իր արաճտ արիւնի ար րալլ ար, ոմի ոօ արաճտ րօ ա
րօ, no րօ ա արաճտ, [no ար ա արաճտ.]

¹ If no particular load was agreed upon.—That is, if no amount is fixed, a reason-
able burden must be put upon the horse, as to the amount of which the knowledge
of the horse's strength on the part of the person putting on the burden is an
element.

If no particular load was agreed upon¹ for it, he (*the hirer*) is safe in bringing any load he pleases on it (*the horse*), provided he does not exceed its strength, knowing its want of strength; and if it be so, he shall be fined according to the nature of the case.

THE BOOK
OF
AICILL.
—

If the owner has given *the borrower* notice of the horse's viciousness, and the borrower^a has undertaken to be accountable for all its trespasses, whatever is due of it for its trespasses *falls* on the borrower.^a

* Ir. *The man outside.*

If the owner has not given notice of the horse's viciousness, and the borrower^a has not undertaken to be accountable for all its trespasses, its trespasses *shall be* upon the owner, except its trespasses of neighbourhood,² *which shall be* upon the borrower.^a

If the owner gave notice of the horse's viciousness, and the borrower^a did not undertake to be accountable for its trespasses, its trespasses of neighbourhood and of viciousness, if there be neglect, *shall be* upon the borrower;^a its trespasses involving^b restitution and those *arising* from viciousness, there being no neglect, *shall be* upon the owner.

* Ir. *Of.*

If the owner has not given notice of the horse's viciousness, and the borrower^a has undertaken to be accountable for its trespasses, its trespasses involving^b restitution and those of neighbourhood, *shall be* upon the borrower,^a and its trespasses of viciousness,³ with neglect or without neglect, *shall be* upon the owner.

Trespasses of viciousness with neglect, are the bringing of it into the narrow part of a street, or into a paved road, or into a crowd, or to the door of a house or of a 'lis'-fort, or among cattle and non-sensible people, its kicking *habits* or its viciousness being known.

Trespasses of viciousness without neglect, are what it commits in its paddock, or while grazing, or in its enclosure.

¹ *Trespasses of neighbourhood.*—That is, damage to adjoining property, and which might be reasonably anticipated and prevented.

² *Its trespasses of viciousness.*—A hirer of a horse with notice, as between himself and third parties, is answerable for trespasses which he could lawfully prevent.

THE BOOK
OF
AICILL.
— 1ṛeo ʔr cʔnta comaiččera ann, iní to dena ne hoiletoab
ocur ne haipeboaič, ne ʔep ocur ne apbaŋ ocur ne ʔoičh-
e[no].

1ṛeo ʔr cʔnta aichgʔna ann, cač baŋ a ʔua očruŋ no
aichgʔin in cʔnao to dena.

Đlato opo inochoin.

C. 924. [1. ʔrlán don tí inruŋ in tóro ʔop in inochoin.]

1. ʔlan to, ce toč in inochoin tpeŋ in opo, no ce toch in
topo tpeŋ in inochoin, no ce tocpaŋ in toŋbach etuŋru
cen ʔr cen aicŋin. Slainci epbaŋ ocur etapbaŋ to cə-
ŋcenn, cen ʔr etallaiŋ; ocur tpeŋ naichgʔna i naŋ
comgʔinruŋ, in cač toŋbač, cia noŋconnaiŋ cen co ʔacaič;
ocur in ʔob ná ʔaca; ocur máč connaiŋ na ʔuba, ʔr
aichgʔin.

Maŋ e in ʔcennm tanaŋŋe cəna, ocur ní ʔain ʔuiougač,
ʔr amuiŋ inoichŋe toŋba in aichgʔin in epbaŋ ocur in
etapbaŋ. Aichgʔin a toŋbach ce naŋconnaiŋ cen co ʔacaiŋ.
Lečŋe la aichgʔin a ʔuba cen aičŋin na ʔob; ocur mana
acaič, ʔr aichgʔin.

Maŋ e in tpeŋ ʔcennm, ocur ní ʔain ʔuiougač, cəth-
puime toŋe la aichgʔin in epbaŋ ocur in etapbaŋ; Leč-
ŋe la aichgʔin a toŋbuč, cia noŋconnaiŋ cen co ʔacaič;
lan toŋe la aichgʔin a ʔuba co ʔaicŋin na ʔob, ocur muna
acaič, ʔr lečŋe la aichgʔin.

Maŋ e in cəthpaŋač ʔcennm, ocur ní ʔain ʔuiougač,

¹ *Has been east.*—For “Ce tocpaŋ” of the text, C. 924 reads “Đu abu
cuŋe, though there was put.”

Trespasses of neighbourhood are what it does to fences THE BOOK OF AICILL. or railings, to grass and to green corn or to ripe standing corn.

Restitution trespasses are all cases in which sick maintenance or restitution for the injury which is done are incurred.

The exemption of sledge *and* anvil.

That is, the person who plies the sledge on the anvil is exempt *from penalty for injuries arising from the work he is engaged on.*

Viz., he is exempt, though the anvil break^a the sledge, or the sledge break the anvil, or though an idler has been thrust¹ between them without *his* knowledge or *his* having seen *him*. He is exempt *from fine* for *injury* to idlers and unprofitable workers, in the first slipping, if he has no knowledge of *any* defect;^b and *he pays* one-third of compensation for *injury* to fellow-labourers, and to all profitable workers, whether he has seen them or not; and for *injury* to beasts which he has not seen; but if he has seen the beasts, it (*the fine*) is *full* compensation.

^aIr. Go through.

^bIr. Without knowledge of defect.

If however it be the second slipping, and the arrangement of the anvil and sledge was not different, it is as a case of unnecessary profit in respect of compensation for *injuring* the idler and the unprofitable worker. Compensation is *due* to the profitable worker whether he saw or did not see him. Half 'dire'-fine with compensation is *due* for beasts if the beasts are seen,² but if not seen, there is *due but* compensation *only*.

If it be the third slipping, and the arrangement was not different, one-fourth of 'dire'-fine with compensation is *due* for *injuring* idlers and unprofitable workers; half 'dire'-fine with compensation for *injuring* profitable workers whether seen or not seen; full 'dire'-fine with compensation for *injuring* beasts if the beasts are seen, but if not seen it (*the penalty*) is half 'dire'-fine with compensation.

If it be the fourth slipping and the arrangement was not

^a If the beasts are seen.—The MS. reads "con ancyin na pob," literally "without seeing the cattle;" but the sense requires "con ancyin na pob, with seeing the cattle."

Μαρ θα ειπὼ το ευαίο ιν τοις, α θα πῇ νο α θα πατηρ
αραση το ριαγαί ιμε; νο ιρ αρ πῇ ιμερτα α αενυρ.

Մար ար ա լաւմ ո՞ւ շուար, ւր ամուլ շարբումք. Մարա
բիր բիր ւմերձա, օսւր անբիր շօբանօ, ւր ա Բի՛ւ ամուլ առա
արմ սրբաւ՛ շոն բիր բոջլա:

Μαρ ο ραιν αμαχ πο πογαιλ, μα πο ρερ ιν τι οιβ ο
ριαϑτ, ιρ α ιε το; muna ρερ, ιρ α comic ούοιβ εταρρυ.

Մար րի ու ինքեօր թօ լբեօն անո, աճտ մար էրբ բարեթ
 և զոթբարօշտի, րի և ի օրի բարօշտի; մար էրբ բարեթ և
 զոթծաւաւի, րի և ի օրի իմերթա. Մար էրբ բարեթ և
 զոթբարօշտի օսար և զոթծաւաւի, րի և օմի օմի օտարու.

¹ *Having seen.*—For “ὄψιν” of the text, C. 926 has “παρῶν.”
² *If the anvil has slipped.*—For “πο πρῶτον ἀνν” as in the text, C. 926 reads
 “πο κυρὸν ἀνν ἐν κίβ, went off the block.”

different, half 'dire'-fine with compensation *is due for in-* THE BOOK
jury idlers and unprofitable workers; full 'dire'-fine with OF
 compensation for *injuring* profitable workers. Full 'dire'- AICILL.
 fine has been already mentioned for *injury* to beasts.

If it be the head of the sledge-hammer that has slipped off, the knowledge or ignorance of both *the smith and the striker* is the rule in the case; or, *according to others*, the striker alone is liable.

If the smith has knowledge of it and the striker has not, the proportion which knowledge adds *to the fine* is to be paid by the smith, and the proportion which having seen¹ and not removed *those who may be hurt* adds to it, is to be paid equally between them; or indeed, it is the knowledge or ignorance of both that rules it (*the case*), and they pay it (*the fine*) equally between them, as it is *where* "a native freeman sharpens a stake and another casts it."

If it be from his hand it (*the sledge-hammer*) slipped,² it *Ir. Went
 (*the case*) is to be as a first slipping. If it be *with* the knowledge of the striker, and *with* ignorance on the part of the smith, it (*the case*) is to be ruled as it is in the case of "the weapon of a native freeman without knowledge of trespass."

If two sledge-hammers while being wielded have come in collision, and if injury to the persons engaged³ only has re- *Ir. Among
 sulted, and if the particular person by whom it (*the collision*) themselves.
 was caused is known, he pays one-third of compensation; if he is not known, one-sixth of compensation is *paid* by each of them to the other.

If it be injury to some one else⁴ that has resulted, if it be known which of them caused it, he pays for it; if he is not *Ir. From
 known, they pay for it equally between them. that out.

If it be the anvil that has slipped⁵ off the block in the case: and if (*this happened*) in consequence of⁶ bad fixing, the man who fixed it pays *for the injury done*; if it occurred in consequence of bad striking, the striker pays. If it (*the slipping off*) be in consequence of bad fixing and bad striking, they (*the fixer and striker*) pay for it equally between them.

¹ For "pupneð" of the text, C. 926 reads "pupupunð," here and in several other places.

The injuries from the sparks of the iron and of the hearth are ruled like the first slipping of the sledge-hammer. The injuries done by the iron in carrying it from the fire to the anvil, and from the anvil to the fire are to be paid for by the smith.

THE BOOK
OF
AICILL.
—

If the anvil has been injured, *and if it was* in consequence of bad striking, the striker alone pays; but if *it was* in consequence of *the iron* having been badly held, the smith *alone* is to pay; *and if it was* in consequence of bad holding and bad striking, they are to pay equally for it (*the damage*) between them.

If it be the sparks from the hearth that have caused the injury in the case, the *bellows-blower* alone is to pay for it, unless the smith has urged him *to blow strongly*, and if he has, they (*the blower and the smith*) are to pay for it equally between them.

If it be the iron that has caused the injury when being struck, it is to be considered whether it was in consequence of bad holding or of bad striking *the injury happened*; and if it was in consequence of bad holding, the smith alone is to pay for it; if in consequence of bad striking, the striking party alone is to pay. If it was through *the fault of both*, it (*the injury*) is to be paid for by both between them.

If it be the sparks of the iron that have caused the injury in the case, and if there has been urging on by the smith and the bellows-blowers, they pay for it equally between them; if there has not been, the bellows-blowers alone pay.

"Profitable workers" here are persons who fell asleep before the iron was put in the fire.¹

"Idlers" here are persons who fell asleep after the iron had been put in the fire.

Gold and silver and bronze *found* in the smith's forge are *by law* forfeited; the troughs and every range in general,

injury done them was equal to that for injuring a person employed at profitable and necessary work in the forge. But if they had remained awake until the iron was placed in the fire, and fell asleep then, they were regarded as idlers, because they saw the danger, and were therefore dealt with in case of injury from sparks, &c., as if they had been idle lookers on and broad awake.

THE BOOK OF AICILL. ḡreṡṡaigceṡṡ anṡ ṡo minṡleṡṡṡaib na ceṡṡṡa; ocuṡ ṡṡ anṡ ṡṡ ṡo ḡabap eṡṡe toṡṡaig ṡṡṡ ceṡṡṡ.

Ṣṡṡ caḡ aiṡṡe inṡeṡṡṡṡe uṡṡ ṡ naṡ, a cuṡṡaṡṡ, a ceṡṡṡa, a muṡṡeṡṡ.

ṡṡ ṡṡṡ in toṡ ocuṡ in taiṡḡeṡ ocuṡ in tuṡa a ceṡṡṡa in ḡobanṡ, ocuṡ noco ṡṡṡ ṡ ceṡṡṡa in ceṡṡa, uaiṡ aiṡṡṡe inṡeṡṡṡṡṡ ḡé ṡ ceṡṡṡa in ḡobanṡ, ocuṡ nocon eḡ a ceṡṡṡa in ceṡṡa.

c. 1392. ḡṡa con congai, [aḡṡ nṡ ṡṡ neḡ eṡṡṡṡṡ].

c 980. [Eṡṡṡ, ṡṡán ṡo na conaib in ḡai conṡa ṡo nṡṡ a comaiṡṡṡṡṡ a ṡa ṡṡṡṡṡ ṡ. a ṡa ṡṡḡeṡṡa, aḡṡ nṡ ṡṡ nech eṡṡṡṡṡ.

Aḡṡaiḡṡṡ, aṡá aḡṡ lium anṡ, co nach é in ṡeṡ eṡṡṡṡṡṡ conṡṡeṡṡ ṡo ḡuaṡṡ ṡṡṡ a ṡeṡṡṡṡ ṡo ṡṡṡṡ ṡóib; no aḡṡ-aiḡṡṡ, aṡá aḡṡ lium anṡ, conaḡ é in ṡeṡ leḡ eṡṡṡṡṡṡ ṡo ḡuaṡṡ ṡṡṡ na ḡabṡaiṡṡ ṡo ṡṡṡṡṡ ṡoib inṡ ḡuṡṡ eṡṡṡṡṡ ocuṡ toṡṡṡṡṡ uṡṡ maṡ aen ṡṡṡ.]

Ma ṡa ṡṡḡeṡṡa in ṡaṡa con ap aiṡṡ, ocuṡ nṡ uṡṡ ṡṡḡeṡṡa in con aiṡ, ṡṡán cu in ṡṡṡ uṡṡ ap aiṡṡ ṡo maṡṡṡṡ, ocuṡ ṡṡḡ ṡṡṡṡṡṡṡ a coin in ṡṡṡ na ṡṡṡ ap aiṡṡ, cen caemaḡṡṡa ṡeṡṡṡṡṡe, ocuṡ ma ṡa coemaḡṡṡu ṡeṡṡṡṡṡe, ṡṡ ṡṡḡ cola cluiḡṡ.

Muna ṡṡṡ ṡṡḡeṡṡa con ṡṡṡ ap aiṡṡ, aḡṡ coṡṡṡaiḡ aca ninmuṡṡṡ, lan ṡṡḡ on luḡṡ uṡṡ ap aiṡṡ ṡṡ na conaib, ocuṡ lan ṡṡḡ in caḡ nṡ millṡṡṡ ṡo coṡaib, ce be, cen co be, coemaḡṡṡu a ṡeṡṡṡṡṡe.

¹ *For the wooden vessels.*—That is, the smith has to redeem the wooden vessels at a price equal to the 'eric'-fine of a profitable worker.

Every unnecessary charge.—That is, everything unconnected with his business

i.e. all small vessels of the forge ranged around it, are not however forfeited *by law*; and it is in this case that the 'eric'-fine of a profitable worker is payable for the wooden vessels.¹

THE BOOK
OF
AICILL.
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* Ir. The
tree.

Every unnecessary charge² left in a kiln, a kitchen, a forge, or a mill, is *by law* forfeited.

The gold and the silver and the bronze are *by law* forfeited in the smith's forge, but they are not *by law* forfeited in the goldsmith's forge, for they are an unnecessary charge in the smith's forge, but not in the goldsmith's forge.

The exemption of dogs in dog-fights when no one comes between them.

That is, the dogs are exempt in the dog-fight made with the cognizance of both their owners, i.e. of both their masters, provided no one comes between them.

I stipulate, I make a condition in it (*the case*) that *if* it be not the impartial interposer who went down to *separate them*, then they (*the dogs*), I say, are exempt; or I stipulate, I make a condition that *if* it be the half-interposer³ who went down to *separate them*, then I do not say that they (*the dogs*) are exempt in respect of *injury done* to all idlers and profitable workers *who may be* with him (*the half-interposer*).

If the master of one of the dogs is present, and the master of the other dog is not, *it is* safe to kill the dog of the man who is present, and the fine for fair-play *shall be paid* for the dog of the man who is not present, if there be not^{*} the power of saving, and if there be power of saving, it is a *case of* fine for foul-play.

* Ir. With-
out.

If the master of neither dog of them is present, but sane adults *are* inciting them, full fine for the dogs *is to be paid* by those who are present, and full fine for every thing which they (*the dogs*) shall damage under their feet, whether there be, or there be not, power to save it.

left in charge of a kiln-owner, a cook, a smith, or a miller, is forfeited, evidently to prevent the concealing in this way of stolen goods.

³ *Half-interposer*.—That is, a person acting in behalf of one of the owners.

THE BOOK .1. in per etpana coiteint taimic etappu; ocur map e
OF cu in pīp atá ap aipō do poglaid pīp, ip lán pīaē uaid
AICILL. int; ocur map e cu in pīp na pūil ap aipō, ip leē pīach,
ocur corab e in per ata ap aipō icur. Ro per in cu po
pogail pīp ann pīn; ocur mana po per, ip teopa cethpuime
uataib apaen ann, .i. leē pīaē o coin in pīp ata ap aipō,
ocur cethpuime o coin in pīp na pūil ap aipō; ocur cor-
ab e in per ata ap aipō icur.

Eðon, plán do na conaib in gal conda do mat a aittin
a da pīadat, a da-tigerna; plán do caē tīb a ceile; ocur
pīaē pīancluiē in caē ní millpīr po coraib, cen caemaē-
tain a terpaicē; ocur ma ta coemaētu terpaicē, ip
pīaē cola cluiē ocur pēllid cola cluiē na pēllaē po bai
aca pēllaē.

C. 980. [A congal comapleicē a hata pīadat, plán do caē tīb
a ceili do mapbat, ocur pīaē pīancluiche uathu in caē
ní millpīr po coraib cen caemaētain a terpaigē, ocur
ma ta caemaētain a terpaigē, ip lán pīaē, .i. pīaē cola
cluiche.]

A congal inweibipe ap a naigē burrein an aenup, lan
pīach po biēbinē o caē tīb ina ceile; ocur lan pīaē in
cach ní millpīr po coraib, ce be cen co be caemaēta
terapice; ocur pēllaēpogail na pēllaē po bai aca pēllaē.

Mapa leēbporpu ocur po per in'cu do pīgne in pogail,
ip amuil per laime tigerna in con do pīgne in pogail,
ocur ip amuil per meon cluiē tigerna in con na terna.

¹ The MS. is defective here, and the sense cannot be made clear from any of the fragments found in other MSS.

That is, the impartial person interfered¹ between them THE BOOK OF AICILL.
here; and if it be the dog of the man who is present that injured him, he (*the owner of the dog*) pays full fine for it; but if it be the dog of the man who is not present, it is half-fine *that is due*, and it is the man who is present that pays. In this *case* the dog that has done him the injury is known; but if he (*the dog*) be not known, both *the owners* pay three-fourths fine, i.e. half-fine for the dog of the man who is present, and one-fourth for the dog of the man who is not present; and it is the man who is present that pays.

That is, the dogs are exempt in a dog-fight they engage in with the cognizance of both their owners, their masters; each of them is exempt from *the fines* of the other; but there is a fine of fair play for every thing they injure under their feet, if it could not have been saved; but if it could have been saved, it is a fine for foul play and for looking on at foul play *that is due* by the lookers on that were looking on at it.

In a dog-fight with the consent of both the owners, each of them (*the dogs*) is exempt in case of killing the other, and the fine for fair play *is due* of them for every thing they shall spoil under their feet, when there is no power of saving it, and if there is power of saving it, it (*the penalty*) is full fine, i.e. fine for foul play.

In a dog-fight without being excited^a and of their own accord alone, full fine according to their wickedness *is due* from each of them to the other; and *there is* full fine for every thing they spoil under their feet, whether there was a possibility of saving it or not; and *there is* the fine for looking on upon the lookers on that were looking on at them. * If, Un-necessary.

If one of the dogs has been set to fighting,^b and if the dog which did the injury be known, the master of the dog which did the injury is as one who inflicted the injury with his own hand, and the master of the dog which did not *do the injury* is as the man in the midst of a game.^c * If, If it be half-inciting.

^c *In the midst of a game.*—That is, in the position of a quiescent spectator of a dangerous sport which has resulted in injury to some one.

THE BOOK **Maṛa leṭṭroṛtu, ocuṛ nī pēṛ; nō maṛa combroṛtu,**
OF **cia nō pēṛ, cēn cō pēṛ, ȳ amuil pēṛ laime iat maṛ aen,**
ASCH. **[nō] ȳ amuil pēṛ meṛon cluiṭhe.**

In pēṛ eṛṛana coitcintoṛ do ēuaito ȳȳ, ṛlan do caē pogaṛl do veng ṛu aca neṛṛṛcaparo, aēṭ napab ap ṛaigū pogaṛ ṛa corp; ocuṛ maṛo eṭ, ȳ ṛiaṅ ṛon ṛaṭh, muna coemnacap cēna; ocuṛ ma caemnacap, ȳ ṛiaē ṛo aicneṭ a ṛaṭa ap; ocuṛ ṛiaē cola cluiṭi o na cōnaib inṛum cēn caemaēṭu, ocuṛ ma ṭa coemaēṭu ṛeṛṛaēṭi, ȳ ṛiaē cola cluiṭi.

In pēṛ leṭṭeṛṛana do ēuaito eṛṛṛu, cō he buṛein cō he in cū ṛūȳ nṛeṅṅaro ṭaib ṛo pogaṛl ṛūȳ cōin amaē ṭṛe ṛūȳ[ȳ]eṭ a leṭṭeṛṛana ṛum, lan ṛiaē uat ȳȳ cōin amaē, ocuṛ ṛlan ṛon cōin amuich eȳum; lan ṛiaē uat ȳȳ cōin ṛūȳ [nṛeṅṅaro ṭaib; leṭ ṛiaē ōn cōin ṛūȳ nṛeṅṅaro] ṭaib inṛum, cēn coemaēṭu ṛeṛṛaēṭi, ocuṛ ma ṭa coemaēṭu ṛeṛṛaēṭi, ȳ ṛiaṅ cola cluiṭhe.

C. 931.

Maṛa cōṛṛach do ṛigne in inmuille, ṛlan cū ann, ocuṛ ṛiaē ṛo aicneṭ a ṛaṭa ap pēṛ inmuille.

Maṛa mac i naeȳ ȳca leṭ ṛūȳ do ṛine in inmuille, cēṭṛuime ṛṛe ocuṛ oṭṛuȳ comlan cō baȳ a ṭoṛbaē cēn comṛum, ocuṛ ma ṭa comṛum, ȳ cēṭṛuime ṛṛe ocuṛ leṭ oṭṛuȳ; cēiṭṛu ṛeṭṭmaṛo oṭṛuȳ cō baȳ i neȳbach cēn

¹ In the midst of a game.—Vid. note 2, page 195, *supra*.

If one of the dogs has been set to fighting,^a and it is not known *which of the dogs did the injury*; or if they both be set to fighting,^b whether it be known or not *which of them did the injury*, they (*the owners*) are both as (*in the position of*) one who inflicted the injury with his own hand, or both as the man in the midst of a game.¹

THE BOOK
OF
AICILL.

^a Ir. *If it be half inciting.*
^b Ir. *If it be joint-exciting.*

The impartial interposer who went down to separate the dogs is exempt, whatever injury he may do to them in separating them, provided that it be not with intent to injure their bodies *he went*; and if it be *with such intent he went*, it is a fine according to the nature of the cause *he shall pay*, even if it (*the injury*) could not be prevented; and if it could be prevented, it is a fine according to the nature of the cause he incurs; and *there is* a fine for fair play for it (*any injury done him*) from the owner of the dogs, if it (*the injury*) could not be prevented, but if it could be prevented, it is the fine for foul play *that is due*.

The half-interposer^a who went between them, whether it was himself or the dog which he went to help that, owing to his partial^b interference, injured the other dog,^c pays full fine for injuries to the other dog,^c and the other dog^c is exempt on account of injuries to him (*the half-interposer*); he pays full fine for *the injuries inflicted by* the dog in behalf of which he interfered; half fine *is due* from the owner of the dog in behalf of which he interfered, if he could not have prevented *the injury*, and if he could have prevented *it*, it is the fine for foul play *that is due*.

^b Ir. *Half*
^c Ir. *The dog with-out.*

If it be a sane adult that has excited (*a dog*), the dog is then exempt, and a fine according to the nature of the case is *to be paid* by the inciter.

If it was a youth at the age of paying half-'dire'-fine that caused the incitement, *he pays* one-fourth of 'dire'-fine and full sick maintenance till death *for injuries* to a profitable worker if he were not an abettor, and if he were an abettor, it is one-fourth of 'dire'-fine and half sick maintenance *he pays*; four-sevenths of sick maintenance

^a *The half-interposer.*—That is, one biased in favour of one of the dogs.

THE BOOK OF ADAM. comgnim, ocuṛ ma ta comgnim, iṛ da feṛtmaṁ; cethruime tuṛi re taeb aithgina iap mbar ceṛtar de, ciṁ a torbaṁ ciṁ i neṛbach cen comgnim, ocuṛ ma ta comgnim, cethruime tuṛe ocuṛ leth aithgin.

Maṛa mac i naep iea aithgina do juṁe in inmuille, da feṛtmaṁ othruṛa co báp a torbaṁ cen comgnim, ocuṛ ma ta comgnim, iṛ feṛtmaṁ; feṛtmaṁ othruṛa co bap i neṛpaiḡ cen comgnim, ocuṛ ma ta comgnim, iṛ in feṛtmaṁ paṁn de. Cethruime feṛtmaṁ na aithgina iap mbar a ceṛtar de, ciṁ a torbaṁ ciṁ i neṛbaṁ cen comgnim, ocuṛ ma ta comgnim, iṛ da feṛtmaṁ.

Geibid gṛeim leṁ aithgina cu cet cinṁaṁ ac mac i naep iea leṁ tuṛe, ciṁ a leṁ re pubu ciṁ a leṁ re ṁaṁib; ocuṛ noca gabann ac mac i naep iea aithgina, aṁt a leṁ re pubu nama, amuil do beṛt cen inmuille tuṛi; uap neṛa do lan coṁnaḡ lan mic i naep iea aithgina; uap caṁ coṁnaḡetu i mbi reṛ inmuille, ṁligite cu, caṁ ecoṁnaḡetu i mbia reṛ inmuille, inṁligite cu. Caṁ bail iṛlan cu ac coṁnach, iṛ riach riap [.i. leṁ oṁṛap no leṁ aithgin] ac éccoṁnaṁ; in bail iṛ riach riap a coṁnach, iṛ mo biaṛ riap ac ecoṁnaṁ.

c. 982.

Dia meṛ cuṛmtech, aṁt ní biṁba nama.

Dia meṛ cuṛmtech, .i. rlan ṁon mṛ beṛap iṛ tech i neṛap in cuṛm. Aṁt ní biṁba nama, .i. aṁt na riab biṁbanuṛ reṁtechtach aice nama, uap maṁ eo on, noco rlan.

Maṛ ap dia rucaṁ anuṁto he, ocuṛ ap dia ro aiṛuṁḡeo

till death for *injury* to an idler if he were not an abettor, THE BOOK OF AICILL. and if he were an abettor, it is two-sevenths: *he pays* one-fourth of 'dire'-fine besides compensation after death for *injury* to either, whether a profitable worker or an idler, if not an abettor, but if he were an abettor, one-fourth of 'dire'-fine and half compensation.

If it was a youth at the age of paying compensation that caused the incitement, *he pays* two-sevenths of sick maintenance till death for *injuries* to a profitable worker if he were not an abettor, and one-seventh if he were an abettor; *he pays* one-seventh of sick maintenance till death for *injury* to an idler, if he were not an abettor, and one-seventeenth if he were an abettor. One-fourth of one-seventh of the compensation after death *is to be paid* for *injury* to either, whether a profitable worker or an idler, if not an abettor, but if he were an abettor, it (*the payment*) is two-sevenths.

Half compensation is incurred by a dog if it be its first trespass, *when incited** by a youth at the age of paying * Ir. With. half 'dire'-fine, whether in respect of beasts or in respect of persons; and it is not incurred by a dog incited* by a youth at the age of paying compensation, only as regards beasts, *and the case is* as if there had been no incitement at all; for the full *fine* of a youth at the age of paying compensation is nearer to the full *fine* of a sensible adult *than is that of a youth at the age of paying half 'dire'-fine*; for the more sensible the inciter of the dog is, the less liable is the dog, *and* the less sensible the inciter is, the more liable is the dog. Wherever a dog is exempt if incited* by a sensible adult, there is a fine on it, i.e. half sick maintenance or half compensation *to the injured party*, if incited* by a non-sensible person; where it incurs a fine with a sensible adult, it incurs a greater fine with a non-sensible person.

The exemption of a fool in an ale house, provided he was not an enemy.

The exemption of a fool in an ale house, i.e. the fool is exempt who is brought into a house in which ale is drunk. Provided that he was not an enemy, i.e. provided only he had no previous enmity, for if he had, he is not exempt.

If it was out of charity* he was brought in, and if it was * Ir. After God.

THE BOOK
OF
AICILL.
—

éall, rlan don ti ruc anunn he, ocur rlan don ti ro
airitnig tal, rlan rputh cen adbar cen biobanar.
Ocur ma ta biobanar, leé aithgin ar rputh, ocur leé
aithgin do sul ne lar; ma ta adbar ocur biobanar, teorá
ceithruime ná lech aithgina ar rputh ocur ceithruime
do sul ne lar.

Mar ar daigin a cairiachtá rucá anunn he, ocur ar
daigin a cairiachtá ro airitnig tal, aithgin ar in
ti ruc anunn he, ocur ar in ti ro airitnig tal. Slan
rputh cen adbar, ocur ma ta biobanar, lech aithgin ar
rputh, ocur leé aithgin orru mar aen: ma ta adbar ocur
biobanar, teorá ceithruime ar rputh, ocur ceithruime
orruom mar aen.

Mar ar da rucá anunn he, ocur ar daigin a cairi-
achtá ro airitnig (.i. ro urraem) tal, rlan don ti ruc
anunn, ocur aithgin ar in tí ro airitnig tal, ocur rlan
eirum ann cen adbar cen biobanar; ocur ma ta biobanar,
leé aithgin airium, ocur leé aithgin ar in ti ro airitnig
tal. Ma ta adbar ocur biobanar, teorá ceithruime airi-
um, ocur ceithruime ar in ti ro airitnig éall, ocur
rlan in ti ruc anunn.

Mar ar daigin a cairiachtá rucá anunn he, ocur ar
da ro airitnig tal, aithgin ar in ti ruc anunn, ocur
rlan in ti ro airitnig éall he, ocur rlan eirum ann cen
adbar cen biobanar; ocur ma ta biobanar, leé aithgin
ar in ti ruc anunn. Ma ta adbar ocur biobanar, teorá
ceithruime airium, ocur ceithruime ar in ti ruc anunn
he, ocur rlan in ti ro airitnig thall.

¹ *If he have cause.*—Cause here seems to mean what is called "*causa sine qua non*," something which exasperates the fool, some act or thing causing the affray.

² *Borne with within.* The words in parentheses in the Irish are an interlined gloss in the MS.

out of charity^a he was entertained within, the person who took him in is exempt *from liability for his offence*, and the person who entertained him within is exempt, and the fool, if he have neither cause nor enmity, is exempt. And if he have enmity, half compensation *is due* from the fool, and the other half compensation is remitted;^b if he have cause¹ and enmity, three-fourths of half compensation *fall* on the fool, and the other one-fourth is remitted.^b

THE BOOK
OF
AICILL.

^a Ir. *After God.*

^b Ir. *Falls to the ground.*

If it was for the purpose of inciting him he was brought in, and for the purpose of inciting him he was entertained within, the person who brought him in, and the person who entertained him within, pay compensation. The fool who has not cause is exempt, but if he have enmity, the fool pays half compensation, and the other two (*the inciter and the entertainer*) pay half compensation; if he have cause and enmity the fool pays three-fourths of compensation, and the other two pay one-fourth.

If it was out of charity^a he was brought in, and *if it was* for the purpose of exciting him he was entertained, i.e. borne with within,² the person who brought him in is exempt, and the person who entertained him within pays compensation, and the fool himself is exempt if he have neither cause nor enmity; but if he have enmity, he pays half compensation, and the person who entertained him within pays half compensation. If he (*the fool*) have cause and enmity, he pays three-fourths of compensation, the person who entertained him within pays one-fourth, and the person who brought him in is exempt.

If it was for the purpose of inciting him he was brought in, and *if* he was entertained within out of charity,^a the person who brought him in pays compensation, and the person who entertained him within is exempt, and the fool himself is exempt if he have neither cause nor enmity; but if he have enmity, the person who brought him in pays half compensation. If he have cause and enmity, the fool himself pays three-fourths of compensation, the person who brought him in pays one-fourth, and the person who entertained him within is exempt.

THE BOOK OF AICILL.
C. 936. Cito be [mer] no loirce etač a čeile co naitchinne no co cainnail aipean aithgin ann, ma ta meirce, uair mercač mer; meirce meraceta rain, ocur noco meirci lenna, uair damato eao, noco rpueth eirium.

Orđain aiplečta in rpuič ar a ačič a aenur do ruđ-nerium annuic, ocur noco mercaiti he in lino dol, ačt ġreim toirriachta ġeibur do tairm ocur ġlor na rochaithe do clouřin.

Cotnaič cen meirci do rinne in toirriachac ann rin, ocur damato cotnaič co meirce, ir inanto ocur po torpneč-tair mic i naer ica leithoirce, .i. rlan in mer ir tič i nebaič in cuirm, ačt ní biobu nama .i. ačt aithgin namá, co na buo eo po rlainciġeo do in ti rin i roibi biobanur remtečtach do, ačt ni biobanur athar na máthar, ačt biobanur lae no airoči roimí.

bla mianō mroclair.

.1. rlan don ti claiřer an mein ar a mevonclair. Mein rin ar na ruil tečtuġao, no ce beč tečtuġao, po heirceo rpir bunaiō hi. Slan ačt na roib rorřerac h ruič, ocur ma ta, ir a beč ařuiil in clao ninoligteč; ocur rlainci erpaič ocur etarbaič ann co nōenam a oligeo, trian naitchena [i naer comġnimraič, in cač torbač, ocur in cač pob] in cach řōġail do ġentar aca imluao rin ocur ruar; ocur tiačtain o leč oire co trian naitchena.

Mařa mein ara ta tečtuġao, ocur nir eirceo rpir bunaič hi, cuic řeoiř ann, ocur ařec na miana řeib ina

¹ Unless it be. The words "ačt ní, if it be not," are omitted in C. 934 and 1910.

² The middle trench.—"Middle" seems to mean, that the trench is sunk in a

Whatever fool it be that burns another person's clothes with a coal or a candle, pays compensation for it, if it be *done through* drunkenness, for though every fool is *as if* drunk; that is the drunkenness of folly, and not drunkenness from ale, for if it were, he would not be a fool *simply*.

THE BOOK
OF
AICILL.
—

The manifest assault of a fool is when he made it of his own accord, and was not more drunk from having drunk ale, but *because* his having heard the noise and voice of the crowd had the effect of inciting him.

Sensible adults who were* not drunk caused his incitement in this *case*, and if they were sensible adults who were drunk, the case is the same as if the incitement had been caused by youths at the age of paying half 'dire'-fine, i.e. the fool would be exempt in the house in which he drank the ale, provided only it was not an enemy *he assaulted*, i.e. *he only pays* compensation, so that he would not be exempt if *the person assaulted be* a person to whom he bore previous enmity, unless it be¹ enmity of father or mother, but *he is exempt for* enmity of one day or night before.

* Ir. *Without*
drunken-
ness.

The exemption as regards mineral in a mine.

That is, the person is exempt who digs the mineral out of the middle trench.² This is mineral which has not been appropriated, or though it has been appropriated, respecting which the owner has given his consent. *There is* exemption provided there is no stripping of the sward to get to it, and if there be, it (*the case*) is to be as that of an "unlawful ditch;" and when it (*the work*) is legally done there is exemption *on account of injuries* to idlers and unprofitable workers, but one-third of compensation to fellow-workers *is due* to every profitable worker, and to every animal for every injury done in moving it (*the mineral*) up and down; and it (*the fine*) is reduced from half 'dire'-fine to one-third of compensation.

Should it be mineral that has been appropriated, and the owner has not given permission respecting it, *the fine for digging it is* five 'seds,' and the restitution of the mineral

place "in medio," not appropriated by any person, or, which is equivalent, where the owner waiving his right permits it to be considered as unappropriated.

- THE BOOK OF AICILL. — ταρῆαρ, εἰς ἰνα τῆουῖβ, εἰς ἰνα ταναῖλγῖβ, εἰς να αἰς[ο]ε
 υπῤλαιν ber ; ocyr lan pīāč in cač pōgail το gentar aca
 ἰmluao, ocyr beč pō cinaio na clairi, co poib pēr bunairo
 na aiotitn pē iapra tairpēo α lēpūgao, co toil aiei mā
 nemlēpūgāō. [Μαο é α pama no in tēluarat deč dia cinn,
 C. 1917. ἰr pēionm το dečpoin τοόῖβ], ocyr ἰr antōrin ata lan pīāč,
 ἰ cet pēionm in uirō, cēn pīr etallair.

No bla mein mīōclair.

- C. 1915. .1. plan ton mianōaiξ in nī claiōer α mian [το εἰσῆιῃ,
 .1.] α tpi mīpenna το biuo neich aile, no α tpi pāthanna
 C. 1915. το biuo buōein [.1. α pīr] ačt na caiēea imāpēraō tairpīr ;
 ocyr το caiēea, ἰr pīāč gaiti na himāpēraōa uaiēi, no,
 cumao pīāč gaiti na huiliataiōe. Ačt mā tainic clo
 α miana de, ἰr α aīpēc uaiēi co lan pīachaib gaiti ; manī
 C. 1915. tainic cloo α mīan de itir, ἰr [αῖῃαῖλ] ἰnnōēiēbīpē topba
 C. 1915. [ἰm] aīthgina in biō ann.

Manar cuinōiξ in ben in biō itir, ačt map ap dāiξin
 mapbēa in leinōm nar cuinōiξ in ben in biō, coirpōiōpē
 ocyr enecclann oic pē pīne α athar, cumal oic pē pīne
 mathar, coibēe ocyr enecclann oic pīr in pēr.

Map ap dāiξin nepa, ocyr nī heipa ἰ leč pīrin lenam,
 leč coirpōiōpē oic pē pīne α athar ; leč cumal oic pē pīne
 mathar, coibēe oic pīr in pēr. Epā ἰ leč pē neč aile pīn,
 ocyr damao epā ἰ leit pīrin lenam, pō ba epā ἰr col
 cluiēi, ocyr lan pīach ino.

¹ For the first slipping of the sledge.—The MS. is evidently defective here.

as it is when taken, whether it be in bars, or in masses, THE BOOK OF AICILL. or in manufactured^a articles; and full fine *is due* for every trespass that is committed in moving it, and he (*the miner*) shall be liable for such injuries as the trench may cause,^b until the owner shall have been aware of it (*the trench's state*) for a time during which he might have it properly settled, he having a choice of not settling it. If it be the spade or the shovel that went off its handle, such are to be considered as *cases of slipping off*, and it is in this case there is full fine, *as there is* for the first slipping of the sledge,¹ without knowledge of defect.

^a Ir. Ready.
^b Ir. Of the trench.

Or, the exemption *in cases* of the gratification of desire.

That is, the longing woman is exempt in eating what subdues her yearning, i.e. three bits of another's food, or three sufficient meals of her own food, i.e. her husband's, provided she eats not much more than this; and should she eat it, a fine for stealing the extra portion *is due* of her, or, *according to others*, a fine for stealing the entire. But should her yearning be subdued by it, she shall pay *for* it with full fines for theft; if her yearning has not been subdued by it, it is like unnecessary profit as regards restitution of *an equal amount of food* in the case.

If the woman did not ask for the food at all, and if it was for the purpose of killing the child *in her womb* the woman did not ask for the food, there shall be paid body-fine and honor-price to the family of the father, a 'cumhal' is to be paid to the family of the mother, a 'coibche'-wedding present and honor-price are to be paid to the husband.

If it was on account of thoughtlessness *she did not ask for the food*, and it was not thoughtlessness respecting the child, there shall be paid half body-fine to the father's family, and half a 'cumhal' is to be paid to the mother's family, and a 'coibche'-wedding gift is to be paid to the husband. The thoughtlessness was respecting some one else in this case, and if it had been thoughtlessness respecting the child, it would be thoughtlessness of foul play, and full fine *would be inflicted* for it.

THE BOOK OF AICHL. — **Μαρ αρ ϑαιγιη ελαρ no ναιρε ναρ ευνουγι in ben in**
βιαο, cumal oic pe pine achar, pechtmao na cumale oic
pe pine mathar, coibce oic nuin per.

Μαρ e in per na tuc in βιαο, α pegao ca paē αρ na tuc.

Αετ μαρ αρ ϑαιγιη μαρβεα in leinum, coirpoire ocyr
eneclann oic pe pine achar ann, cumal oic pe pine
mathar, coibce ocyr eneclann oic nuin mnai.

Μαρ αρ ϑαιγιη neppa, ocyr ni heppa i leith nu in
lenum, leē coirpoire oic pe pine achar, ocyr leē cumal
oic pe pine mathar, coibce oic nuin mnai. Eppa i leē
pe nech aile nu, ocyr samao eppa i leē nuin lenum, po
baō eappa i col cluēi, ocyr lan piach ino.

C. 989. **Μαρ αρ ϑαιγιη peoachta no zannoi na tuc in per in βιαο,**
[i apail inoēbui topba in aithin ino]; cumal oic pe
pine achar ann, pechtmao na cumale oic pe pine mathar,
coibce oic nuin mnai.

O lanumanoa ata nu, ocyr mapo ouine naē lanumanoa,
inunn he ocyr pain, aēt can coibce o ouine nach lanum-
anoa.

No dono cēna, cio mor va biuo fein vo caithiē connā
beē ni uaiēi ann, aēt iuin biaē pollamanoa, .i. cāpe no
notlac nu, ocyr i ann ata in eipe.

δια ορυθη διδυρεω.

If it was on account of timidity or shame that the woman did not ask for the food, there shall be paid a 'cumhal' to the father's family, the seventh of a 'cumhal' is to be paid to the mother's family, and a 'coibche'-wedding gift is to be paid to the husband.

If it was the husband that did not give the food, it is to be seen for what reason he did not give it.

If it was for the purpose of killing the child *he did not give the food*, there shall be paid body-fine and honor-price to the father's family for it (*the refusal*), a 'cumhal' is to be paid to the mother's family, a 'coibche'-wedding gift and honor-price are to be paid to the woman.

If it was on account of thoughtlessness, and not thoughtlessness respecting the child, *that he did not give the food*, there shall be paid half body-fine to the father's family, and half a 'cumhal' is to be paid to the mother's family, and a 'coibche'-wedding gift shall be paid to the woman. This was thoughtlessness respecting another person, but if it had been thoughtlessness respecting the child, it would be thoughtlessness of foul play, and *there would be full fine payable* for it.

If it was through parsimony or niggardliness the man did not give the food, it is like *a case of unnecessary profit* as regards compensation for it; there shall be paid a 'cumhal' to the father's family for it, the seventh of the 'cumhal' is to be paid to the mother's family, and a 'coibche'-wedding gift shall be paid to the woman.

From a married person this (*the above payment*) is exacted; and if it be a person that is not married, it (*the payment*) is the same as this, except that a 'coibche'-wedding gift is not obtained from an unmarried person.

Or else, indeed, whatever quantity of her own (*i.e. her husband's*) food she consumes nothing is to be paid by her for it, except for the food of a solemn feast, *i.e. of Easter or Christmas*, and it is for *eating this food* the 'eric'-fine is due.

The exemption of a fool in throwing.

THE BOOK
OF
AICILL.
C. 1910. .1. ʔlan ʔon ʔpuē can ʔpic in ʔibʔaicēi ʔo nī ʔic o biap
coʔnacʔ ʔoiʔpēēʔa ap aiʔo, ocup o nā biap aʔbaʔ na bi-
banap aice [biʔeiu]; no iʔeē iʔlan lium ʔon ʔpuē cen ʔpic
in ʔibʔaicēi ʔo nī ʔic, o na biap coʔnacʔ ʔoiʔpīacʔta ap
aiʔo, ocup o biap aʔbaʔ ocup biʔbanup aice.

C. 1918. ʔla eʔap imapēup [a ʔoʔe a ʔoʔe].

.1. maʔ he a ʔait ʔo neiʔep, iʔ eneclann ocup aicʔin,
no cumap ʔiabla i cʔano lēʔpa. Maʔ eʔap coiʔēenn
imupʔo, iʔlan a bʔeē cā cōaiʔ aēʔ co ʔoʔa a aicʔin
ʔeiu ap culu.

Maʔ ʔait ʔataʔep he, aēʔ ma ʔo aicʔneē in coiʔēenn
he i laiʔ aiʔēi, iʔi a eneclannʔum icap ina ʔait.

Manap aicʔen iʔi he, iʔ eneclann apāʔ na cille ap
i ʔoʔail inōliʔ i cino cille, ocup aicʔin; no cumap ʔiabla
i cʔano lēʔpa.

C. 1918. ʔlan ʔon ʔi beipup leiʔ in tēʔap ʔa imapēup ap in
ʔupʔ ina cēile. [iʔlan ʔo cia ʔoʔlaiʔi ʔiʔin eʔap ʔa cʔup
ʔiʔ ocup ʔa ēabaiʔe aiʔ; iʔlan ʔo cia bʔiʔeē a ʔʔul-
maiʔeāʔa ocup a ʔaiʔeāʔa, aēʔ napab ʔpīa boʔblacap,
uap maʔ eē, iʔ ʔiāʔ a ʔaēʔa ap ann. ʔlan an ʔiʔ in eēaiʔ,
cia ʔoʔail in tēʔap ʔiʔupam, aēʔ na ʔaiʔ ʔiʔ etallap,
ocup maʔ eē, iʔ ʔiāʔ ʔon ʔaēʔ]. Eʔap coiʔēenn ʔin ap na
ʔuil techʔuʔaʔ, no cē beʔ techʔuʔaʔ ap, ʔo ʔiʔcēʔ ʔiʔ
bunaiʔ he; ocup ʔlan a bʔeē in aiʔet beʔaiʔ cāʔa nuaiʔe,
maʔ eʔap ap na ʔuil techʔuʔaʔ, no in aiʔet ʔo ʔiʔcēʔ,
maʔ eʔap ap na ʔa techʔuʔaʔ, aēʔ na ʔuctap imapēpaiʔ
ʔaiʔiʔ; ocup ʔa ʔuctap, cuiʔ ʔeoiʔ anʔ, ocup aiʔet in
eʔap cōa ʔamapaiʔ, cōa ʔeulmaiʔe, ocup cōa aicʔe
upʔlaiʔ.

¹ Or where I deem the fool exempt, &c.—The MS. seems to be defective here, as the cases put appear to be contradictory.

² A wooden vessel.—That is a boat made of timber, as contradistinguished from a coracle.

³ Unlawful trespass.—This is a quotation from some ancient law-book.

That is, the fool is exempt from paying the 'eric'-fine for his throwing when the sensible adult who incited him is present, and when he himself has neither cause nor enmity; or, where I deem the fool exempt¹ from paying the 'eric'-fine for his throwing, is when there is not an inciting sensible adult present, and when he has cause and enmity.

The exemption *in respect* of a ferry-boat from bank to bank.

That is, if it has been stolen, it (*the penalty*) is honor-price and restitution *of it*, or, *according to others*, it is double for a wooden^a vessel.² But if it be a common ferry-boat, it may be taken any where provided its equivalent^b be brought back, *i.e. the boat itself be restored*.

If it had been stolen, and if the community had given it in charge to a particular person,^c his honor-price shall be paid for stealing it.

If it had not been given in charge at all, it (*the penalty*) is the honor-price of the abbot of the church for "unlawful trespass³ against the church," and restitution *of it*; or, it is to be double for a wooden^a vessel.

The person who takes the boat to carry him from one bank to the other is exempt. He is exempt though he injures the boat in taking it up and putting it down; he is exempt though he break her sculls or her oars, provided it be not *done* through violence, for should it be, he shall be fined according to the nature^d of the case. The owner of the boat is exempt, though the boat should injure them *who use it*, provided he had no knowledge of defect, and should he have, it is a *case of* fine according to the nature^d of the case. This is a common boat, of which there is no private ownership, or though there be private ownership, the owner has allowed it *to be so used*; and it is safe to take it as far as it is each time taken, if it be a boat which is not private property, or as far as has *usually* been permitted, if it be a boat which is private property, provided it be not taken much beyond it; and should it be *so* taken, five 'seds' is *the fine* for it, and restitution of the boat with its oars, with its sculls, and its ready *made* articles.

If it (*the boat*) be in the hand of a particular person, he takes the five 'seds;' but if it is not, they shall be taken by the ecclesiastic of the territory, *if such there be*, and if he is not, they shall be taken by the pilgrim of the territory.

THE BOOK
OF
AICILL.
* Ir. Man
of grade.

If it be a boat which is private property, and which the proprietor did not permit to be used, there is full fine for every injury done in putting it up and down, and a fine of five 'seds,' and restitution of the boat with its oars and ready made articles.

If there be a special owner of a bank, and if he owns the bank on this side and on the other, he alone takes them (*the five 'seds'*); but if he does not own both banks, he divides them (*the five 'seds'*) equally between himself and the owner of the other bank.

If there be no special owner of a bank at all, and if the boat belong to the territory, it (*the fine*) is taken by the lawful inhabitants of the territory.

If it be the boat of a church, it (*the fine*) is taken by the lawful people of the church, if there be such; and if there be neither of these, it (*the fine*) is to be taken by the pilgrim of the territory.

Should it be a boat which is private property, and which the owner did not permit to be used, five 'seds' is the fine for it—the fine for overusing a loan—and restitution of the boat with its oars and sculls, and full fine for every injury done in moving it up and down; or, according to others, there is full fine for every injury that is done in bringing it down, and it is unnecessary profit with respect to restitution for every injury that is done in bringing it up, because it is profitable to save it.

But that there be no over-burden or storm.

That is, to be taken into account, i.e. all sensible adults who are skilled boatmen,^b for whatever cause asked to enter it, are exempt.

^b Ir. Skilled in the law of sea and water.

As regards all sensible adults who are not skilled boatmen,^b and all non-sensible adults whether skilled boatmen or not, for whatever cause asked to enter it, there is full incidental to such an act should be less than for those consequent on the launching of it, by which it would be put in peril.

THE BOOK OF AICHEL. — բոճաճ օրթօ օսլ ինօ, իր բիճ բօ աւնեճ ա բաճա ար ին տի բօ
բօճա օրթօ; օսւր իր Ե ին բիճի իրին: մար ար ծախն ա ճօրա
տարի, իր ամսլ ինծեւծիւթ տօրծա իմ աւիցին; մար ար
ծախն ա բլւնճ, ոօ ա ճեհարճա, իր ամսլ շօլ շլւիճ իմ Լան
բիճի.

Տլան ա Բրեւճ բօր անբւճ ա բիտօնաւթ, ոօ բօր բեճ ի նեւ-
մար; աճտ նա բւճարբօր անբւճ ի նեւմար; օսւր ծա բւճար,
իր բիճ բօմբմե անն, օսւր աւրիւ ին Եճար շօ նա բամա-
տի օսւր շօնա աւտիւ արլամա.

Ծա Լիճ Լինաճ.

՝. իլան ծօն տի Լինար ին Լեւց աճտ ուծ տարիւր ծօ Լինաւթ
նօ շլաւնար. Ու բիճաւիցաւթ, [՝.] ոօնա բւլիւ բւիճ իտի
իրին Երբճ, մա շիւթ բօծրաւնաւթ. Արիւրաւթ, Երիւրաւթ
Երիւ անն իրին տօրծաճ; ՝. մա շիւթ Լարար բօծրաւնաւթ,
արիւրաւթ ամսլ շեճ իւնն շօ բիւր Ետլլար; օսւր ոօն
շեճ ին Բա բօ տար աւիցին, ար ա բօլլի օսւր ար ա նեմ-
աւեւեւ ա ճոմբար.

Տլանտի Երբաւց օսւր Ետօրբաւց ծօ շեճ իւնն նա Լեւց
ան բիւր Ետլլար, օսւր տիճտան օ Լեճ տիւթ անն շօ շիւթ
նաւիցինա.

Մար Ե ին իւնն տանարտի, օսւր ու իւն բւլիւցս, իր
ամսլ ինծեւծիւթ տօրծա իմ Լեճ աւիցին ի ներբաւց օսւր ի
նետրբաւց, աւիցին ա տօրծա, Լեճ տիւթ Լա աւիցին շօն բիւր, շօն
աւրին. Մարա աւրիւ, շօ իւլեճտա ա բիճտանա շօ շօմաճտ
իմցաԲա, շեճիւթ տիւթ Լա աւիցին ի ներբաւց օսւր ի

fine according to the nature of the motive upon the person who asked them; and the fine is this: if it was for the purpose of putting across *the river*, it is as *a case of unnecessary profit* with respect to restitution; if it was for the purpose of wetting them, or splashing them, it is as *a case of foul play* with respect to full fine *being due for it*.

THE BOOK
OF
AICILL.
—

It is safe to take it (*the boat*) out in a storm, in the presence (*of the owner*), or in calm weather in his absence; but that it be not taken out in a storm in his absence; and if it be so taken, the fine for working it shall be *paid* for it (*the taking out*), and *there shall be* restitution of the boat with its oars and its ready *made* articles.

The exemption *in respect* of filling a ladle.

That is, the person who fills the ladle is exempt so as it is not over-filled or inclined *to one side*. There is no fining, i.e. there is no fine at all for *injury done* to the idler, if it has leaked through it (*the vessel*). It (*the injury*) shall be paid for, i.e. 'eric'-fine shall be paid for it (*the injury done by leaking*) in *the case of* the profitable worker; that is, if it has leaked through the vessel, it (*the injury done*) is paid for like the first slipping with knowledge of defect; and this exemption does not hold good beyond *cases of* restitution, because of the trifling and non-dangerous nature of the action.

There is exemption *from fines* for *injury done* to idlers and unprofitable workers by the first slipping of the ladle without knowledge of defect, and it (*the fine*) is reduced from half 'dire'-fine to one-third of compensation.

Should it be the second slipping, and the arrangement be not different, it is as *a case of unnecessary profit* as regards half compensation for *injury* to idlers and unprofitable workers, compensation for *injury* to profitable workers, half 'dire'-fine with compensation *for injury to animals* if they are not known *to be present*, or not seen. If they were seen, and if its reaching them may have been expected and could have been avoided, *there is* one-fourth 'dire'-fine with compensation for *injury done* to idlers and unprofitable

THE BOOK **netarbaix**, leñ vire la aichgin a torba, ocur lan vire la
OF
AICILE. aichgin a rubu.

Mar e in tper rceinm, ocur ni rain ruioixub, cethruime
viri la aichgin i nerpañ ocur i netarbañ, leñ vire la aich-
gin a torba ocur a rubu cen rir cen aicrin. Co railecta
a riacana, co caemañta imgabala, leñ vire la aichgin i
nerpañ ocur i netarbañ, lan vire la aichgin a torba, no
riact lan cena a rubu.

Mar e in cethraññar rceinm, ocur ni rain ruioixub,
leñ vire la aichgin i nerpañ ocur i netarbañ, lan vire
la aichgin a torbañ ocur a rubu.

C. 1923. **bla** fer cata on tpañ co raiñ, [no co cenñ pecht-
maine.]

.1. rlan vo a rpar comcañ buñoin vo marbañ on tpañ
C. 1923. co raiñ, [mar] vira va tuaiñ [i compocraib ber in cat], no
vira va cuicē; no co cenñ pechtmaine, mar va cūicē i
naiññ aen cuicē, no vira gulla ocur gañelū. Ocur cū
iat riru eirēnn uile ber i naen baile ar in pē beñir a
C. 943. cur in cañ rir, [ir e rir pē ata eturro]; ocur ó ěa rir
amach ir añuil fer pechta i necorc viliñ vo a fer
comcañ buñoin vo marbañ, no ir amuil inuiliñ i ruc
inuiliñ.

Ir anñ ir [añuil] fer pechta i nécorc viliñ vo a fer
comcañ buñoin, in inbañ na raib berena etarpu ocur in

¹ *If it be a battle between Galls and Gaels.*—C. 1925, adds a fragment here,
"The battle between two territories is to last twenty-four hours; that between

workers, half 'dire'-fine with compensation for *injury done* to profitable workers, and full 'dire'-fine with compensation for *injury to animals*.

THE BOOK
OF
AICILL.

Should it be the third slipping, and the arrangement be not different, *there is* one-fourth 'dire'-fine with compensation for *injury to idlers and unprofitable workers, and* half 'dire'-fine with compensation for *injury to profitable workers and animals if they were not known to be near or were not seen.*^a *If they were seen, and if its reaching them may have been expected and could have been avoided, there is* half 'dire'-fine with compensation for *injury to idlers and unprofitable workers; full 'dire'-fine with compensation for injury to profitable workers, and there is full 'dire'-fine for animals also.*

^aIr. Without knowing, without seeing.

Should it be the fourth slipping, and the arrangement be not different, *there is* half 'dire'-fine with compensation for *injury to idlers and unprofitable workers, and full 'dire'-fine with compensation for injury to profitable workers and animals.*

The exemption of a combatant from one day to another, or to the end of a week.

That is, he is exempt for killing his own antagonist from one day to another, if the battle be between two territories or two provinces with mutual notice; or to the end of a week if it be *a battle of* two provinces against one, or *if it be a battle* between Galls and Gaels. And though it be all the men of Erinn that are at one place fighting that battle this is the time *during which the battle is supposed to be* between them; and from this out, to kill one's foeman is like *the killing of* a man whom it is unlawful to kill^b in the person of a man whom it is lawful to kill,^c or like *the killing of* one whom it is unlawful to kill^b in the person of one whom it is unlawful to kill.^b

^bIr. Innocent.
^cIr. Guilty.

The case in which one's foeman is as a man whom it is unlawful to kill in the person of one whom it is lawful

two provinces for a week, that between the Galls and Gaels for a month. i.e. certainty for uncertainty, i.e. as to time."

THE BOOK OF AICHEL. Lučt amañ; no cé po bai, ır ıat in lučt amañch po tır-
bıo[ı].

17 anı ır amııl inıılređ a ručt inıılriđ ıo a řer com-
cađa buđeın ıo marıbađ, in inbaıo po bai beřna etırıu,
ocır ır ıat in lučt taıı po tırıııo.

Mına poıb beřna etırıu, řıaıııı na řođıa ıo nıat řıa
cır in cađa, ocır ıar cır in cađa, ocır in ıaır coıa in
cađa buđeın.

C. 945. Mıa po bai beřna etırıu, comarıuđıađ co řrıčaiđıb no
cen řrıčaiđıb, ıar na řođıa ıo řıııııađ řıa cır in cađa
ocır ıar cır in cađa; řıaıııı na řođıa ıo řııeı in ıaır
coıa in cađa buđeın, ıaır řcııııı caı [caırıe] ıo đıer,
ocır noıa řcııııııı beřna.

17 anı aıa in comarıuđıađ co řrıčaiđıb in inbaıo ıo řııe
in cet řer řođııl, ocır nı caırđıađ ııııđeđ, ocır ıo řıđıeı
řođııl řıı inı; ocır a řıaıııı ıoı řıı ıeıđıııııı co tırıııı.

17 anı aıa in comarıuđıađ cen řrıčaiđıb in inbaıo ıo
řııe řođııl in cet řer, ocır caırđıaıo ııııđeđ, ocır nıı đab
ıaı, ađt řođııl ıo ıenam řıı ıar a cenı; a comarıuđıađ
cen řrıčaiđıb řııı.

C. 945. 17 anı aıa in comıeıađ a ıa nıııııđeđ aıđıb in aıđıb
in taı na poıbe beřna etırıu řıa cır in cađa; no ce po
bı, po cırıııııı ııb he in ıaır coıa in cađa. [ıaır] řcııııııı
cađ caırıe, ocır noco řcııııııı beřna. Cađ ıo mıııı
C. 945. beřna [řııı], ocır ıama ıo mıııı neıııbeřna po bo řııııı.

¹ It was violated. For Tırıııı. This is the reading of the MS., and in some parts of H. 8.18. Dr. O'Donovan in his transcript added a final ı, as the word is so written in the MS. a few lines further on.

² Adjusted without reprisal, i.e. there is no restitution necessary in this case, the

to kill, is when there was not a 'bescna'-contract between him and the opposite party;^a or when, though there was, it was violated¹ by the opposite party.^a

The case in which to kill one's own foeman, is the same as to kill one whom it is unlawful to kill,^b in the person of one whom it is unlawful to kill,^b is when there was a 'bescna'-contract between them, and it was his own party^c that violated it.

^aIr. *The people outside.*
^bIr. *Innocent.*
^cIr. *The people within.*

If there was not a 'bescna'-contract between them, there shall be exemption *on account* of such trespasses as they may commit before giving battle, and after giving battle, and during the battle itself.

If there was a 'bescna'-compact between them, there shall be an adjustment, with reprisal or without reprisal, between the trespasses which were committed before giving battle and after giving battle; and there shall be exemption *on account* of the trespasses committed during the battle itself, for battle always dissolves 'cairde'-regulations, and does not dissolve 'bescna'-contracts.

The case in which adjustment with reprisal is made is when one man commits trespass, and does not offer to submit to law, and trespass was committed against him in the case; and the latter is exempt as far as one-third of compensation.

The case in which adjustment without reprisal is made is when one man commits trespass on another, and offers to submit to law, and he (*the other party*) did not accept the offer, but committed trespass against him in return; this is to be adjusted without reprisal.²

The case in which two illegalities counterbalance each other is when there had not been a 'bescna'-contract between them (*the two parties*) before giving battle; or though there had been, they laid it aside at the time they gave battle. For battle *always* dissolves 'cairde'-regulations, but does not dissolve 'bescna'-contracts. This was a battle after a 'bescna'-contract, and if it had been subsequent to a state of non-'bescna'-contract (*i.e. enmity*) there would be exemption.

aggression and offer to submit to law on the one side being considered as balanced by the refusal of the offer of law and the trespass committed in return on the other.

THE BOOK OF
ACHIL.
C. 944 and
945. [Slan do a fer nemberena do gner do marbaro, no co vi
ne vliges, ocyr iar tachtan ne vliges, co roib berena a-
taryu, no co cenó dečmaio ar a hachle.

Let riach ir in lučt po marbaro ina ričt amuič, co
coemačtin a paryaičt; ocyr mana puil coemačtin a pary-
aičt, ir lan uile.

Slan do in fer po bai ina vovaič do marbaro tiry, ocyr
ir lan do a marbaro čuay; ocyr ir lan do gyo gyllaičesč,
cio vovaič, cio cimovesč do bera pary.

Maro po teryaič a fer comcačta buvein, ocyr ir porpo
po mebairo, ocyr cinoti co marbryoi in lučt eile, ir coirp-
vovaič comlan vovaič a eirre.

Maro cunntabairt co na mairbryoi, ir leč coirp-
vovaič cinoti co na mairbryoi, nočo nryil nač ni.

Quine nuc leir rir in tarym no in tetach a hachtin in
rir bunaro, ir lan, uayr ir amail oin; in bairo i naryo,
uayr ir amail oin i ninaro eipiltneach.]

C. 946. Seoit a riallaič comcačta buvein, ocyr orporom po
mebairo, ocyr cinoti comberovai in lučt aile, ocyr a noryi
uile. Mara cunntabairt ir a leč vory; mara cinoti co
na berovai, [nočo nryil nach ni], irseit imlvairo, ocyr noco
teit vovaič cuitič tobaič na cpyche.

Trian iran aichne naenuaič, ar cul in cačta, ocyr
cinoti comb[er]vovai in lučt aile; mara cunntabairt
irvovai; mar cinoti co na berovai, in tainmryoi geyur
in la rin non bloč von lo rin irin bliavai, copab e in

¹ *The laving share of the territory.*—This seems to imply that the territory
wherein a battle was fought was entitled to levy or claim a share of the goods
left behind on the battle-field, in certain circumstances.

There is always exemption for him (*the combatant*) in killing the man with whom he has not a 'besena'-contract, until he submits to law, and after his submitting to law, until a 'besena'-contract is *made* between them, or for ten days after.

THE BOOK
OF
AICILL.
—

There is half fine for the people killed in the character of those outside, if they could have been taken *prisoners*; but if they could not have been taken *prisoners*, there is complete exemption.

He (*the combatant*) is exempt from liability for the killing of a man who was opposed to him below (*on the battle-field*); and he is exempt for killing him above (*out of the battle-field*); and he is exempt whether he brings him into hostageship, or bondage, or imprisonment.

If he (*the combatant*) has saved his own fellow-combatant, and they (*his own party*) were defeated, and it was certain that the other party would have killed *him*, there is full body-price for him.

If it were doubtful that they would have killed *him*, there is half body-price for *him*. If it were certain that they would not have killed him, there is nothing for *him*.

A person who brought the weapons or the clothes of another down (*to the battle-field*), with the owner's knowledge, is exempt, for it is as a loan; when he is forbidden, *he is not exempt*, for it is as a loan in a dangerous place.

A man is entitled to take from the battle-field the 'seds' of his own fellow-combatants, when they were defeated, and it was certain the enemy^a would have taken *them*. If it were doubtful he is entitled to half; if it be certain that they would not have taken *them*, he is entitled to nothing, they are articles of carriage, and do not go beyond the levying share of the territory.¹

^aIr. *The other people.*

There is one-third of its value due to a man for taking charge of property for one hour, at the rere of the army, when it is certain the other party (*the enemy*) would have taken it; if it be doubtful, it (*the payment he is entitled to*) is one-sixth; if it be certain they would not have taken it, the proportion which that day or the part of that day bears

[illegible]

Cio potera marab iroligeto do in aithne do gabail nĩ
do bpaite do ? I p e pat potera, do riat leir a heirlino in
inill hi : uair na haithne aithnotor von duine in eirlino,
o do ria leir co inill, ata trian do ar a comet; in aithne
aithnotor do duine i ninill, ce do berá a hinill co heirlino
hi, noco nuil áit a dechma do ar a comet.

.1. Տեղն և մեքսիքոն ու շրջափակը այժմ.

[illegible]

**1. Տկան ծոռն Եւ Իմրիք Ին Շխարհ Իր Ին Առէ, Աճ Խոյ Եարրիքն
Ծօ Բարբարտար Ենե՛՛՛՛՛՛՛ Ի Նոյնե՛՛՛՛՛՛՛, Աճ Խոյ Եարրիքն ԻնՍուլիստե՛՛՛՛՛՛՛**

¹ *The old rule transcends the new knowledge.*—A quotation from some old law-tract. In C. 1868, there occurs a fragment beginning with “*taigro ail roir naeapab,*” which is thus glossed, “the ‘ail,’ that is the rock of the ‘Senchus Mor’ transcends the new knowledge, the false commentaries.”

to a year, is the proportion of a tenth of the 'seds' that is to be *paid him* for the charge of *them* for one hour.

THE BOOK
OF
AICILL.
—

What is the reason that there is one-third *payable* for this charge and that there is but one-tenth for the other charges? The reason is, because of its dangerous nature.

What is the reason that as it (*the charge*) was dangerous, it (*the property*) is not all forfeited *to the keeper*? The reason is, to punish him for his illegality in having taken a charge while at the rere of the army.

What is the reason that when it is unlawful for him to take the charge he gets anything? The reason is this, he brought it (*the property*) from a place of insecurity to one of security; and when a person has brought a charge intrusted to him in a place of insecurity to one of security, he is entitled to one-third for guarding it; when a person has brought a charge intrusted to him in a place of security, from that place of security to a place of insecurity, he is entitled to only one-tenth for guarding it.

The exemption *in case of injury by a flail in a kiln.*

That is, there is exemption for that which the flail breaks in the kiln.

If a person comes under it, there is compensation for *injury* to fellow-labourers if *they are face to face*; if side by side, it (*the fine*) is one-third of compensation.

If it is off its head the flail flew, there is compensation for the first slipping, and half 'dire'-fine with compensation for the second slipping, *and* full 'dire'-fine *with compensation* for the third slipping; and this is a case of "the old rule transcends the new knowledge."¹

There is exemption for what *injury soever* the flail does to every sensible adult who has his sight, and *there is* compensation *due* for *injury* to animals and non-sensible persons, and to such as are asleep, and to every one who has not sight; and "the old rule transcends the new knowledge" is the rule^a here.

^a Ir. word.

That is, the person who wields the flail in the kiln is exempt, provided he does not cross-strike *the person threshing* face to face *opposite him*, and provided each of them does

THE BOOK ԵՎԱՆԵՐԵՐ ԵԱԸ ՆՈՒ ԱՃԻԾ ՔԵ ԱՃԻԾ ԻՆ ՔԻՐ ԱԼԵ, ՍԱՐՔ ՄԱՐԾ ԵՆ
OF
ԱԶՈՒԼԱ on, ուոո ղլան.

ՏԼԱՈՒՄ ԵՐՔԱՅՑ օՍՐ ԵՏԱՐԽԱՅՑ ՎՈ ՇԵՐ ՔՇՈՒՄՆ ՈՒ ՔԱՅՐԵ, ՇԵՆ ՔԻՐ ԵՏԱԼԼԱՅՐ; ԵՐԱՆ ՈՒՄԻՇԻՆԱ Ի ՈՒՍԵՐ ԿՈՄԶՈՒՄՔԱՅԻԾ, ԻՆ ԵԱԸ ԵՐԽԱԵ, ԵԻԱ ՈՒ ԿՈՆՆԱԵ ՇԵՆ ԵՐ ՔԱԿԱՅՑ, օՍՐ ԻՆ ԵԱԸ ՔՈՒՆ ՈՒ ՔԱԿԱՅՑ; օՍՐ ՄԱՐ ԿՈՆՆԱԵ ՈՒ ՔԱՅՐԱ, ԻՐ ԱՄԻՇԻՆ.

ՄԱՐ Ե ԻՆ ՔՇՈՒՄՆ ԵՆԱՅԻՐԻ ՎՈ ՇՆԼ օՍՐ ՎՈ ՇԱՅԻՆ, ՈՒ ԻՆ ՇԵՐ ՔՇՈՒՄՆ ՎՈ ԼԵՇ ՎԱ ԱՃԱՅԻԾ, ԻՐ ԱՄԱԼ ԻՆՈՒՅԻՇԻՆԵ ԵՐԽԱ ԻՆ ԼԵՇ ԱՄԻՇԻՆ Ի ՈՒՍԵՐ օՍՐ Ի ՈՒՍԵՐ օՍՐ; ԱՄԻՇԻՆ Ա ԵՐԽԱԵ ՇԵ ՎՈ ԿՈՆՆԱԵ ՇԵՆ ԵՐ ՔԱԿԱՅՑ; ԼԵՇ ՎՈՒՍ ԼԱ ԱՄԻՇԻՆ Ա ՔԱՅՐԱ ԵՐ ՈՒՍԵՐԻՆ ՈՒ ՔՈՒՆ, օՍՐ ՄԱՐԱ ԱԿԱՅՑ, ԻՐ ԱՄԻՇԻՆ.

ՄԱՐ Ե ԻՆ ԵՐՔՇՈՒՄՆ ՎՈ ՇՆԼ օՍՐ ՎՈ ՇԱՅԻՆ, ՈՒ ԻՆ ՎԱՐԱ ՔՇՈՒՄՆ ՎՈ ԼԵՇ ՎԱ ԱՃԱՅԻԾ, ՇԵՐԱՅԻՄԵ ՎՈՒՍ ԼԱ ԱՄԻՇԻՆ Ի ՈՒՍԵՐ օՍՐ Ի ՈՒՍԵՐ օՍՐ, ԵԻԱ ՈՒՍ ԿՈՆՆԱԵ ԵՐ ՈՒ ՔԱԿԱՅՑ; ԼԱՆ ՎՈՒՍ ԼԱ ԱՄԻՇԻՆ Ա ՔԱՅՐԱ ԵՐ ՈՒՍԵՐԻՆ ՈՒ ՔՈՒՆ, օՍՐ ՄԱՐԱ ԱԿԱՅՑ, ԻՐ ԼԵՇ ՎՈՒՍ ԼԱ ԱՄԻՇԻՆ.

ՄԱՐ Ե ԻՆ ՇԵՐԱՄԱԾ ՔՇՈՒՄՆ ՎՈ ՇՆԼ օՍՐ ՎՈ ՇԱՅԻՆ, ՈՒ ԵՐՔՇՈՒՄՆ ՎՈ ԼԵՇ ՎՈ ԱՃԻՇ, ԼԵՇ ՎՈՒՍ ԼԱ ԱՄԻՇԻՆ Ի ՈՒՍԵՐ օՍՐ Ի ՈՒՍԵՐ օՍՐ, ԼԱՆ ՎՈՒՍ ԼԱ ԱՄԻՇԻՆ Ա ԵՐԽԱԵ, ՔՈ ՔԱԿԵ ԼԱՆ ՇԵՆԱ Ա ՔԱՅՐԱ.

ԻՐ ԵՐԱՄԱ ԻՐԻՆ ԵՐԽԱԵ ՎՈ ՇՆԼ օՍՐ ՎՈ ՇԱՅԻՆ, օՍՐ ԻՐԻՆ ՔՇՐ ԿՈՄԶՈՒՄԱ ՎՈ ՇՆԼ օՍՐ ՎՈ ՇԱՅԻՆ. ԻՐ ԵՐԱՄԱ ԻՐԻՆ ՔՇՐ ԿՈՄԶՈՒՄԱ ՎԱ ԱՃԻՇ օՍՐ ԻՐԻՆ ԵՐԽԱԵ ՎԱ ԱՃԻՇ.

ԻՆ ԵՐԱԿ ԻՐԼԱՆ ՎՈ ՇՆԼ օՍՐ ՎՈ ՇԱՅԻՆ, ԱՐԱ ԼԵՇ ԱՄԻՇԻՆ ԱՆՆ ՔՈՐ Ա ԱՃԻՇ. ԻՆ ԵՐԱԿ Ա ՔԱԼ ԼԵՇ ԱՄԻՇԻՆ ՎՈ ՇՆԼ օՍՐ ՎՈ ՇԱՅԻՆ, ԱՐԱ ԱՄԻՇԻՆ ԿՈՒԼԱՆ ԱՆՈ ՔՈՐ Ա ԱՃԻՇ.

not unlawfully cross-strike the other man face to face *opposite him*, for if it be so, *he is not exempt*.

THE BOOK
OF
AICILL.
—

There is exemption for *injury to* idlers and unprofitable workers in the first slipping of the flail, without knowledge of defect; one-third of compensation for *injury to* fellow-labourers and all profitable workers, whether he (*the thresher*) saw them or not, and for every animal which he did not see; and if he saw the animals, there is compensation for *injury to them*.

Should it be the second slipping of the flail backwards and sideways, or the first slipping aside forward, it is like a case of unnecessary profit as regards half compensation for *injury to* idlers and unprofitable workers; compensation is the fine for *injury to* profitable workers whether he (*the thresher*) saw or did not see them: half 'dire'-fine with compensation for *injury to* animals, if he saw the animals, and if he did not see them, it (*the fine*) is compensation.

Should it be the third slipping backwards and sideways, or the second slipping aside forward, there is one-fourth dire'-fine with compensation for *injury to* idlers and unprofitable workers, whether he (*the thresher*) saw them or not; full 'dire'-fine with compensation for *injury to* animals, if he saw the animals, and if he did not see them, it (*the fine*) is half 'dire'-fine with compensation.

Should it be the fourth slipping backwards and sideways, or the third slipping aside forward, there is half 'dire'-fine with compensation for *injuring* idlers and unprofitable workers, full 'dire'-fine with compensation for *injuring* profitable workers, full 'dire'-fine is incurred for *injuring* animals also.

There is the same fine for *injuring* the profitable worker and the fellow-worker when the flail slipped backward and sideways. It is the same fine for *injuring* the fellow-worker and the profitable worker when the flail slipped forward.

There is exemption for *injuring* the idler when struck backwards and sideways, there is half compensation for *injuring* him when struck forward. The idler for whom there is paid half compensation when struck backwards and sideways, has full compensation when struck forward.

THE BOOK OF AIOULL. **Կուլտուրայի օսոյ տաեօտարայի աշխրջար անո ւն աւել օսոյ ոսո ուաշխրջար աշտ աշի՛ծ ուաա ա օթոճա.**

Ուա օրանո օտայո, աշտ աղթոյնա ուաո.

.1. Տլան ծոն տի Բեսոյ ւն օրանո տա տուտո, .1. աշտ օո ոթոթնա սղթօրնա ոթոթնա ուաո. 1րօ յլօյն սղթօրնա ոօ օօո-նաճաւ, սղթարտօ ոթօ օսոյ օօօօոնաճ, տղթաճ աթա օօ-տալտա, Բուտոյ օսոյ տալլ տղթարտօ, օօ ոյր ա ոթալլօ օսոյ ա ոթուտթօ.

Մա ոօ ոյնթօ յլիցօ ոսղթարթա օսոյ օ սղթօրնա, ղլաոոտի օրթալի օսոյ օտարԲալի, օսոյ տաշտաոն օ Լօճ տրթ օօ տրաո ուաշխոնա.

Մաոա տթոնա յլիցօ սղթօրնա ոա սղթարթա, ւր աոուլ ւոթօւճիթօ տրԲա ւո Լօճ աւշխոն 1 ոթրաշ օսոյ 1 ոթար-Բաշ; աւշխոն ա տրԲաճ, Լօճ տրթ Լա աւշխոն ա ոսԲու օօ ոաւօրոն ոա ոօԲ, օսոյ ոաոա աաւի, ւր տրաո ւրոն ոօԲ, օսոյ աւշխոն ւրոն տրԲաճ. Օսոյ ւր օ ոյր ւո տարա ւոաօ ւրոն ԲօրԼա ւր ոօ ւրոն տրԲաճ ոա ւրոն ոօԲ; սաւր յլօյն տօ սղթօրնա ոօ օօոնաճաւ օւո օօ ոաւօթա ւաօ, օսոյ ոօօա յլօյն տօ սղթարտօ ւո ոսւոն ոա ոաւալի, սաւր ոօօօ ոսրալօոն յլիցօ աւր օլաւոտօ ոա ոսւոթօ տարաօ ծոն ոօԲ ոա ոաւալի.

Մա ոօ Բաօար աղաօն աօ տրթօ ւո օրաոն, աշտ ոա ոօ ոթր ւո տի տոն ոօ ոթլալի, ւաճ ւո տրաո; ոաոնթ ոթր ւտր, ւաօ ոթրթօ ոաւշխոնա օ ճօճարթօ.

¹ The 'Berla'-law that is the old law of the Feini, or as it is often called, the 'Feinechas.'

Back striking and side striking are taken into consideration in the kiln, but front *striking* only is taken into consideration in the forge.

THE BOOK
OF
AICILL.

The exemption from liability of the man who fells a tree for injury done by it in its fall, but so as warning is given before.

That is, the person who fells the tree is exempt from liability for injury done by its fall, i.e. but so as he first gave warning of it (*the felling*). It is required by law to warn sensible adults, to turn away animals and non-sensible persons, to arouse such as sleep, and to remove deaf and blind persons, if their deafness or blindness is known.

If he has observed the law of *thus* removing and warning, he is exempt from fine for injury to idlers and unprofitable workers, and, in the case of others, it (*the fine*) is reduced from half 'dire'-fine to one-third of compensation.

If the law as to* warning and removing has not been observed, it is like a case of unnecessary profit as regards half compensation due for injuring idlers and unprofitable workers: compensation is due to profitable workers if injured, half 'dire'-fine with compensation is due for injuring animals if the animals were seen, and one-third for injury to the animals if he did not see them, and compensation is the fine for injury to profitable workers. And this is the second instance in the 'Berla'-law where there is a greater fine for injury to profitable workers than for injury to animals; for he (*the feller*) is bound to give notice to sensible adults, though he may not have seen them, and he is not bound to remove the animal which he has not seen, for the law does not require him to search² ditches and brakes for the animal which he did not see.

If they (*two men*) were felling the tree together, and if it be known which of them did the injury, let him who did the injury pay one-third of compensation; should he not be known, let one-sixth of compensation be paid by each of them.

² To search.—For "Dīqarō" of the MS. Dr. O'Donovan's conjectural reading is "do pīpō." The meaning is however the same, whichever reading be correct.

THE BOOK
OF
AICILL.
—

Μα ἔαιρνω λειρ ιν ὅρα περ α ἔωιτ ὅν ἔρυνν ὅ ἔρκαθ,
ocur ní tairnuc leir in p̄er aile, rlan ὅν p̄ir leiri tairnuc,
ocur icat in p̄er leir na tairnuc in t̄rian α oenur.

Οὐ μεϊνω τίρατ na p̄uib no na eccothaíξ, írcaθ ὀλεγαρ
ὅ α nup̄ocra uat̄a caθ nuaira. Μα ὅ p̄i[ξ]ne in cet
up̄car̄taθ, ocur p̄o bai ina aic̄ic̄in p̄e p̄iri tair̄p̄e ὅ in
tup̄car̄taθ ὅ denam, ocur n̄i ὅerna, ír inann ὅ ocur
na ὅerna in cet up̄car̄taθ, im α beθ amuil in ὅeíθ̄ir̄e
tor̄ba.

Ír̄e ὀλεγαρ up̄ocra in c̄rain̄ in c̄ein p̄o p̄ia ḡuθ̄ p̄ir
in t̄er̄c̄ha, ocur up̄car̄taθ in com̄at̄ p̄o p̄ia α bar̄p̄.

Ír̄ p̄iu gabur ḡreim up̄ocra ocur up̄car̄taθ, ὅaine p̄o
bat̄ur ap̄ aip̄o in uair gabala in ḡn̄m̄p̄aíθ, ocur p̄o p̄et̄ar
cuma ὅ buain in c̄rain̄ ὅa buan. Ír̄ p̄iu at̄a naθ gabano
ḡreim up̄oθ̄ra na up̄car̄taθ, ὅaine na p̄a bat̄ar ap̄ aip̄o
in uair ḡa[ba]la in ḡn̄m̄p̄aíθ, ocur noco net̄ar com̄at̄ ὅ
buain in ἔrain̄ ὅa bun.

ὀla r̄l̄iren p̄aí̄r̄i.

.1. Slan α ὀénaíθ in t̄rl̄ir̄in p̄ri caθ c̄oth̄aθ ὅ ἔi; ocur
aic̄h̄in α p̄uib, ocur α necc̄oth̄aθ̄u, ocur í naep̄ cot̄al̄ta,
ocur in caθ aen na p̄aic̄enn; ocur, laiθ̄iθ̄ aíl p̄or̄ naep̄aíθ, in
p̄ocal p̄o, .i. p̄lan ὅn t̄i benar in t̄rl̄iren ap̄ ὅaiḡin t̄r̄aí̄r̄i.

Acht n̄ib t̄p̄e hel̄gn̄ar̄.

.1. Aet̄ naṛab̄ p̄eol ḡn̄ur no ḡn̄maiḡer p̄uic̄ib, amuil ὅ
n̄iθ̄ goban p̄aep̄, no n̄uiḡin gob̄aíθ t̄f̄aí̄r̄; in ὅuine ba haíl
leo ὅamaṝ í̄r̄in t̄iθ̄ ὅn t̄rl̄ir̄in ír̄ e p̄o aip̄ir̄ic̄ir̄. Uair̄ maθ
eθ on, noco r̄lan.

Sl̄aí̄n̄t̄i ep̄baiḡ ocur et̄ar̄baíξ ὅ cet̄ r̄c̄eí̄nm̄ na r̄l̄iren;

¹ *Goban Saer.* —A celebrated carpenter who lived in the sixth century. There are many legends connected with him still current in Ireland.

If it happened to one man *of them* to finish the cutting of his part of the tree, and it did not happen to the other man, the man to whom it happened is exempt *in case of an accident*, and the other man who did not happen to finish pays the one-third of compensation himself.

THE BOOK
OF
AICILL.
—

However often the animals or non-sensible persons come, he (*the wood-cutter*) is bound to warn them away from him each time. If he turned them away the first time, yet if he were aware of *their having returned*, in sufficient time to have *again* turned them away, but did not *do so*, it is the same to him as if he had not turned *them* away at first, so that it is like *a case of unnecessary profit*.

The man felling the tree is bound by law to give warning of it (*the felling*) as far as his voice could reach, and *cause removal of beasts, &c.* as far as its (*the tree's*) top would extend.

Warning and removal take effect as regards persons who were present when the work was undertaken, and such as knew that the tree was to have been cut down. They regarding whom warning and removal take no effect, are persons who were not present when the work was taken *in hand*, and who did not know that the tree was to have been cut down.

The exemption *in case of a chip in carpentry*.

That is, there is exemption *from fine* for *injuries* which the chip inflicts on every sensible adult who has his sight;^a and *there is compensation for injury to animals*, and non-sensible persons, and persons *who may be asleep*, and all who have not their sight; and "the old rule transcends the new knowledge" is the rule^b in this case, i.e., the man who knocks off the chip for the purposes of carpentry is exempt *from liability*.

^a Ir. Sess.

^b Ir. Word.

But so as it (*the injury*) is not *done* through malice.

That is, so as he does not guide them *in a certain direction*, as the Goban Saer,¹ or the daughter of the Goban Saer used to do; *for* they used to hit with the chip the person whom they wished to aim at in the house. For if this be the case, he (*the person doing so*) is not exempt.

There is exemption for injury to idlers and unprofitable workers, for the first slipping of the chip; there is one-third

THE BOOK **ԵՐԱՆ ՈՒՅԻՆԱ** 1 ռաբ ԿՈՄԵՆԻՄԱՐԻՍ, ԻՆ ԵԱՇ ԵՐԲԱՃ, ՕՍԿ
OF
ԱՍԿԼԸ. ԻՆ ԵԱՇ ՌՈԲ, ՇԵՆ ՔԻՐ ՇԵՆ ԱՐԻՄ.

Մարա աւրիս co բաւեօտս յագոս co coemaթս imgabala,
Լէ՛ առհցին 1 nerbach ocup 1 netarbach, առհցին α topbaθ
ocup α pubu ; ocup noco տէրտ in bla բայն տար առհցին ap α
nemancbeila.

Ὁλα νυνδλεχ νυρ, ἀττ βιδ ο λιαρ, νο απθε αρουαρταρ,
α λαεξ.

Ո՛ւա քսութեան քար, .i. քիւն ո՞ւ քսութից ին այրե թիլցտար քար ինք
բոնոն ո՞ւ քա ինոն. Ա՛յտ երօ՞ւ իար, ո՞ւ այրե՞ս աօրարտար քա լաթ,
.i. ա՛յտ երօ՞ւ իար քալլ, ո՞ւ այրե՞ս քառաք, արթտար քա լաթ.

[illegible]

Manab ar daigin mathura pe fer mbunaro do pigne
fer araiḡ a arach, riach fo aicneb a raṡa por fer araiḡ;
ocur leṡ riach fo biṡbinṡe por boin, ocur mepaṡt a nuiole-
ḡar do rcup in leṡe aile oi.

Տլան ու ին տըրբա՛ժ ա լաւիքոնո՛ւ զե եթ՛ քրիճալի՛ց զեն զո
 ե, օսըր ին տըրբա՛ժ զո քրիճալից, քօր ար ինօրալց ամա՛ժ ;
 զեթրսոմե սա՛ւի յրոն օրքա՛ժ զեն քրիճալից, ո՛ր յրոն տօրբա՛ժ
 զո քրիճալի՛ց, զո տալլ զո ամաւի՛ ; Լե՛ քա՛ժ սա՛ւե յրոն
 տօրբա՛ժ զեն քրիճալի՛ց, զո ձալլ զո ամաւի՛ . Ին զոն եթ
 քերա՛ժ ա ոսոլե՛ձար սոքո յրոն ; օսըր օ քա՛ձար ու, Լե՛ քա՛ժ
 սա՛ւի յրոն օրքա՛ժ, օսըր Լան քա՛ժ յրոն տօրբա՛ժ, զե եթ՛ զեն
 զո ե .

of compensation *for injury* to fellow-labourers, to every profitable worker, and to all animals, if not known *to be present*, or not seen.

THE BOOK
OF
AICILL.

If they were seen, and if its (*the chip's*) reaching them may have been expected and could have been avoided, *there is* half compensation for *injury* to idlers and unprofitable workers, compensation for *injury* to profitable workers and animals; and the exemption itself does not go beyond compensation on account of its non-dangerousness.

The exemption *in case* of a milch cow during her first milk, provided it be in a house, or in a pen her calf is tied.

The exemption *in case* of a milch cow during her first milk. i.e. the milch cow is exempt while her first milk remains in her teats or in her udder. Provided it be in a house, or in a pen her calf is tied, i.e. provided it be in a house within, or in a pen outside, that her calf is tied.

These are instances of all the cases in which the man who ties is exempt in his tying:—in whatever place the man who ties *the cow* performs the tying, if it be with a view to the owner's good he did the tying, he is exempt; and there is half fine upon the cow for her viciousness, and the encitement of her first milk takes the other half off her.

Should it not be with a view to the owner's good the man who ties *the cow* did the tying, a fine according to the nature of the case *is to be paid* by the tyer; and *there is* half fine upon the cow for her viciousness, and the encitement of her first milk takes the other half off her.

While in her own place she is exempt *from liability* for *injury* to the idler whether she were provoked or not, and for *injury* to the idler who provoked her, upon whom she charges out; one-fourth *fine is* upon her for *injury* to the idler who did not provoke^a her, or for *injury* to the profitable worker who did provoke her, whether inside or outside; half fine *is* upon her for the profitable worker who did not provoke her, whether inside or outside. This *is the case* while the encitement of her first milk is upon her; and when it goes off her, there is half fine upon her for *injuring* the idler, and full fine for *injuring* the profitable worker, whether she were *provoked* or not.

^aIr. *Without*
provoca-
tion.

THE BOOK
OF
AICILL.
—

Ma ro bi in buachaill ac feilleo in laeta dol don laes,
ceithruime ocuŕ enecclann uao; maŕa duine nae buachaill,
iŕ fiaŕh feillib, .i. ceithramthu; ocuŕ iŕ ann rin ata aith-
gin o fellach co tarradain rin laime.

Maŕ aŕ in uch tallao in laet, iŕ ceithramto ocuŕ ene-
clann; maŕ aŕ in leŕtuŕ, iŕ diablaŕ ocuŕ enecclann.

Cio foŕeŕa cona mo ina ŕait aŕ in uae ina aŕ in leŕtuŕ,
ocuŕ conaŕ mo iŕ neŕum he iŕ in leŕtuŕ? Iŕ e ŕae foŕeŕa,
biŕeibne ocuŕ aicbeile leir in nuŕoŕa a ŕait aŕ in nuŕ ina
aŕ in leŕtuŕ, mo biŕ i coimitecht ŕeoiŕ ceithramto he
iŕ in nuth na iŕ in leŕtuŕ.

Ma ro bi in buachaill ac feilleo ŕait na bo do bŕeith
don ŕataiŕe, ceithramtha uao ocuŕ enecclann. Maŕa
duine nae buachaill, iŕ fiaŕh feillib nama uao; aithgin o
uŕŕaŕb ina ŕaill imcoimeta im boin, a ŕi cuicio a ŕeoŕaib,
ŕa cuiceŕ a muŕcairŕe, cuiceŕ a ŕaer. Aithgin o uŕŕaŕb
ina ŕaill imcoimeta im ech, ŕeoŕa ceithramtha o ŕeoŕaib,
leŕ ocuŕ ŕeŕtmaŕ o muŕcairŕe, leŕ o ŕaer. Ocuŕ don ŕaer
buiŕe in ŕo haiŕhuio na ŕeoiŕ aŕo rin, i neŕmair a ŕigernā,
ocuŕ ŕamaŕ a ŕiaŕnaire a ŕigernā, ŕo baŕ inano ocuŕ ŕo
aithneŕa don ŕigernā buiŕe in

Aithgin o uŕŕaŕb ina ŕaill imcometa im duine, ocuŕ
ceithruime ŕeŕtmaŕ o ŕeoŕaib, ŕa ŕeŕtmaib ocuŕ in ceith-
ramaib ŕann ŕec o muŕcairŕe, ŕeŕtmaŕ o ŕaer.

Œia ŕaŕb ocuŕ ŕeithe ŕaŕmna.

If the herdsman was looking on at the drinking of the milk by the calf, one-fourth of compensation and honor-price *are to be paid* by him; if he (*the looker-on*) be a person not the herdsman, it is a fine for looking on that *is due*, i.e. one-fourth of compensation; and this is a case in which compensation is *required* from the looker-on until the person actually in fault^a is found.

THE BOOK
OF
AICILL.
—

^aIr. *Man*
of the hand.

If it be from the udder the milk was taken, it (*the fine*) is one-fourth of compensation and honor-price: if out of the vessel, it is double compensation and honor-price.

What is the reason that there is a greater *fine* for stealing it from the udder than out of the vessel, when it is a greater necessary convenience in the vessel? The reason is, the author of the law deemed it more wicked and a greater crime to steal it from the udder than out of the vessel, *because* it is more valuable in the udder in connexion with an animal of quadruple restitution, than in the vessel.

If the herdsman was looking on at the stealing of the cow by the thief, one-fourth of compensation and honor-price *are due* from him. If the person *looking on* be not the herdsman, a fine for looking on only is *payable* by him; compensation *is due* from a native-freeman for neglecting to guard the cow, three-fifths of it *are due* from a stranger, two-fifths from a foreigner, one-fifth from a 'daer'-man. For neglecting to guard a horse, *there is due* from a native-freeman compensation, from a stranger three-fourths of it, from a foreigner one-half and one-seventh, from a 'daer'-man one-half. And in this case it was to the 'daer'-man himself the 'seds' had been given in charge, in his master's absence, but if it had been in his master's presence, it (*the case*) would have been the same as if they (*the 'seds'*) had been given in charge to the master himself.

For neglecting to guard a person, *there is due* from a native-freeman compensation, from a stranger four-sevenths of it, from a foreigner two-sevenths and one-fourteenth part, and from a 'daer'-man one-seventh.

The exemption of bulls and rams in bulling and ramming.

THE BOOK
OF
ABRAHAM
—

.1. րլան Ծօ յա Երեւան օսը Ծօ յա րիւնի ին րէ րիւնի
Եւ ա Ծօ յա յա մառն. Տլան Ծօ յա յա Երեւան ա Լանիւն,
Ե Եւ րիւնի Եւ Ծօ Եւ, օսը ին Երեւան Ծօ րիւնի
րիւն յոռիւն առաւ; Եւ Երեւան առաւ յոռիւն Երեւան
Եւ րիւնի [րիւն յոռիւն առաւ], յո յոռիւն Երեւան
Ծօ րիւնի, Եւ Եւ առաւ; Լէ րիւն առաւ յոռիւն
Երեւան Եւ րիւնի, Եւ Եւ Երեւան յոռիւն Երեւան,
օսը օ րիւնի, Եւ Լէ րիւն յոռիւն, օսը Լան րիւն
Երեւան.

Տլան Ծօ յա Եւ առաւ Եւ առաւ Եւ առաւ Ծօ Լան ա յառա
Ծօ յա առաւ, Եւ Եւ առաւ առաւ Եւ առաւ Եւ առաւ; Եւ
Եւ Եւ, Եւ Լէ րիւն օ Եւ առաւ Եւ առաւ Ծօ, օսը
Եւ առաւ, Եւ Եւ առաւ.

Տլան Ծօ Եւ առաւ Ծօ առաւ օսը Ծօ առաւ առաւ
Եւ առաւ, օսը Եւ առաւ Ծօ առաւ առաւ Եւ առաւ, Ծօ
Եւ, օսը Ծօ առաւ, առաւ առաւ Եւ առաւ; օսը
Եւ Եւ, Եւ Լէ րիւն առաւ առաւ, օսը Եւ առաւ
առաւ առաւ Լէ Եւ.

Եւ առաւ Եւ առաւ Եւ առաւ, Եւ Լան րիւն օ Եւ
Եւ առաւ, Եւ առաւ; օսը Եւ առաւ, Եւ Լէ րիւն, օսը
Եւ առաւ առաւ առաւ առաւ Եւ առաւ Լէ Եւ.

Եւ առաւ Եւ առաւ, րլան ին Եւ առաւ ին Եւ առաւ
Ծօ առաւ, օսը առաւ Ծօ առաւ Եւ, Եւ Լան րիւն; Ծօ առաւ
Եւ; օսը առաւ, Եւ Լէ րիւն, օսը ին առաւ առաւ
առաւ առաւ Եւ առաւ Լէ Եւ.

The bull.—For “Եւ” the MS. here has “Եւ,” which is the usual mode
of writing the word lengthened out as “Եւ.” profitable. The word in the
text is however required by the context, and was accordingly substituted by Dr.
O'Donovan in his revised transcript.

That is, the bulls and rams are exempt during the proper season wherein they bull the cattle. They are exempt for *injury* to the idler, while in their own proper place, whether they were provoked or not, and to the idler who provoked them, whom they charge out upon; there is one-fourth *fine due* by them for *injuring* the idler who did not provoke them, upon whom they charge out, or for *injuring* the profitable worker who did provoke them, whether within or without; half fine is upon them for *injuring* the profitable worker who did not provoke them, while the excitement of the bulling is upon them, and when it has gone off them, there is half fine for *injuring* the idler, and full fine for *injuring* the profitable worker.

The bull¹ is exempt for *injuring* any other animal that may come to interrupt his bulling or his grazing, except a bull of his own herd; for if it is he, there is one-half fine upon each of them for the other if it be not the bulling season,^a and if it be the bulling season, it (*the fine*) is one-fourth.

^aIr. Without bulling.

He (*the bull*) is exempt for *injuring* any other animal of his own herd, whether it be the bulling season^a or not, and every animal of another herd in the bulling season, which he has bulled, and which was brought to him, provided only it was not through wickedness *he did the injury*; but if it were, there is half fine for wickedness upon him, and the excitement of his bulling takes *the other half* off him.

Should there be a mutual attack by strange bulls, there is full fine from each of them (*the bulls*) for the other, if it be not the bulling season;^a but if it be the bulling season, there is *only* half fine, and the bulling which he had with his herd^b takes *the other half fine* off him (*each of them*).

^b Ir. At home.
^c Ir. Should there be a half attack.

Should one bull make an attack^c on another, there is exemption for killing the animal that made the attack, but should he kill *the other*, there is full fine for it; that is, if it be not the bulling season;^a but if it be the bulling season, there is *but* half fine, and the bulling which he had with his herd^d takes *the other half* off him.

^d Ir. At home.

THE BOOK
OF
AICILL.
—

Maṛa cominotṛaiḡ ḡa mīl commatī cetciṇtach, cen ḡaiṛ,
uibṛuitṛ caḍ cethṛuime ina cet cinaib; maṛt la caḍ bṛon-
naṛ. Cen ḡaiṛ ṛin; ocuṛ ma ta ḡaiṛ, cobṛotlat maṛta,
cobṛotlat conib, ocuṛ ṛoinṡ ar ḡo (in bi ocuṛ in maṛb
atṛṛu).

Maṛa cominotṛaiḡ mīl biḡ ocuṛ mīl moiṛ, aḡt maṛ e
in mīl bec ṛo maṛbaḍ anṡ, aicḡin mīl biḡ ḡic ḡṛṛ in
mīl moiṛ, ocuṛ maṛt in mīl biḡ ḡṛṛ in mīl moiṛ. Cen
ḡaiṛ ṛin; ocuṛ ma ta ḡaiṛ, leḡ aicḡin mīl biḡ ḡṛṛ in mīl
moiṛ ḡic, leḡ maṛt in mīl biḡ ḡic ḡṛṛ in mīl moiṛ.

Maṛ e in mīl moiṛ ṛo maṛbaḍ anṡ buṡoin, beo in mīl
biḡ ḡṛṛ in mīl moiṛ; ocuṛ in tainṛṛainṡ ḡabur beo in
mīl biḡ a mbeo in mīl moiṛ corab e in tainṛṛainṡ ṛin
ḡo maṛt in mīl moiṛ beḡ ḡṛṛ in mīl biḡ. Cen ḡaiṛ ṛin;
ocuṛ ma ta ḡaiṛ, leḡ bi in mīl biḡ ḡṛṛ in mīl moiṛ; ocuṛ
in tainṛṛainṡ ḡabur leḡ bi in mīl biḡ; leḡ bi in mīl moiṛ,
corab e in tainṛṛainṡ ṛin ḡo leḡ maṛt in mīl moiṛ
beḡ ḡṛṛ in mīl biḡ.

Al baīl ata ceīṛṛi uiṇḡi i nomaīn tairb šichmaīṛc ocuṛ a
ḡaiṛec ṛollaiḍ, ṛoḡa na nuaral ṛin; ocuṛ noca tuc in ṛiḡ ar
aiṛṡ, ocuṛ ḡa tucāḍ, iṛ ar [cuic] la ḡo na uaiṛlib iṛṛ ṛoḡa
ocuṛ ṛiḡ, [ocuṛ] ar tṛi la ḡo na hīṛlib, iṛṛ ṛoḡa ocuṛ ṛiḡ;
ceīṛṛi ba in cet la ḡo na uaiṛlib, a ṛoḡa, ocuṛ bo caḍ lae
ḡo no ceīṛṛi la aīle a ṛiḡ; ḡa ba in cet la ḡo na ḡṛaṡaib

¹ *The living and the dead.*—The words in parentheses in the Irish appear to be an addition by a later hand.

² *Five days.*—The MS. E. 3, 5, reads here "ceīṛṛi, four." O'D. 762, however, has the reading in the text.

If it be a mutual attack of two animals of equal goodness, not in the bulling season,^a *and it is their first trespass*, one-fourth *fine* is taken off each for its *being his first trespass*; the carcass, *if either be killed, goes to him whose beast^b has killed the other*. This is the case if it be not the bulling season;^a but if it be the bulling season,^c they (*the owners*) divide the carcass equally between them, they divide the loss, and they divide equally between them the living and the dead^d animal.

THE BOOK
OF
AICILL.

^a Ir. *Without bulling.*
^b Ir. *Who.*

^c Ir. *If there be bulling.*

Should it be a mutual attack of a small and a large animal, and the small animal is killed, the owner of the large animal pays the value of the small animal, and the carcass of the small animal *goes to the owner of the large animal*. This is the case if it be not the bulling season;^a but if it be the bulling season,^c the owner of the large animal pays half compensation for the small animal, *and half the carcass of the small animal goes to the owner of the large animal*.

Should it be the large animal itself that was killed, the small animal, *or one like^d it, shall be given to the owner* of the large animal; and the proportion which the living small animal bore to the large animal living is the proportion of the carcass of the large animal that shall go to the owner of the small animal. This is the case if it be not the bulling season;^a but if it be the bulling season,^c *half the value of the small animal living shall be given to the owner of the large animal*; and the proportion which half the value of the small animal living bears to half the value of the large animal living, is the proportion of half the carcass of the large animal that shall go to the owner of the small animal.

^d Ir. *Living.*

Where it is said there is a *fine of four ounces* and his restoration with interest, for driving a bull without permission, this is *in the case of* the property of the nobles; and he (*the author of the law*) did not mention the interest, and if he had, it would be at the rate of five days^a to the nobles, both property and interest, and at the rate of three days to the lower grades, both property and interest; four cows the first day to the nobles for property, and a cow each day of the other four days for interest; two cows the first day to those of the chieftain grade for property, *and a cow*

THE BOOK OF ADAM. — **PLAṬA** α ποθα, βα caḥ lae von va laeib aile α ριḥ; **bo** in cet la vo na gpaṭaib peine α ποθα, ocur paṁairo caḥ lae von va laeib aile α ριḥ.

Ο υπραῶ ατα ριν; ocur α leḥ o thepaib, ocur α cethruime o mupḥairḥe, ocur aithgin gnompaib o ṭaep. Ocur inano pe iapra peiḥenn ṭoib uile, iṭir upraḥ ocur thepaib ocur mupcuirḥe ocur ṭaep, co ṭeḥmaṭ; ocur fuilleḥ ρir o ṭeḥmaib amaḥ, co ρoib ρiaḥ gaiti ann. Ocur α can aṭa ρin, ocur ni uil ριḥ i nuppaour.

Slan aen leim i nathairb ocur α muigib can timoruguin; ocur ma ta timoruguin, ir ρiach ρoimime, caḥ cethruime laeg beṛ aithremail; cethruime ap ρeireṭ ρin, no cethruime uirpe pein. Ocur caḥ uair ir cethruime vo ρeip ṭliḡib, cethruime ap ρeireṭ hi anṭaibe .i. leḥ tpin bunairo anṭaib ai; caḥ uaire ir cethruime uirpe boṭein, cethruime ap aḥṭugao hi anṭirṭe, leḥ tpin bunairo, ocur cethruime tpin tipe.

Ma po aḥṭaiḡ biḥ po cinṭaib α ḥairb, ocur caḥ cethruime laeg beṛ aithremail, ir α biḥ vo; munaṛ aḥṭaiḡeḥ, ir α nembeirḥ. Munaṛ aḥṭaiḡ in ṭapa ṭe, ocur po aḥṭaiḡ apaire, caḥ nī po aḥṭaiḡ ir α biḥ vo, ocur in ni naṛ aḥṭaiḡ ir α nembeirḥ.

Ḑla paebur coinling.

.1. in peṛ etpana coitcino tainic [ir], maṛ e peṛ na ρine aṭa ap aipṭo po poḡail ρir, ir lan ρiach; ocur maṛ e peṛ na ρine na fuil ap aipṭo, ir leḥ ρiach; má po peṛ, ir ṭeopa cethruime uairḥi, .i. leḥ ρiach o ρir na ρine aṭa ap aipṭo anṭ, ocur cethruime [o ρir na ρine ná fuil ap aipṭo] 7ṛḥ. .1. ρlan vo na peṛaib bir α comimpulanz α peirḡi

¹ *If it be not known*.—For “ma po” of the MS., meaning, “if it be,” Dr. O'Donovan conjectured “man po, if it be not,” and translated accordingly, as the sense requires.

² *Between them*.—For “uairḥi” of the MS., Dr. O'Donovan conjectured uairḥa, and for “ocur” “.i.” as in the text.

³ *From the man whose tribe is not present*.—The Irish for this was put in by Dr

each day of the other two days for interest; a cow the first day to those of the "feini" grades for property, and a 'samhaisc'-heifer each day of the other two days for interest.

This is *the fine* from a native-freeman; and from a stranger *there is* half of it, and from a foreigner the fourth of it, and from a 'daer'-person the restitution of the thing itself. And the time during which the interest runs is the same for them all—native-freeman, stranger, foreigner, and 'daer'-person, *i.e.*, to ten days; and from ten days out, it (*the interest*) shall be added to until it amounts to the fine for theft. And this is in 'cain'-law, but in 'urradhus'-law there is no interest.

In fords and in plains one leap is free to the owner of the cow, provided she (*the cow*) has not been brought^a there; but if she has been brought, there is a fine for it according to the law of over-working, *i.e.* the owner of the bull gets every fourth calf that is sire-like; that is, a fourth in place of a sixth, or a fourth for itself. And whenever it is one-fourth according to law, it is then one-fourth in place of a sixth, *i.e.*, he shall then have one half-third of the original; whenever it is one-fourth for itself, it is then one-fourth by stipulation, one half-third for the original owner of the bull, and the one-fourth of one-third for the owner of the land.

^a Ir. *Without bringing.*

If he (*the owner*) agreed to be accountable for the trespasses of his bull, and to take every fourth calf that shall be sire-like, he shall have them; if he did not agree to this, he shall not have them. If he did not agree to the one, but agreed to the other, he shall have everything he agreed to, and he shall not have what he did not agree to.

The exemption as to an edged weapon in a conflict.

That is, if it be a man whose tribe is present that injured an impartial person who interfered between them,^b there is full fine for it; and if a man whose tribe is not present injures him, there is half fine for it; if it be not known^c which of them did the injury, they pay three-fourths fine between them,² *i.e.*, half fine from the man whose tribe is present, and one-fourth fine from the man whose tribe is not present.³ That is, the men who are sustaining their lawful anger are

^b Ir. *Went down.*

^c Ir. *Necessary.*

O'Donovan, but whence taken, cannot be ascertained. It was probably a conjecture to supply the defect in the MS.

THE BOOK OF ARTHUR. ԾԵՒԵՆԻՐԱՆ ՇԵ ՔԱՇԻՆՈՒՄԻՆ ԻՐԱՆՈՒ ՔՅԵՐԱՅԻՆ ԵՐԻՆ ՈՒՆ ՔՅ
ՇԵՐԵ; ԱՇԵ ԵՐԵՐԱՏ ԱՐԱՅԻՆ ԵՐԻՆ ՔՅՆԱՐԿԱՐԵ, ՄԱ ՔՅ ՈՒ ՈՒ ՍԱՐԱՅԻՆ.

Ա ՇՈՐԱՅ ԵՐԵՐԱՆ ԵՐԱՐԵՐԵՐԵ Ա ԽԱՐԻՆ Ա ՎԱՐԱՆ ՈՒ
ՎԱ ԵՐԵՐ, ՔԼԱՆ ՈՒ ԵՐԵՐ Ա ՇԵՐԵ ՈՒ ՄԱՐԵՐ Ա ՔՅ ՈՒՄԵՐ;
ՈՒ ՔՅ ՈՒՄԵՐ, ԵՐ ՔՅ Ա ՈՒՄԵՐ ՈՒ ՈՒՄԵՐ ԱՇՈՒ ՄԱՐ ԱՇՈ;
ՈՒ ԵՐ ՔՅ Ա ՈՒՄԵՐ ԱՇ ՈՒՄԵՐ, ԵՐ ԵՐ ԵՐ ԵՐ Ա
ԵՐԵՐ.

ՄԱՐ ՔՅ ԱՇ ԵՐԵՐ, ԵՐ ԱՇ ՈՒՄԵՐ, ԱՇ
ՄԱՐ Ե ՈՒ ԵՐԵՐ ՈՒ ՄԱՐԵՐ ԱՇ, ՔԼԱՆ; ՄԱՐ Ե ՈՒՄԵՐ-
ԵՐ ԵՐ ՄԱՐԵՐ ԱՇ, ՔԼԱՆ ՔՅՐ.

ՄԱ ՎԱ ՎԱՐԻ ՈՒ ՎԱՐ ՔՅ ԱՇ ԵՐ ՈՒ ՍԼ ՎԱՐԻ
ՔՅ ՎԱ, ՔԼԱՆ ՔՅ ՎԱ ՎԱՐԻ ՍԼ ԱՇ ԵՐ ՈՒ ՄԱՐԵՐ, ԵՐ
ՄԱՐ Ե ՈՒ ՄԱՐ ԵՐ, ՔՅ ՔՅ ԵՐ ԵՐ.

ԻՆ ՔՅ ԵՐԱՆ ՈՒ ՎԱՐ ՔՅ, ԵՐ ԵՐ ԵՐ ԵՐ ԵՐ
ՔՅ ՔՅ ԵՐ ՈՒՄԵՐ ՔՅ ՔՅ ՔՅ ՔՅ [ԻՆ ՔՅ] ԱՇՈՒ ԵՐ
ՔՅՐԱՆ Ա ԵՐԱՆ, ԼԱՆ ՔՅ ՎԱ ՔՅ ՔՅ ԱՇՈՒ, ԵՐ
ՔԼԱՆ ՈՒ ՔՅ ԱՇՈՒ ԵՐ; ԵՐ ԼԱՆ ՔՅ ՎԱ ՔՅ ՔՅ
ՔՅ ՔՅ ՔՅ ՔՅ, ԵՐ ԵՐ ՔՅ ՔՅ ՔՅ ՔՅ ՔՅ ՔՅ ՔՅ
ՔՅ ՔՅ; ԵՐ ԱՇՈՒ Ա ՔՅՐԱՆ, ԵՐ ՄԱ ՎԱ
ԱՇՈՒ ՔՅՐԱՆ, ՔՅ ԼԱՆ ՔՅ.

ԻՆ ՔՅ ԵՐԱՆ ԵՐԵՐ ՈՒ ՎԱՐ ՔՅ ՔԼԱՆ ՈՒ ԵՐ
ՈՒ ՔՅ ՔՅ ԱՇ ՔՅՐԱՆ, ՄԱՆ ԱՇՈՒ, ԵՐ
ՄԱ ԱՇՈՒ, ՔՅ ՔՅ ՔՅ ՔՅ ՔՅ.

ՄԱ ՔՅ ՔՅ ՈՒ ԵՐ ՈՒ ԵՐ, ՔՅ ԼԱՆ ՔՅ ՔՅ
ՔՅ, ԵՐ ԵՐ ՔՅ ՔՅ ՔՅ. ՄԱ ՔՅ ՔՅ ՈՒ ԵՐ
ՈՒ Ա ՇԵՐ, ՔՅ ԵՐ ՔՅ ՔՅ ՔՅ, ԵՐ ԵՐ ՔՅ

exempt though the sharp iron of each of them injure the other; but some say that they shall make *reparation* to a person who interferes between them, if anything (*injury*) is done by them.

THE BOOK
OF
AICILL.
—

In a general deliberate contest *fought* with the recognition of their two territories or two tribes, each *combatant* is exempt in killing the other within the legal time; or beyond the legal time, both being aware of its legality or of its illegality; or provided the innocent person be aware of its illegality, whether the guilty person be or be not *aware of it*.

If the guilty person be aware of it, and the innocent person be not aware of it, and if it be the guilty person that was killed in the case, there is exemption *for the killing*; if it be the innocent person that has been killed, there is full fine *for it*.

If the tribe of one man be present and the tribe of the other be not, there is exemption for killing the man whose tribe is present, but if it be he who has killed a person, there is a fine for unjust killing *imposed*.

If a man prejudiced in favour^a of one of the combatants interfered between them, whether it be himself or the man in whose behalf he interfered that, owing to his interference, injured the other man, he (*the man who so interfered*) pays full fine for the other man,^b and the other^b man is exempt with respect to him; and he pays full fine on account of the man in whose behalf he interfered, and the man in whose behalf he interfered pays him half fine; *this is* when there is no power of saving him (*the injured man*), but if there is power of saving, it (*the penalty*) is full fine.

^a Ir. *Of half interference.*

^b Ir. *The man outside.*

The impartial person who interferes between them is exempt on account of any injuries he may inflict on them in separating them, provided he could not help it (*doing the injury*), but if he could help it, he shall be fined according to the nature of the case.

If they were both engaged in an unlawful^c combat, they each pay full fine for it, (*injuring the impartial person who interfered between them*), whichever of them injured him. If the combat were a lawful one on both sides, they each pay half fine for *injuring him* (*the impartial person who inter-*

^c Ir. *If each of them was unlawful to the other.*

fered), whichever of them injured him, and in this case the particular person who injured him is known.

If the particular person who injured him is not known, and if the combat was illegal on both sides,^a each of them pays half fine, so that he (*the injured person*) has full fine in the case. If the combat was legal on both sides,^b each of them pays one-fourth fine, so that he (*the injured person*) has half fine in the case.

If it (*the combat*) was legal on the one side and illegal on the other, he on whose part it was legal pays one-fourth fine, and he on whose part it was illegal pays one-half fine, so that the impartial person who interfered has three-fourths fine.

The case in which each of them is free from *the consequences of the acts done by* the other is when the plaintiff has power of lawful suit by another mode, and the defendant has power of avoiding.¹

If the plaintiff has power of lawful suing through another mode, and the defendant has not power of avoiding, the defendant is like one who is "pursued to be wounded or to be killed without crime or with crime."²

If the plaintiff has not power of lawful suing by another mode, and the defendant has power of avoiding, and if it be the defendant who was killed, there is exemption *for the killing*; should he (*the defendant*) kill a person, there is full fine *for it*.

The exemption *in the case* of a court, and of an assembly; whatever stolen thing is brought is paid for by the king or the king's steward, the best in the territory. He can visit with correction the person who brought it in or bought it.

The exemption of a court, i.e., the assembly in the court for a territory is exempt. An assembly, i.e., that which is assembled there for that purpose. Whatever stolen thing, &c., is paid for, i.e., whatever stolen thing is brought into it, shall be nobly paid for by the king, or the king's steward, upon a binding-man and the guarantee of a surety for its restoration, as soon as he shall have returned home. Best in the territory, i.e., the best who is in the territory. He³ can visit with correction the person who brought it in or bought it, i.e., on the man who brought it with him in theft, or who purchased or bought it, i.e., the guilty receiver of the stolen article,⁴ who knew the theft and the thief.

THE BOOK
OF
AICILL.
—

^a Ir. If each of them was illegal to the other.

^b Ir. If each of them was legal to the other.

³ Ir. The full unlawful middle thief man.

² This is a reference to some ancient law maxim.

⁴ He, i.e., the binding-man.

THE BOOK
OF
ARIEL.

Ահէ զօլանո քր թաւսգա՞տ տեհա՞նա՞մա.

.1. ա՛տ ւո՞ շօլանո քր աք նա թօ բեհաւո՞ ծօ թօյր ծնչո՞
նա՞մա, ա՛տ ցօ թա՞ ծա՞ ինչ, ցա՛ լաւր ւր ցեքաւօ՞ տըրձա՞ ծօն
օյրոտըրաւ.

Շաւո՞ ծօյնիւր ցեքրա քր օսւր ւո՞ ծաւ՛ աք նա՛ ռոնոն
շոնաւօ ցեմթօւլչի թեմօ՞ ? Ա՛ց սքրա՛ թօ աւօքթօ ւո՞ թեք առո
քրո, ւրոն տըլօչցօ, ռօ ւրոն ծոնա՞տ, օսւր թաքաւ՛ ա՞ տըրձաւօ
ծոնաւօ ռօ տըլօչցօ՞ հե՞ ցեո ո՛ լաւր աւօ, ռօ ցօ թա՞ ծա՞ ինչ.
Ցոնոո լոսքրօ ա՛ց առ սքրա՞տ թօ աւօք[ը]թօ՞ ւո՞ թեք առօ ւրոն
տըլօչցօ, օսւր ա՞ տըրձաւօ ծոնաւօ ռօ տըլօչցօ՞ ծա՞ թաքաւօ
ցեո ո՞ լաւր աւօ, ա՛տ տըքեւրթօ թօ աթեք ծնչտօ՛ց ա՛տ ցօ թա՞
ւա՞ ինչ.

C. 947. ծա՞ մա՛ւց օյրձել [նօ շրօ].

.1. թլան ծօն մաւց ւո՞ տըրձաք ծօ ցւլ օյցմօ, օսւր ծօ ինչ
օյցմօ, օսւր ցեքրա օսւր օյցմօ, օսւր քրձա՛ ւո՞ տօյցմօ
ծօքօւո, օ՞ ծաք օյցմօ ճլաւրթքք աք նա հաւթ քրձա՛ւոն աւթ;
օսւր լե՛ թա՛ւց աւթի՞ ւրոն տօրձա՛ ւո՞ ցեւոն քեք մեքա՛տ ա՞ օյցմօ
աւթքօ, օսւր օ՞ թաքաք ծօն, լե՛ թա՛ւց աւթի՞ ւրոն ռքրձա՛, օսւր
լան թա՛ւց ւրոն տօրձա՛.

Ցլան ծօ ւո՞ տըրձա՛ լոտրալչքք աւթքօ ցօ ա՞ լաւր, ռօ ցօ շրօ,
նօ ցօ օմաք, ցօ քե՛ թրա՛ւցաւօ ցեո ցօ քօ; օսւր ւո՞ տըրձա՛ ցօ
թրա՛ւցաւօ աք աք լոտրալչ՞ ւոմաք. լե՛ թա՛ւց աւթի՞ ւրոն քրձա՛
ցեո թրա՛ւցաւօ, ռօ ւրոն տօրձա՛ ցօ թրա՛ւցաւօ՞, ցօ լոմալչ՞ ցօ
տալլ. լան թա՛ւց աւթօ ւրոն տօրձա՛ ցեո թրա՛ւցաւօ; օսւր ռօ-

¹ Here however.—The MS. is defective at this place. The article seems uncon-
nected with what has gone before, or comes after, and no other copy than the
fragment in E. 8, 5, has been found.

But the principal only for lawful valuation.

THE BOOK
OF
AICILL.

That is, but *the thief repays* the principal only, with lawful valuation, when he returns home, whenever there is an understanding that *this as a privilege has been granted* to the unworthy person.

What is the difference between this *case* and *that* wherein it is said "every animal which is handed over for a crime, *pending a law-suit?*" &c. The 'sed' was claimed from a native-freeman in that case, during the hosting, or the 'dun'-fort building, and his privilege in respect of hosting or 'dun'-fort building frees him, without anything whatever *being due* of him, until he arrives at his house. Here, however,¹ it is from a native-freeman the 'sed' is claimed during the hosting, and his privilege of 'dun'-fort building or hosting frees him from anything at all *being due* of him, but *he must give* a surety for lawful restoration in case he arrives at his house.

The exemption of pigs at the trough or in the sty.

That is, *should a person shout*, the pig is exempt as regards *injury to the idler* who is behind the person who shouted,^a and beside the person who shouted^a and between the person who shouted^a and her (*the pig*), in case the person who shouted^a is himself an idler, since it is *his* shouting that incites her against all the other idlers; and there is half fine upon her *owner* for *injuring* the profitable worker, whilst the excitement caused by the shout is upon her, and when it has gone off her, there is half fine from her *owner* for *injuring* the idler, and full fine for *injuring* the profitable worker.

^a Ir. *The shouting.*

She (*the pig*) is exempt *as regards injury to the idler* who goes to her, to her trench or her sty, or her trough, whether there be provocation or not; and *as to the idler* who provoked her and upon whom she charged out. *There is* half fine from her *owner* for *injury to the idler* who did not provoke her, or to the profitable worker who did provoke her, whether outside or inside. There is full fine from her *owner* for *injury to the profitable worker* who did not provoke her; and there is no

THE BOOK
OF
ARIEL.

con ragabari cethruimê ar muic ar a piartamlaët, uar
piartamla cu ina muc, ocur piartamla muc ina bo ; uar
ni tormaigenn ar coin cuilen do bpeië, ocur ni ruipeier
do boin laeë do bpeië, ocur noo tormaigenn ni ar muic
oirc do bpeië, ocur noëa ruipeenn di.

- Maſa muca cec cintoäa urraið iat, leë othruſ eo bar
uatiëb, no leë aithgin iar mbar. Maſa muca biëbineëa
C. 948. [urraið], leë uipe ocur othruſ [comlan] eo bar, ocur leë
uipë pë taëb aithgina iar mbar ; ocur ruipeier mepaët an
eigme leë uib. Ocur cemað ail urraiðuſ doëruſ no uai-
thgin do uul pë lar ann ar pëp neiſmi, noëa paëa, uar
nocon ruiſ aithgin uic do pellaë eo tappaëtain aithgina
C. 948. uſiſ laime. [In uar] iſar pëp eigme rann do uipë noo
C. 948. nicann rann doëruſ, na uaiſthgin ; [ocur in tan iſar rann
doëruſ no uaiſthgin nocho nicann rann do uipë. In
rann othruſa no aithgina iſar], rann uipë do uul
pë lar ar pëaët aithgina .i. pë pëëtmað arriuſ in
uaine, no no cëru cuicid in boin, no leë in ech, uar
noëa në iſ pëar laime.

- C. 948. [In cutruma] nech ruipeier eigem uſiſ eigme, nocon ar
C. 948. muic tët [aët, a uul pë lar] ; neë ruipeier eigem do muic
nocon ar pëar eigme tët, aët a uul pë lar ; ocur nocon
aëpëtaſ cuiböer euruſ, aët a lan uic ar a aëið pëin.

Al eigem compaſi in coſnaſ lan uſiſ na cneið eo bar

fourth got for a pig on account of her beastliness, for the hound is more beastly than the pig, and the pig is more beastly than the cow; for it does not add to *the value* of a hound to have had pups, and it does not take from *the value* of a cow to have had a calf, and it does not add to *the value* of a pig to have had young pigs, and it does not take from her *value*.

If the pigs *who have done any injury* belong to a native-freeman, and it is their first offence, full half sick-maintenance until death *is due* of them to *the injured person*, or half compensation after death *is the fine*. If they are vicious pigs belonging to a native-freeman, *there is half 'dire'-fine and sick maintenance until death to be paid, and half 'dire'-fine with compensation, after death; and the excitement of the shouting takes half the fine off them. And though it should be desired that a part of the sick-maintenance or of the compensation should be remitted in favour of the man who shouted, it shall not be so, for there is no compensation to be paid by the looker-on until compensation has been received from the actually guilty person.*^a *And when the man who shouted pays a part of the 'dire'-fine he does not pay any part of sick-maintenance, or of compensation; and when he pays a part of sick-maintenance or compensation he pays no part of 'dire'-fine. Of the portion of sick-maintenance or of compensation which he does pay, a part is remitted in lieu of compensation, viz., six-sevenths¹ with respect to a person, or four-fifths with respect to a cow, or one-half with respect to a horse, for he is not the actually guilty person.*^a

THE BOOK
OF
AICILL.
—

^a Ir. Man
of the hand.

The proportion of the fine for shouting which is taken off the man who shouted, does not fall^b upon the pig, but is remitted; the proportion which shouting takes off the pig does not fall^b upon the man who shouted, but is remitted; ^b Ir. Co. and there is no participation considered between them, but the full *fine* is to be paid *by each* on his own account.

For *the injuries from the malicious shouting of a sensible adult* there shall be paid the full 'dire'-fine of the wound

¹ Six-sevenths.—In C. 948, the portion remitted in such case is said to be, one-seventh with respect to a person, one-fifth with respect to a cow, and one-half with respect to a horse.

THE BOOK OF ԾԻԸ, ԸԻՈՒ Ի ԵՐԵՄԻԱԿ ԸԻՈՒ Ի ՆԵՐԻԱԿ ԸԻՈՒ Ի ՌՈԾ, ԼԱՆ ԵՐԻՐԻՐԻՐԵ ԻԱՐ
OF ԻՄԵԱՐԻ ԻՐ ՈՒ ԱՅՈՒՆՈՒԾ, ՕՍԻՐ ԼԱՆ ՄԻՐԵ ԻՐ ՈՒ ՌՈԾԱՆՈՒ.

Յիգեմ քրքաւոն Կոտայք, Լեւոյնքս նա շնորհիւ Եօ Եարուի Կնո
 1 Եորձա՛ւ օգար 1 րօծ, դօ դօժտարտ օժիդարդա 1 'նքքա՛ւ, Լեւ
 Կօրքօրքս Եար մԵար Եր նա Եախոծ, Լեւոյնքս Եր նա րօծաւծ...

[illegible]

Յիսկոմ արարաւ մօռ 1 յաւր 100 Լէ՛ տըր, Լէ՛ տըր յա
 արուի 60 ծարր ուռ արո, արո 2 տըրծա՛, արո 1 յորթա՛, արո
 2 յոծ 1; Լէ՛ արորթարոյ 100 մծար 17 յա ռարոն, Լէ՛ 17 յա
 յոծան.

Ելցեմ քրԷա մուհ 1 յաք 1Էա Լե՛ Ծրե, շեղրաւմե յա
 շնուի շո Էար 1 յո՞ւ օշար 1 շորԷա՛, շր յե՛ժտարօ օժըրԷա
 շո Էար 1 յերԷա՛, շեղրաւմե շուրշուրե 1ար մԷար 1ր յա
 ջաճո՛ւ՛, շեղրաւմե Ծրե 1ր յա յօրա՛ւ.

Ելցեմ Ինտելեքտը տորպա մուս Ի յաբ Իս Լե՛ Երե, Եր
 Դեռտարտ օտիրպա Կօ Եար Ի տորԵա՛, Եր Դե՛ռտարտ առ-
 ԶԻ՛ճա Իար մԵար; Դե՛ռտարտ օԿըր Ի՛ճ ԵեռԴըմա Դա՛ճ՛՛ յե
 օ՛ճըպա Կօ Եար Ի յերԵա՛, Դե՛ռտարժ օԿըր Ի՛ճ ԵեռԴըմա Դա՛ճ՛՛
 յե՛՛՛ առԶԻ՛ճա Իար մԵար; Ծա ԿուԿեօ օտիրպա Կօ Եար Ի մԵօ՛ճ՛՛,

until death, whether profitable workers, idlers, or animals THE BOOK OF AICILL.
be injured, and full body-price after death for *injuring* persons, and full 'dire'-fine for *injuring* animals.

For the injuries from the playful shouting of a sensible adult, there shall be paid, half 'dire'-fine of the wound until death in the case of profitable workers and animals, six-sevenths of sick-maintenance until death for idlers, half body-price after death for persons, and half 'dire'-fine for animals.

For the injuries from the shouting for unnecessary profit by a sensible adult, there shall be paid six-sevenths of sick-maintenance until death in the case of profitable workers, and six-sevenths of compensation after death; six-sevenths of sick-maintenance until death for idlers, and three-sevenths of compensation after death: four-fifths of sick-maintenance until death for a cow, and four-fifths of compensation after death; half sick-maintenance until death for a horse, and half compensation after death.

For the injuries from the malicious shouting of a youth at the age of paying half 'dire'-fine, there shall be paid half 'dire'-fine for the wound until death, in the case of profitable workers, idlers, or animals; half body-fine after death in the case of persons, and half in the case of animals.

For the injuries from the playful shouting of a youth at the age of paying half 'dire'-fine, there shall be paid one-fourth of the fine for the wound until death in the case of animals and profitable workers, three-sevenths of sick-maintenance until death in the case of idlers, one-fourth body-fine after death in the case of persons, and one-fourth of 'dire'-fine in the case of animals.

For the injuries from the shouting for unnecessary profit, of a youth at the age of paying half 'dire'-fine, there shall be paid three-sevenths of sick-maintenance until death in the case of profitable workers, and three-sevenths of compensation after death; a seventh and a fourteenth of sick-maintenance until death, for idlers, and a seventh and a fourteenth of compensation after death; two-fifths of sick-maintenance until death for a cow, and two-fifths of com-

THE BOOK DA CUICEO AICHGINA IAR MBAR; CETHRUIME OTHRUFA CO BAR
OF
AICLA. 1 nech, cethruime aichgina iar mbar.

Θιγγem compaiti mic in naef ica aichgina, [ir] cutrumur
rečtmaro in lan vire othrufa co bar 1 torbač ocuf 1
nerbač, re rečtmaro iar mbar; no cumab re rečtmaro
othrufa co bar, ocuf in rečtmaro aichgina iar mbar;
cutrumur cuicco in lan vire othrufa co bar 1 mboin,
ocuf cethru cūiceo aichgina iar mbar; no comaro
cethruime cuicco aichgina iar mbar, cethru cuicco
othrufa co bar; cutruma leče in lan vire othrufa co
bar 1 nech, ocuf leč aichgin iar mbar; no comaro leč
othrufa co bar, ocuf leč aichgin iar mbar.

Θιgem erba mic 1 naef ica aichgina [ir] cutrumur
rečtmaro in leč vire othrufa co bar, cethruime 1 tor-
bach, rečtmaro na re rečtmaro 1 nerbach, tru rečtmaro
aichgina iar mbar 1 cečtar de, cū 1 torbač, cū 1 nerbach;
no, comaro tru rečtmaro othrufa co bar 1 torbač, ocuf tru
rečtmaro aichgina iar mbar; cutrumur reirio in leč
vire othrufa co bar 1 mboin, ocuf da cuicco aichgina iar
mbar; no, comaro a cuicco othrufa co bar, ocuf da cuicco

¹ *After death.*—The following is found written in apparently a different hand at the lower margin of the MS. E. 3, 5, p. 32. It seems a mere fragment, and not connected in particular with this part of the work. For “75” of the MS., usually the contraction of “etge,” Dr. O'Donovan conjectured “eighe,” and translated accordingly.

[Ca roğail eighe iur na fail veicbir torbağ na erpağ co bār nā iar mbar? .1. ačt ir cutrumab ino co bar ocuf iar mbar an compaitce.

Ca roğail eighe iur a ca veicbir torbağ ocuf erbağ co bar ocuf na fail iar mbar? .1. in tērpac, oir ir cutrumab iūn torbač, ocuf iūn erbač iar mbar.

Ca roğail eighe iur aca veicbir torbağ ocuf erbağ co bar, ocuf iar mbar? .1. in veicbir torba rōe.]

pensation after death; one-fourth of sick-maintenance until death for a horse, and one-fourth of compensation after death.¹

THE BOOK
OF
AICILL.

For the injuries from the malicious shouting of a youth at the age of paying compensation, there shall be paid a proportion equal to a seventh of the full 'dire'-fine of sick-maintenance until death in the case of profitable workers and idlers, and six-sevenths of compensation after death; or, according to others, it may be six-sevenths of sick-maintenance until death, and a seventh of compensation after death; a proportion equal to a fifth of the full 'dire'-fine of sick-maintenance until death for a cow, and four-fifths of compensation after death; or, according to others, it may be one-fourth of one-fifth of compensation after death, and four-fifths of sick-maintenance until death; a proportion equal to one-half the full 'dire'-fine of sick-maintenance until death for a horse, and half compensation after death; or, according to others, it may be half sick-maintenance until death, and half compensation after death.

For the injuries from the playful shouting of a youth at the age of paying compensation there shall be paid a proportion equal to one-seventh of the half 'dire'-fine of sick-maintenance until death, one-fourth in the case of profitable workers, one-seventh of six-sevenths for idlers, and three-sevenths of compensation after death in the case of either profitable workers or idlers; or, it may be, according to others, three-sevenths of sick-maintenance until death in the case of profitable workers, and three-sevenths of compensation after death; a proportion equal to one-sixth of the half 'dire'-fine for sick-maintenance until death in the case of a cow, and two-fifths of compensation after death; or, according to others, it may be one-fifth of sick-main-

What trespass arising from shouting is it in which there is no difference of profitable workers, or idlers, till death or after death? That is, the malicious shouting for which there is equal fine till death and after death.

What trespass arising from shouting is it in which there is a difference of profitable workers and idlers, till death, and not after death? That is, the playful shouting, for there is equal fine for injury to the profitable workers and the idlers, after death.

What trespass arising from shouting is it in which there is a difference of profitable workers and idlers till death, and after death? That is, the case of apparent advantage?^a

^a Ir. unnecessary profit.

THE BOOK
OF
ARCELL

աւիցնա իար մօր; արքայա լօւն ին լե՛ տրն յօտրար օ՛
բար իմ ech, օսր արքայա աւիցնա իար մօր; ո, օմա՛
արքայա օ՛րար օ օր, օսր արքայա աւիցնա իար
մօր.

Ա օրքն ինքնիւն տօրն մօ 1 յօր 1օ՛ աւիցնա
րօ՛ւմա՛ յօ րօ րօ՛ւմա՛ օրար օ օր 1 տօրն, րօ՛-
մա՛ յօ րօ րօ՛ւմա՛ աւիցնա իար մօր; րօ՛ւմա՛ յօ րօ
րօ՛ւմա՛ օրար օ օր 1 յօրն, րօ՛ւմա՛ յօ րօ րօ՛ւմա՛
աւիցնա իար մօր; արքն յօ արքն արքն յօտրար օ
օր 1 մօրն, արքն յօ արքն արքն աւիցնա իար մօր;
արքայա օրար օ օր իմ ech, օսր արքայա [աւի-
ցնա] իար մօր; ո օմա՛ օ՛ւմա՛ օրար օ օր օսր
օ՛ւմա՛ աւիցնա իար մօր.

C. 952. [1րօ իր օրքն օրն ան, օ օրն ար օրն լուիւն,
օսր ո օ լօր իր յօ մօրն իր լուիւն; օսր օ մօրն օ,
րօ օ օրն օրն լուիւն, օսր րօ օ լօր իրն.] 1րօ իր
օրքն օրն ան, օ օրն ար օրն լուիւն.

C. 952. 1րօ իր օրքն օրն ան, օրքն օ օրն ինքն
օ օրն ո օ օրն [օրն], օսր ո օրն օրն ո օ
օրն; ո իր օրն րօ օրն.

C. 952. 1րօ իր օրքն ինքնիւն տօրն ան, [օ օրն] 1 օր
օրն օ օրն ո օ օրն, [օսր] օրն օ օրն ո օ
օրն.

Օրն օրն օրն ո օրն.

1. րօրն օրն օրն օրն օրն օրն, ո օրն
օրն օրն օրն օրն. Մօր րօ օրն օրն օրն
րօ օրն օրն, իր օրն օրն օրն օրն օրն օրն օրն
օրն օրն օրն, օսր օ օրն օրն.

¹ In a more lawful manner. This and the two preceeding paragraphs are given somewhat differently in C. 952, but the sense is substantially the same.

² Little necessity.—For "օր" of the MS. Dr. O'Donovan conjectured "օր" as a better reading.

tenance until death, and two-fifths of compensation after death; a proportion equal to one-half of 'dire'-fine of sick-maintenance until death for a horse, and a fourth of compensation after death; or, *according to others*, it may be one-fourth of sick-maintenance until death, and one-fourth of compensation after death.

For injuries from the shouting for unnecessary profit of a youth at the age of paying compensation there is paid a seventh of six-sevenths of sick-maintenance until death, in the case of profitable workers, a seventh of six-sevenths of compensation after death; a seventh of the three-sevenths of sick maintenance until death in the case of idlers, a seventh of the three-sevenths of compensation after death; a fifth of four-fifths of sick-maintenance until death for a cow, and a fifth of four-fifths of compensation after death; a fourth of sick-maintenance until death for a horse, and a fourth of compensation after death; or, it may be an eighth of sick-maintenance until death, and an eighth of compensation after death.

"Idle shouting" means the doing of it for the purpose of sport, and it is not sport with respect to the pigs; and if it were, it should be *considered as* idleness of foul play, and there would be full fine *for it*. "Malicious shouting" means doing of it (*the shouting*) with a view to injury.

"Shouting for necessary profit" means shouting for the purpose of driving cattle out of *fields of* grass, or of corn fields, when they could not *have been driven thence* in a more lawful manner; or, *according to others*, it means shouting before a plundering party.*

"Shouting for unnecessary profit" means the doing of it (*the shouting*) in order to drive cattle out of *fields of* grass or corn fields, when it (*the driving out*) could have been done in a more lawful manner.¹

The exemption as regards a boat in rowing or swamping.

That is, the person is exempt who, by himself, takes a boat to row, or who along with another person swamps it. If it were *taken down in a case of* little necessity,² or through wantonness, there is a fine of foul-play for every trespass committed in taking it down and bringing it up.

THE BOOK
OF
AICILL.

* Ir. A
plundering.

THE BOOK
OF
ANGLA.

Maŕ ne ðeibþur ðeema pucab þur hi, a. flainþi eppa
[iŕ] ocuŕ etarþaiŕ in cað poŕail ðo ŕentap ac a bþeith þur
ocuŕ ac a tabaiŕt inþur. Cio uatha cio pocharþa po aen-
taiŕ in nimbaðub, iŕ þiaç þiancluiði o cað ðib ina ceile.

Ma po aentaiŕ in ðapa ðrem, ocuŕ nup aentaiŕ in ðrem
aile, iŕ þiaç þiancluiði iŕin ðreim po aentaiŕ, ocuŕ þiað
coia cluiði iŕin ðreim nap aentaiŕ.

Ma taiŕ luçt laime and, ocuŕ luçt imþama, ocuŕ luçt
meðoncluiði, iŕ iat iŕ luçt laime and luçt in combaiti, iŕ
iat iŕ luçt meðoncluiði and luçt imþama, iŕ iat i[ŕ]
þellaiŕ ann in luçt po bi na toŕt iŕ in nae.

Ma ta luçt combaiti inþai, ocuŕ luçt imþama, iŕ iat iŕ
aer laime ann luçt in combaiti, iŕ iat iŕ luçt meðon-
cluiði ann luçt imþama; iŕ iat i[ŕ] þellaiŕ ann in luçt
po bi ap þurþ ina þiaðþaŕe, ocuŕ co meþaiŕt a taiŕ-
meaŕc.

ðla liaþþoŕt upþur þaichi þþim caþþiað.

1. þlan ðon ti uapalþeupþer in liaþþoŕt ap þaichi na
caþþað þþimþa, cþna beþa ac aþna ap neð uul ap a nup-
lainn, no cluiði ðo ðenum uipþe; noco ðlegap a aþna aþ,
uapþ uicomaiŕ cach nuplainn.

Na huile ðenta uile þiaŕ ap þaiche, þlan ðo a comþeai-
leð ap ðaiŕin comallað a ðligio þaichi; manab ap ðaiŕin
comallað a ðligio þaiðti, iŕ þiað po aicneð a þaþa aþ.

Maþa ðenta ina ðenta inðligþeþa he þeðþaiŕ þaiðe,
iŕ lan þiað ina cet cinaio a þaichi.

Maþa ðenta ina ðenta ðligþeþa þeðþaiŕ þaiche, iŕ aith-
þin ina cet cinaio a þaiche.

Ma ðo þuao in liaþþoŕt þeðþaiŕ þaiðe amach, ðeibþurþ

¹ *That one might not.*—For “cþna” of the MS. Dr. O'Donovan conjectured
“conþ,” and translated accordingly

If it were through accidental necessity it was taken down, THE BOOK OF AICILL.
 i.e. there is exemption on account of *injury* to idlers and unprofitable workers, for every trespass committed in taking it down and bringing it up. Whether few or many have consented to the swamping, there is a fine of foul-play from each of them in either case.

If one party consented and the other party did not consent, there is a fine of fair-play from the party that did consent, and a fine of foul-play from the party that did not consent.

If there be a hand-party there, and a rowing-party, and a party of middle-sport, the hand-party is the swamping-party, the middle-sport-party is the rowing-party, and the spectators are they who are silent in the boat.

If there be a swamping-party there, and a rowing-party, the swamping-party is the hand-party, the rowing-party is the middle-sport-party, and the spectators are they who were present on the bank, and who could have prevented it (*the swamping*).

The exemption as regards the ball in being hurled on the green of the chief 'cathair'-fort.

That is, the person is exempt who nobly strikes off the ball upon the green of the chief 'cathair'-fort, and this is in order that one might not¹ be sued for going upon a green, or playing a game upon it; it is not right that one should be sued for it, because "every green is free."

A person is exempt for demolishing every structure erected upon the green, *if he does so* for the purpose of maintaining the lawful use^a of the green; *but* if it be not for the purpose of maintaining the lawful use^a of the green, he pays a fine for it according to the nature of the case. ^a Ir. lawfulness.

If the structures be illegal structures outside a green, there is full fine for their first injury^b to the green. ^b Ir. trespass.

If the structures be legal structures outside a green, there is compensation *to be made* for their first injury to the green.

If the ball went out beyond the green *and a person goes for it*, the case shall be ruled by necessity and consent and

THE BOOK OF
ATHEL. —

ocur uparaet ocur upaao do piasail pır. Mara dei-
birur ocur uparaet ocur upaao, ıplan.

Mara deibirur ocur uparaet no upaao, a teora
cehruime a ılanıı ocır a cehruime a cınaięe.

Mara deibirur cen uparaet, cen upaao, a let a
ılanıı ocır a let a cınaięe.

Se beı uparaet ocur upaao, mana paib deibirur,
no comapleuo, noco namul torba; aet muna poib up-
araet eo comapleuo a nındeibirur acon pır tall, uar
mao eo on, ıplan.

ıređ ır deibirur aıo do deibirur dul ar cenn na
liaıroiı.

ıreo ır uparaet aıo a ıreail do dul ar a cenn.

ıreo ır upaao aıı pıpaao na beıao. let pıaē
ıııne caıē in caē pıgal do ıena in liaıroiı tall, ocır do
ęentap ac a tabapı amach.

ııa ceıte pıę tulcompac.

.ı. ılan don pıę in compac tulla do nıat in ıa mapeaē
ııa cet, ııa paıē; no ıplan don pıę in maıom talman bııı
aıe ııa paıē.

Mara maıom talman na cumangap do ıerugaıo tpe na
mıııeo no tpe na ıııaē, ce eo nııta aıle do ıenum ıııe,
ır ıenta ıııııē, ocır ır ılan he a let pır na huıııb.

Mara maıom talman conecap do ıerugaıo, ır bıēbııēı
do pıagail pır.

Mara coııaē po tapęertır in eē do ċum in ıenta, ır
pıaē po aııeē a paēa on coııaē ıııı ech, ocır lan pıach
po bıēbııēı in ıenta o pır in ıenta ıııı coııaē; ocır

¹ *Man-trespass.*—That is as distinguished from trespass committed by a beast.

² *Wickedness is the rule with respect to it.*—That is the case is considered as a
tortious negligence.

³ *For the sensible adult.*—That is, for the injury done to the sensible adult.

closing. If there be necessity and consent and closing, he THE BOOK OF AICILL. *who goes for it* is exempt.

If there be necessity and consent or closing, he is three-fourths exempt and one-fourth liable.

If there be necessity without consent, without closing, he is half exempt and half liable.

Though there should be consent and closing, if there was not necessity, or permission *in the case of necessity*, it is not the same as *the case of* a profitable worker; unless in case of non-necessity he^a has consent and permission, for if he have, he is exempt. ^aIr. The man within.

"Necessity" means the necessity of his going for the ball.

"Consent" means that leave is given him to go for it.

"Closing" means really closing the gaps. There is half fine for man-trespas¹ for every injury which the ball does within, and which is done in bringing it out.

The exemption as regards a king's race-course *in case of sudden collision*.

That is, the king is exempt *from liability* as regards a sudden collision that may occur between two horsemen on his race-course, *i.e.* his green; or, the king is exempt *from liability* for accidents caused by a chasm that he may have in his green.

If the chasm be one that cannot be made safe by levelling it or filling it up, but could *be made safe* by constructing a stake-fence around it, *if this has been done*, it is a lawful structure, and there is full exemption as regards all accidents caused by it.

If the chasm be one that could have been made safe by levelling or filling up, but was not, wickedness is the rule respecting it.²

If a sensible adult brings a horse to the structure, and an accident happens, a fine according to the nature of the case is *due* from the sensible adult for injury to the horse, and full fine according to the imperfection of the structure is to be paid by the owner of the structure for the sensible adult;³

THE BOOK
OF
AICILL.

plan can ni uad irin nech, uair ip coonach po tairgeirtar
hi.

Mar i in tech po tairgeirtar in coonach do cum in
dentā, leť riach po biťbinťe uirru, ocur rcuirro mepať
a herma leť ri; ocur lan riach po biťbinťe in dentā o rir
in dentā irin nech, ocur leť othruir no leť aithgin uad
irin coonach.

Marā mac i naer iea leť riie po tairgeirtar in ech do
cum in dentā, cethruime riie ocur othruir comlan co bar,
cen comgnim, ocur mā tā comgnim, ip cethruime riie
ocur leť othruir; cethruime riie pe taeb naithgina iar
mbar, can comgnim, ocur mā tā comgnim, cethruime riie
ocur leť aithgin; ocur lan riach po biťbinťe in dentā o rir
in dentā, irin mac, ocur leť othruir no leť aithgin uad ip
in nech.

Marā mac i naer iea aithgina po tairgeirtar in eadh do
cum in dentā, ip leť othruir ocur cuthruir leťe in leť
riie dothruir co bar, cen comgnim, cethruime othruira
ocur cuthruir cethruimťi in leť riie; teora cethruim
aithgina iar mbar, cen comgnim, ocur mā tā comgnim,
cethruime ocur oťmať; lan reich po biťbinťe in dentā o
rir in dentā irin mac, ocur leť othruir no leť aithgin ip
in neach.

Mā pe in tech po tairgeirtar in mac do cum in
dentā, ciro beo mac uile, ciro mac i naer iea aithgina, ciro
mac i naer iea let riie, leť riach po b[riťbinťe] ar an ech, ocur

and he (*the owner of the structure*) is exempt from *paying* anything on account of the horse, because it was a sensible adult that brought it (*the horse*). THE BOOK
OF
AICILL.

If it is the horse that brings the sensible adult to the structure, there is half fine upon it (*the horse*) for its wickedness, and the excitement of being ridden takes *the other* half off it; and full fine according to the imperfection of the structure is *to be paid* by the owner of the structure for *injury* to the horse, and half sick-maintenance or half compensation for *injury* to the sensible adult.

If it be a youth at the age of paying half 'dire'-fine that brings the horse to the structure, *in case of accident, there should be paid* one-fourth 'dire'-fine and full sick-maintenance until death, if no one else is equally in fault,^a and if some one else be equally in fault,^b it is one-fourth 'dire'-fine and half sick-maintenance *he pays*; one-fourth 'dire'-fine with compensation after death *is to be paid*, if no one else is equally in fault,^a and if any one else is equally in fault,^b one-fourth 'dire'-fine and half compensation; and the owner of the structure pays full fine according to the imperfection of the structure, for the youth, and half sick-maintenance or half compensation for the horse.

^aIr. Without co-operation.
^bIr. If there be co-operation.

If it be a youth at the age of paying compensation that brings the horse to the structure, it is half sick-maintenance and the equivalent of half of the half 'dire'-fine of the sick-maintenance until death *that should be paid* when no one else is equally in fault,^a and *if another be equally in fault,*^b one-fourth of sick-maintenance and the equivalent of one-fourth of half 'dire'-fine; three-fourths of compensation after death, if no one else be equally in fault,^a and if any one else be equally in fault,^b one-fourth and one-eighth; and the owner of the structure pays full fine, according to the imperfection of the structure, for the youth, and half sick-maintenance or half compensation for the horse.

If it is the horse that brings the youth to the structure, whatever youth he be, whether a youth at the age of paying compensation, or a youth at the age of paying half 'dire'-fine, *there is* half-fine upon the horse for its wickedness, and the

THE BOOK ԴԵՍԻՄՈՒ ՄԵՐԱՇԻՏ Ա ԿԵՐՄԱ ԼԵՏ ԾԻ; օՍՄՐ ԼԱՆ ՔՕ ԵՆԵՆԻՆՇԵ
OF ԻՆ ԾԵՆԴԱ Օ ՔԻՐ ԻՆ ԾԵՆԴԱ ԻՐԻՆ ՈՇՇ, օՍՄՐ ԼԵՏ ՕՇԻՐՄՐ, ՈՆ ԼԵՇ
AICALL. — ԱՆԿԻՅԻՆ ՍԱՏ ԻՐԻՆ ՄԱՇ.

ՄԱՐԱ ԿՈՄԲԱՇ ԿԱԼԼՈՒ ՆԱ ՄԱՐԿԱՃ, ՄԱՐ ՔԵ ՆԵՐՄԵՐԻՄ ԿՕՐԵԲԱ
ԱՏԱՆՏ ՄԱՐ ԱՆ, ԻՐ ԵՐՄԱՆ ՆԱՆԿԻՅՈՒՆ Օ ԿԱՃ ՆՈՒ ՔԵՐԻ ՆՈՒ
ՇԵԼԵ, օՍՄՐ ԼԵՇԵՐՄԻՐ; ՄԱՐԱ ԿՈՄԲՄԻՐ, ԻՐԵՐՄԻՐ ՆԱՆԿԻՅՈՒՆ:
ՇԵՆ ԿԱՅՄԱՇԽԱ ԻՄՃԱԲԱԼԱ, օՍՄՐ ՄԱ ԿԱ ԿԱՅՄԱՇԽԱ ԻՄՃԱԲԱԼԱ,
ԻՐ ԱՆԿԻՅԻՆ օՍՄՐ ԼԵՇԵՐՄԻՐ, օՍՄՐ ՄԱՐԱ ԿՈՄԲՄԻՐ ԻՐ ԼԵՏ
ԱՆԿԻՅԻՆ.

ՄԱՐ ՔԵ ԿԵՐԵԲԱ ԱՏԱՆՏ ՄԱՐ ԱՆ, ԻՐ ՔԻԱՆԿԼՈՒՇԵ Օ ԿԱՃ
ՆՈՒ ՆՈՒ ՇԵԼԵ օՍՄՐ ԼԵՇԵՐՄԻՐ; ՄԱՐԱ ԿՈՄԲՄԻՐ, ԻՐ ԼԵՏ
ՔԻԱՃ ՔԻԱՆԿԼՈՒՇԵ. ՇԵՆ ԿԱՅՄԱՇԽԱ ԻՄՃԱԲԱԼԱ; օՍՄՐ ՄԱ ԿԱ
ԿԱՅՄԱՇԽԱ, ԻՐ ՔԻԱՇ ԿՈԼԱ ԿԼՈՒՇԵ ԻՐ ԻՆ ԼԵՇԵՐՄԻՐ, ՄԱՐԱ
ԿՈՄԲՄԻՐ, ԻՐ ԼԵՏ ՔԻԱՃ ԿՈԼԱ ԿԼՈՒՇԵ.

ՄԱՐ ՔԵ ԿԵՐՄԻՄ ՆԵՐՔԱ ԻՆ ՆԱՐԱ ՆԵ, օՍՄՐ ՔԵ ԿԵՐՄԻՄ ԿՕՐԵԲԱ
ԱՐԱԼԵ, ՔԼԱՆ ՆՈՆ ԿՕՐԵԲԱՇ ԻՆ ԵՐԵԲԱ, ԿԱՆ ԿԱՅՄԱՇԽԱ ԻՄՃԱ-
ԲԱԼԱ; օՍՄՐ ՄԱ ԿԱ ԿԱՅՄԱՇԽԱ, ԻՐ ԼԵՏ ԱՆԿԻՅԻՆ օՍՄՐ ԼԵՇԵՐՄԻՐ;
ՄԱՐԱ ԿՈՄԲՄԻՐ, ԻՐ ՇԵԽՐԱՄԵՆ ԱՆԿԻՅՈՒՆ. ԻՐ ՔԻԱՃ ՔԻԱՆ
ԿԼՈՒՇԵ ՕՆ ԵՐՔԱՃ ԻՐԻՆ ԿՕՐԵԲԱՃ, օՍՄՐ ԼԵՇԵՐՄԻՐ ՔԻՆ, ՄԱՐԱ
ԿՈՄԲՄԻՐ, ԻՐ ԼԵՏ ՔԻԱՃ ՔԻԱՆԿԼՈՒՇԵ, ՇԵՆ ԿԱՅՄԱՇԽԱ ԻՄՃԱԲԱԼԱ;
օՍՄՐ ՄԱ ԿԱ ԿԱՅՄԱՇԽԱ ԻՄՃԱԲԱԼԱ, ԻՐ ՔԻԱՃ ԿՈԼԱ ԿԼՈՒՇԻ օՍՄՐ
ԼԵՇԵՐՄԻՐ; ՄԱՐԱ ԿՈՄԲՄԻՐ, ԻՐ ԼԵՏ ՔԻԱՇ ԿՈԼԱ ԿԼՈՒՇԻ.

ՄԱՐ ՔԵ ԿԵՐՔԱ ՈՆ ՔԵ ԿՕՐԵԲԱ ԱՏԱ ԻՆ ՆԱՐԱ ՆԵ, օՍՄՐ ՔԵ ՆԻ-
ՆԵՇԵՐՄԻՐ ՔՕՂԼԱ ԱՐԱԼԵ, ՔԼԱՆ ՆՈՆ ԿՕՐԵԲԱՃ ՈՆ ՆՈՆ ԵՐՔԱՃ ԻՆ
ՆԻՆՆԵՇԵՐՄԻՐԵՇ ՔՕՂԼԱ, ԿԻՆ ԼԵՇԵՐՄԻՐ, ԿԻՆ ԿՈՄԲՄԻՐ, ՇԵ
ԵՇ ԿԱՅՄԱՇԽԱ ԻՄՃԱԲԱԼԱ ՇԵՆ ԿՕ ԵՆ, ԱՇԽ ՆԱՐԱԲ ՆԱ ՆԵՇՈՒՆ
ՍԱՇԽՆԱՅԻՏ ՔԻՐ; օՍՄՐ ՄԱՐ ԵՆ, ԻՐ ԼԱՆ ՔԻԱՇ ՔՕ ԱՆՇՈՒՆ Ա

excitement of being ridden takes the one-half off it; and the owner of the structure pays full fine, according to the imperfection of the structure, for the horse, *if injured*, and half sick maintenance, or half compensation for the youth.

If it be a face to face collision of two horsemen, and if they who are both on profitable business, there is one-third of compensation from each of them to the other, and *this is so, if there be injury on one side only*;* but if there be injury on both sides,^b there is one-sixth of compensation. *This is the case* when they could not have avoided each other, but if they could have avoided each other, there is full compensation for injury on one side,^a and half compensation if there be injury on both sides.^b

* If. Half-injury.
^b If. Joint-injury.

If both are *riding* for amusement, there is a fine for fair-play from each of them to the other for injury on one side; if there be injury^b on both sides, there is half fine for fair-play. *This is* when they could not have avoided each other; but if they could, there is a fine for foul-play for injury on one side^a, and half fine for foul-play, if it be injury on both sides^b.

If one of them was riding for amusement and the other on profitable business, the person on profitable business is exempt from fine for injury to the idler, if it (*the collision*) could not have been avoided by him; but if it could, there is half compensation for injury on one side^a; it is one-fourth of compensation if there be injury on both sides^b. The idler pays a fine for fair-play, for the man on profitable business, in case of injury on one side, and half fine for fair-play in case of injury on both sides, if it (*the collision*) could not have been avoided by him; but if it could have been avoided, there is a fine for foul-play for injury on one side, it is half fine for foul-play, if there be injury on both sides.

If one was *riding* for amusement or profit, and the other for unnecessary trespass, the idler or the person on profitable business is exempt from fine for injury to the man of unnecessary trespass, whether *there be* injury on one side or injury on both sides, whether it (*the collision*) could have been avoided or not, but so as it was not wilfully they hurt him; and if it be, there is full fine upon them according to the nature of the case; and the unnecessary trespasser

THE BOOK OF

AZARIAH.

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բաժն որոյ; ոսկր լան բաճ բոր տեսեծիրքի [թղթ] տուտելում, սո Լեծելություն, սո combելություն, ցե եւ են եւ Եւ Կառմաճէտ մարգարէ.

[illegible]

Մարա ԿՕՆԱԺ ՆՕ խնե ԻՆ ԵԱՐԿՍՈ ԵՐԵ ԿՕՄՔԱՐԱՒԻ, ԼԱՆ ՎԻՐԵ
ՆԱ ԵՆԵՐԾԵ, ՕԿՄՐ ՕՏԻՐԱՄ ԿՕՄԼԱՆ ԿՕ ԵԱՐ, ՆՕ ԼԱՆ ՎԻՐԵ ՕԿՄՐ
ԱՅԻՏԻՆ ԿՕՄԼԱՆ ԻԱՆ ՄԵԵԱՐ.

Մար լիք քրքա, լե՛՛ք լիքս նա շուրտ օգիւր շուրտ
 օ՛ ինք, ո՛ լե՛՛ք լիքս աշխոյ շուրտ ինք մեք:

Մար տը Իոսեփիսը տորձա, օտիրսր Եօմլան Եօ Եար, ոօ
աւիշոն Եօմլան յար մԵար.

[illegible]

Μας τρε ερρα, ιρ cεθηρουμε τρε να cνειτω ocυρ oθηρυρ comlan co bar cen comgnom, ocυρ μα τα comgnom, ιρ cεθηρουμε τρε ocυρ leč oθηρυρ; no cεθηρουμε τρε ocυρ αιθgn comlan ιαρ mbar, cen comgnom, ocυρ μα τα comgnom, ιρ cεθηρουμε τρε ocυρ αιθgn.

Մար քը Իճեճիքը տորձա, թըրա շեհրսիմե օհրսրա
 ԸՅ ԲԱՐ ՇԵՆ ԸՈՄՁՈՒՄ, ՕՍՐ ՄԱ ԴԱ ԸՈՄՁՈՒՄ, ԻՐ ՇԵՀՐՍԻՄԵ
 ՕՍՐ ՕՃՄԱՏ; ՆԱ ԹԵՐԱ ՇԵՀՐՍԻՄԵ ԱՅԻՇԻՆԱ ԻԱՐ ՄԲԱՐ;
 ՕՍՐ ՄԱ ԴԱ ԸՈՄՁՈՒՄ, ԻՐ ՇԵՀՐՍԻՄԵ ՕՍՐ ՕՃՄԱՏ.

Μαρα μας ι ημερ ια αηθινα πο ταιρησεται ιι εδ το
 εum να κυτθιζι τρε comραιτι, σθησυr comlan co bάρ cen

¹ *To them.*—That is, to the persons riding for amusement or on profitable business.

pays full fine for *injury* to them,¹ whether there be injury on one side or injury on both sides, whether it (*the collision*) could have been avoided or not.

THE BOOK
OF
AICILL.

"Injury on one side" means one man being in motion. "Injury on both sides" means the two being in motion; and *it is implied that* but one person was injured in each of these cases.

If it be a sensible adult that brought a horse to the place designedly, *he pays* full 'dire'-fine for the wound, and full sick maintenance until death, or full 'dire'-fine and full compensation after death.

If it was in idle play *he brought it*, *he pays* half 'dire'-fine for the wound and full sick maintenance until death, or half 'dire'-fine and full compensation after death.

If it was for unnecessary profit, *he pays* full sick-maintenance until death, or full compensation after death.

If a youth at the age of paying half 'dire'-fine brings the horse to the structure designedly, *he pays* half 'dire'-fine for the wound and full sick-maintenance, when there is no abettor;^a but if there be an abettor,^b it is half 'dire'-fine and half sick-maintenance *he pays*; half 'dire'-fine and full compensation after death, without an abettor, or *according to others* half 'dire'-fine and half restitution.

^a Ir. Without co-operation.
^b Ir. Co-operation.

If it was in idle play *he brought the horse to the structure*, *he pays* one-fourth of 'dire'-fine for the wound and full sick-maintenance until death, when there is no abettor, but if there be an abettor, it is one-fourth of 'dire'-fine *he pays* and half sick-maintenance; or, *according to others*, one-fourth of 'dire'-fine and full compensation after death, without an abettor, and if there be an abettor, it is one-fourth of 'dire'-fine and compensation.

If it was for unnecessary profit, *he pays* three-fourths of sick-maintenance until death, when there is no abettor,^a and one-fourth and one-eighth when there is an abettor;^b the three-fourths of compensation after death *when without an abettor*, and if there be an abettor, it is one-fourth and one-eighth *he pays*.

If a youth at the age of paying compensation brings the horse to the pit designedly, *he pays* full sick-maintenance until death when there is no abettor, and half sick-mainten-

THE BOOK OF
— ALEXANDER —

comgnom, ocup ma ta comgnom, yr leč othpur; ocup ačgin
comlan iar mbar, cen comgnom, ocup ma ta comgnom, yr
leč ačgin.

Մար քո քրծ, քորս զեղրսւմե օղրսրս քո քր, զո
comgnom, ocup ma ta comgnom, yr զեղրսւմե օղր օղրսւ;
նա քորս զեղրսւմե աղրսնա իար մքր զո comgnom, ocup
ma ta comgnom, yr զեղրսւմե օղր օղրսւ:

Մա քո ինքեղրս քորս, yr leč othpur զո comgnom,
ocup ma ta comgnom, yr զեղրսւմե օղրսրս ու լեղ
աղրսն:

Յա լոք քոքս:

.1. քրսւ զեղրսւմ քորս ին քոքսն իլան ու զաղ քրքս,
ocup քրսն իաղրսնա սո ին զաղ քորսն մանք քաք, ու
քա քոքսն, ման քաքս ք լեղնա[ն]; ocup մա լո քա
քեղնա, yr leč աղրսն սոքս իրն քրքսն, ocup աղրսն
comlan իրն քորսն:

.1. իլան ու ին քոքսն ին քոքսն, ին քոքսն օղրսն, ք
քրսն քոքսն ին քոքսն քաքս քաքս քաքս, աղ քաքսն
քաքսն քաքսն, ocup քաքսն, yr մաքս, ու քաքսն քաքսն
քաքսն:

Ու ին քոքսն քաքսն:

Տլան ու ին քոքսն ին քաքսն ու ին քաքսն քաքսն
քաքսն զեղրսւմ քորսն:

Մարս քո զեղրսւմս զոքսն քաքս, իլան քաքսն ocup
քաքսն, ocup քաքսն ու լեղ քոքսն քաքսն իաղրսն:

Մար քո քրքս, yr leč քաքս, ք ու քոքսն զո քաքսն:

Մար քո ինքեղրսւմս քոքսն քաքս, yr ին քաքսն ք ու
քոքսն զո քաքսն:

ance if there be an abettor; and full compensation after death, when there is no abettor, and if there be an abettor it is half compensation *he pays*. THE BOOK
OF
AICILL.
—

If it was in idle play, *he pays* three-fourths of sick-maintenance until death, when there is no abettor, and one-fourth and one-eighth *of it*, if there be an abettor; the three-fourths of compensation after death, when there is no abettor, and one-fourth and one-eighth, if there be an abettor.

If it was for unnecessary profit, *he pays* half sick-maintenance when there is no abettor, and one-fourth of sick-maintenance or half compensation, if there be an abettor.

The exemption of animals respecting snatched food.

That is, the sensible adult in his lawful necessary riding is exempt *from fines* for *injury* to idlers, but pays one-third of compensation for *injury* to profitable workers, if he did not see them, or though he did see them, if there was no *power* of avoiding them; but if they could have been avoided, he pays half compensation for *injury* to idlers, and full compensation for *injury* to profitable workers.

That is, the animals are exempt *from liability* for the food which they eat in snatches, *viz.*, three bites on either side of the way, but so as they eat not much more, and should they do so eat, it (*the fine for it*) is a sack of *corn*, or a fine for man-trespass.

Or, the exemption as regards animals throwing up clods.

That is, the animals are exempt *from fine on account* of the clods which they throw up with their hoofs when ridden on necessary profitable business.

If they are *ridden* through unavoidable necessity, they are exempt *from fine* for *injury* to idlers and unprofitable workers, and it (*the fine*) is reduced from half 'dire'-fine to one-third of compensation.

If *they are ridden* for idle play, there is half fine whether they have seen or not seen *the parties injured*.

If it is for unnecessary trespass they are *ridden*, it is full fine whether they have seen or not seen *the parties injured*.

Lebar Aicle.

la tene tellach no aithine.

.1. plan don ti artar in teine a tellach in tiġe ċall, no aithine a tellach na haċa amuċ, o tair a ruiuiugato ocur a ġnuiugato, ocur o na bia fir poperato aibeile na hehall-
air; ir dena viraċ, ocur plan a leċ fir na huilib.

Ma to pala pogaġl acon tuiuiugato no co ġnuiugato, plani erbaġ ocur etarbaġ ann; ocur plani na haċa co na comobair, ocur plani na tri narbann; ocur ir cetpato co mbeiċ trian naitġina irin arbar uil ar lap, mana rabar a paill pniehnama uime.

Ma ta fir poperato aibeile ocur etallair, ir aġuul inderċbire torba im leċ aithġin i neppach ocur i netarbach; aithġin a torba ocur a robu, ocur aithġin na aha cona comobair .1. puaab, peiche, ocur fura; ocur aithġin na tri narbano.

Cetheora compiaċaiġ aithreġtar a naitġ .1. fir pcol-
taioċi in condao, ocur fir atairi na teneo, ocur fir cruadaiġċi, ocur fir tairbera in condao. Ocur comato he buo fear laime im ic naitġina fir atairi na teineo; no comato he fir in cruadaiġċi, ma ta combortugato air.

bla carbat aenach.

.1. plan don ti beirer in carbat irin aenaċ. Slan to co buripter in carbat irin naenach, aċt narab tre borblachar; ocur ma to on, ir fiaċ po aicneo a paċa air. Ocur plan vira in carbat co pogaġl in carbat purium, aċt

The exemption as regards fire on the hearth or as regards a coal.

THE BOOK
OF
AICILL.

That is, the person is exempt *from liability* who rakes together the fire on the hearth of the house within, or a coal on the hearth of the kiln outside, when it has been set and put in operation, and when there is no knowledge of excess, danger, or defect; it is a lawful work, and there is exemption *from fines* in all respects.

If a trespass should occur at the setting of it or at the putting of it in operation, there is exemption *from fine* for *injury to idlers or profitable workers* in it (*the case*); and there is exemption as regards the kiln and its appurtenances, and exemption as regards the three kinds of corn; but it is the opinion of *lawyers* that there would be one-third of compensation as regards corn which is on the floor, unless it were for negligence in minding it.

If there be knowledge of excess, danger, or defect, it is like a *case of unnecessary profit* with respect to half compensation for *injuries to idlers or unprofitable workers*; compensation for *injury to profitable workers and animals*, and for *injuring the kiln*, compensation for the kiln with its appurtenances, viz., broom, hide, and flail; and there is compensation for the three kinds of corn.

There are four recognised as jointly liable in a kiln, viz., the man who cleaves the fire-wood, and the man who kindles the fire, and the man who dries the corn, and the man who puts on the fire-wood. And the man who kindles the fire is he who actually *in the first instance* is liable^a for paying the compensation; or it may be the man who dries the corn, if he has been urged on.

^a Ir. Hand-
man.

The exemption as regards a chariot in a fair.

That is, the person who brings the chariot into the fair is exempt *from liability for any injury done to it at the fair*. He is exempt even though the chariot be broken at the fair, provided it was not *broken* through furious driving; but if it was, he shall be fined according to the nature of the case. And should the chariot injure any one, the owner of the chariot is exempt *from liability* if he were not aware

THE BOOK OF AICALL. **na paib-pir epine, na etallair, na haicbeile; ocur va paib, ir riach po aicneð a pacha air.**

bla coipe combpurch.

.1. plan von coipe in combpoðgal vo ni, o bur cobpurch biao ocur tene ocur coipe; ocur o na biao pir popychao, aicbeile, na hetallair; ir ventu viraich, ocur plan a let pir na huilb.

Acht apfocra per poichlir ael a coipe

.1. acð co noepna upfocra; upfoilir, ar pe, ac peo in tael ir in cairu. O vo gena oligeo nuprcair, rlainchi epairu ocur etairbair ann; ocur tiaðtain o let vire co trian naifgina.

bla dam damgal, ocur imidecht, ocur imairgnechur, ocur arachar.

bla dam, 7rl. .1. bla na dam inano ir bla naifled, ocur rlan voib [an] vo cuipenn po coraib o bair gne tairce popya. .1. plan vo na damair in gal vo nias pofegmam. Ocur imidecht, .1. cio ar imidecht beio. Ocur imairgnechur, .1. in temairgnechur uair vo nias imaid ar in nachao. Ocur arachar, .1. cio pon arachar beio, uair peiom nach arachar a subramar romaino.

.1. plan vo na damair cach uile ni uile vira vairgeba in coðnað iao ina cept imain, ocur ina luað imain ocur ar a ningeilt po peomum, acð nairab tre biðbinði puacht-naigir; ocur mao eo on, acð mair ceipt imain, no mair ingeilt, lan riac irin torbað ocur rlainchi i nerbað.

[in torbað no] in terbað po inoirað ann; ocur damaro air po inoiraðtea, po biao lan riach irin torbað, ocur let riac irin erbað.

Mair luað imain, no mair peiom, leitriach irin torbað ocur rlainchi i nerbað; ocur mairac a peoma no a luað

of its being unsound, or defective, or dangerous ; but if he were, he shall be fined according to the nature of the case.

THE BOOK
OF
AICILL.

The exemption as regards a cauldron in boiling.

That is, the cauldron is exempt in its boiling, when the food, the fire, and the cauldron are properly arranged ; and when there is no knowledge of excess, danger, or defect ; it is a lawful work, and there is exemption *from fines* in all respects.

But that the attendant gives notice of *his putting* the fork into the cauldron.

That is, but so as he (*the attendant*) warns : " take care," says he, " here goes the fork into the cauldron." When he has given this legal *warning of removal*, he is exempt *from fine* for *injury* to idlers and unprofitable workers ; and it (*the fine*) is reduced from half 'dire'-fine to one-third of compensation for *injury to profitable workers*.

The exemption as regards oxen *in working*, and *in being driven*, and *in grazing*, and *in ploughing*.

The exemption as regards oxen, &c., i.e. the exemption *in the case* of the oxen is the same as the exemption *in the case* of the new-milch cows, and they are exempt as regards what they trample under their feet when they are in any way led out, i.e. the oxen are exempt *from fine* for the act, i.e. *the injury* they commit during their work. *In being driven*, i.e. when they are going to and from their work. And *in grazing*, i.e. in their noble grazing abroad in the field. And *in ploughing*, i.e. while they are at the plough, for the work we mentioned above was not ploughing.

That is, the oxen are exempt as regards everything over which a sensible adult conducts them in proper driving, or quick driving, and in their grazing while engaged at work, provided it be not through wickedness they did the damage ; and if it be, provided it be *in proper driving*, or if it be *in grazing*, *there is full fine for injury to the profitable worker* and exemption as regards the idler.

It was the profitable worker or the idler *that* made the attack in this case ; and if the attack had been made upon him, the profitable worker would be entitled to full fine, and the idler to half fine.

If *the injury was inflicted in quick driving*, or if *it be at their work*, *there is half fine for injury to the profitable worker* and exemption as regards the idler ; and the excite-

THE BOOK Իմաւո յօ րօր ին Լէ՛ւ աս ԵԻԲ. [Ին տօրԲա՛ւ ո՞] ին
OF տօրԲա՛ւ յօ ինօրա՛յ անօ րին ; օսը ծաճա՛ւ ար յօ ինօրա՛յ-
AN լէ՛ւ, յօ Բա՛ւ Լէ՛ւ րիա՛ւ իրն տօրԲա՛ւ, օսը լէ՛ւրիւմ րին
 — ներԲա՛ւ.

Ա մ[Ե]ժճ ար ա լենարա՛ւ, րլան ԵԻԲ ին տօրԲա՛ւ յօ
 ինօրա՛յ լուս ԵԻ Երի՛ւ, Ե Ե՛ւ րի՛ւ ԵԻ՛ւ ԵԻ ԵԻ ԵԻ, օսը
 ին տօրԲա՛ւ ԵԻ րի՛ւ ԵԻ՛ւ րէ՛ւ ԵԻ ԵԻ ; լէ՛ւրիւմ ԵԻ՛ւ իրն
 ներԲա՛ւ [ԵԻ Լենարա՛ւ ԵԻ], ԵԻ րի՛ւ ԵԻ՛ւ, րէ՛ւ ԵԻ ԵԻ, յօ
 իրն տօրԲա՛ւ ԵԻ րի՛ւ ԵԻ՛ւ ԵԻ ; Լէ՛ւ րի՛ւ իրն տօրԲա՛ւ ԵԻ
 րի՛ւ ԵԻ՛ւ ԵԻ ԵԻ ԵԻ, ԵԻ ա րէ՛ւ ԵԻ ԵԻ. Ին ԵԻ ԵԻ ԵԻ
 ԵԻ ա րէ՛ւ ԵԻ ԵԻ ԵԻ ԵԻ ; օսը օ րի՛ւ ԵԻ, իր Լան րի՛ւ
 իրն տօրԲա՛ւ, օսը Լէ՛ւ րի՛ւ իրն ներԲա՛ւ.

Իմա, Ե րի՛ւ ԵԻ՛ւ, րլան ԵԻ ԵԻ՛ւ օսը ԵԻ՛ւ յօ
 յա ԵԻ՛ւ ԵԻ՛ւ ԵԻ՛ւ ԵԻ՛ւ, օսը, ԵԻ՛ւ օ Լէ՛ւ ԵԻ
 ԵԻ ԵԻ՛ւ ԵԻ՛ւ.

Տլան յօ յա ԵԻ՛ւ ԵԻ՛ւ յօ րի՛ւ յօ ԵԻ՛ւ յօ յա
 յաճա՛ւ ԵԻ՛ւ ԵԻ՛ւ ա րէ՛ւ օսը ա րի՛ւ ԵԻ՛ւ ԵԻ՛ւ
 ա՛ւ յաճա՛ւ ԵԻ՛ւ ԵԻ՛ւ, օսը մա՛ւ ԵԻ օն, իր րի՛ւ րի՛ւ
 րա՛ւ.

Տլան յօ յա յաճա՛ւ ԵԻ՛ւ յօ ԵԻ՛ւ յօ յա ԵԻ՛ւ
 ա՛ւ յաճա՛ւ ԵԻ՛ւ ԵԻ՛ւ, օսը մա՛ւ ԵԻ օն, իր Լէ՛ւ րի՛ւ րի՛ւ
 մԵԻ՛ւ ԵԻ՛ւ օրի՛ւ, օսը մա՛ւ ա րէ՛ւ ԵԻ ԵԻ յօ Լէ՛ւ ԵԻ
 ԵԻ.

Մա ԵԻ յա ԵԻ՛ւ ԵԻ՛ւ իրն յաճա՛ւ, օսը ա՛ւ րի՛ւ
 ԵԻ՛ւ ար ԵԻ՛ւ, օսը ա՛ւ րի՛ւ ԵԻ, իր ԵԻ՛ւ ա ԵԻ՛ւ ԵԻ
 յօ ԵԻ.

Մաճա րի՛ւ ար ԵԻ՛ւ ԵԻ՛ւ, օսը ա՛ւ ա րի՛ւ ԵԻ, ին ԵԻ՛ւ յօ
 րի՛ւ ա՛ւ րի՛ւ ԵԻ ԵԻ՛ւ ԵԻ՛ւ ; ին ԵԻ՛ւ յօ րի՛ւ ա՛ւ ԵԻ՛ւ
 օսը ԵԻ՛ւ ԵԻ՛ւ ԵԻ յօ Լէ՛ւ ԵԻ՛ւ.

¹ *If they are gone from.—That is, if they are left by those who should take care of them.*

ment of their work or of the quick driving takes the other half off them. *It was* the profitable worker or the idler *that* made the attack in this case; and if the attack had been made upon him, the profitable worker would be entitled to half fine, and the idler to one-fourth.

THE BOOK
OF
AICILL.
—

As to starting from their halts, they are exempt *from fine* for *injury* to the idler who advanced upon them to the border of the field, whether they be provoked or not, and the idler who provoked them outside the border; there is one-fourth *fine* from them for *injury* to the idler whom they follow outside the border, and who does not provoke,^a or for injury ^{a Ir. With-} to the profitable worker who provokes^b within the border; ^{out provo-} *there is* half fine for *injuring* the profitable worker who ^{cation.} does not provoke^a whether within or without the border. ^{b Ir. With} This is while the excitement of their work is upon them; ^{provoca-} and when it has gone off them, there is full fine for *injuring* the profitable worker, and half fine for *injuring* the idler.

So, too, if they (*the oxen*) are gone from,¹ they are exempt *from fine* for *injury* to idlers and unprofitable workers *who may be* among the ploughmen themselves, and it (*the fine*) is reduced from half 'dire'-fine to one-third of compensation *in the case of profitable workers*.

The ploughmen are exempt as regards such injuries as they may do to the oxen in getting their work and their full service from them, if it be not *done* with violence, and if it be, there is a fine according to the nature of the case.

The oxen are exempt as regards such injuries as they do to the ploughmen, but so as they be not *done* through wickedness, and if so, there is half fine upon them (*the oxen*) for their wickedness, and the excitement of their work takes the other half off them.

If there be a wicked ox in the ploughing, and its owner is present, and knows of it, he pays the full amount for its offences.

If he be not present, and yet knows of it, the owner pays the amount which his being aware of it adds to the fine; and the ploughmen pay that which the fact of having seen and not removed (*the ox*) adds to it.

THE BOOK
OF
AIOULL.
—

Μα τα ἀέτωγαῖ ἀνιῶσι αἰρ ἐταρρυ, ρλαν βοιβρυμ ιν ταρ
ριν το θenum, ce beṣ ριρ ροινοι no ἀμνηριτ, ἀέτ na θερηατ
ιμαρραιοι ταιριρ; ocyr θα νθερηατ, ιρ cuic ρεοιτ αηο, ριαῖ
ρoρoρoιoι ροιμελτα ρορ oιn, ocyr αιτηγιn na ιμαρρατοα το
caṣ θυιne θατα θαm ιριν απαθαρ; no, comaro aen cuic
ρeοιτ τοib uile, ocyr comρoιnιoιτ eταρρυ he ρo comαιρoι no
ρo λειῖαιρoε.

Μanne ρuil ἀέτωγαῖ ἀνιῶσι αἰρ eταρρυ 7ηt, ρλαν βοιβ-
ρυμ ιν 7ηom το buaiη apcy, ἀέτ na ροib ριρ ροινοι no
ἀμνηριτ, ocyr ma τα, ιρ ριαῖ ρon ρατh.

Μα ρo 7αβατο ιν θαm la nap bo λειρ, ιρ cuic ρεοιτ αηο,
ριαch ροιμρime.

Μα ῥucaro ιν θαm ιν ιηατο ιρ αιρoι na ιηατο buoειn, ιρ
ριαch ρoρoρoιoι ροιμελτα ρορ oιn αηο. Ocyr ciō aen θυιne
τιρoι ταιρμερe ιν napαθαιρ, comaro eo buo αιλ αιτηγιn
ιn lae uile uaro, noco nuil uaro ἀέτ αιτηγιn α cota buoειn.
No, θono, comaro aηη ρo beṣ αιτηγιn α ῥota buoειn uaro ιn
ταν ιρ ρe θειῖβιρyυρ ρo τοιρμoιρe ιατ, ocyr μαρa ιηθειῖ-
βιρyυρ, ιρ αιτηγιn ιn lae uile uaro.

Ιn θυιne ταιριc ῥucu cu ρρuiῖαιγιo co coιn no co mbruc
ριoι, acht muna caemnacaiρ α ρρuiῖαιγιo το θiῥyρ uaro, co
ταιρμερe 7ηοιμρoιoι no can ταιρμερe 7ηοιμρoιoι, amail
τορbaḥ cen ρρuiῖαιγιe he, ι leṣ ρρuiρ buoειn, ocyr amail το
neṣ eiγem θειῖβιρe τορba ι leṣ ρe nech αιle.

Μana caemnacaiρ α θiῥyρ uaro cen τοιρμερe 7ηοιμρoιoι,
ocyr cunibaro aηη ριn, amail τορbaḥ co ρρuiῖαιγιῖ he ι leṣ
ριρ buoειn, aḥaiλ το neṣ eiγem ιηθειῖβιρe τορba ι leṣ
ρe nech αιle.

¹ Compensation for his own share.—This would seem to mean compensation for the portion of the ploughing which his taking away his ox or oxen prevented being performed on the day in question.

If there be a particular stipulation respecting it between them, they are exempt *from liability* in doing the stipulated ploughing, though aware of weakness or want of strength *of the oxen*, provided they did not do much beyond it; and if they did, there shall be *paid for such excessive work* five 'seds' (the fine for over using a loan), and compensation for the excess to every person having an ox in the ploughing; or, *according to others*, it might be five 'seds' only for them all, and they divide it (*the fine*) between them equally or unequally.

If there be no particular stipulation respecting it (*the ploughing*) between them, &c., they (*the ploughers*) are exempt from liability for getting the work out of them (*the oxen*), provided they were not aware of any weakness or want of strength *on their part*, and if they were, there shall be a fine according to the nature of the case.

If an ox be yoked on a day out of his turn, there is a fine of five 'seds,' (the fine for use), for it.

If an ox be put in a position of greater pressure^a than the stipulated position^b there is a fine for over-using a loan for it. And if a person should come to prevent the ploughing, though compensation for the whole day should be sought from him, there shall be *recovered* from him but compensation for his own share;¹ or, indeed, *according to some*, compensation for his own share is *recoverable* from him when it was out of necessity he prevented them (*the ploughers*), but if it was not out of necessity, he pays compensation for the whole day.

As to the person who came to them with a dog or a white sheet for the purpose of provoking *the oxen*, if his provocation could not be got rid of by preventing the work or without preventing the work, he is *considered* in respect to himself, as a profitable worker without provocation, and as respects another person *whom he may have injured in his attempt*, as one who raised a shout for necessary profit.

If he could not be got rid of without preventing the work, and then could *have been got rid of*, as respects himself, he is as a profitable worker with provocation, and as respects another person *whom he may have injured*, as one who raised a shout for unnecessary profit.

THE BOOK
OF
AICILL.
—

^a Ir. *Higher*.
^b Ir. *His own*.

Ledar Aicle.

**THE BOOK
OF
AICIL.** **Ma** conierat a ppiṭaiḡiḃ do diḡur uat cen tairimepc
ḡimriat, amail erbaḡ cu ppiṭaiḡiḃ he i leṡ pṛ buṡein,
ocur amail do neich eigeam earba i leṡ pe nech aile.

Dia cuithech rliab no diṛainṡ.

Dia cuithech rliab .i. rlan don ti do ni in cuitig ip in tṛleib. Ho
diṛainṡ, .i. in adbalṛainṡ na caille. Cuithech .i. cuaiṛe teṡta
rṛ, ocur rlan hi i rleib no diṛainṡ, o diaṛ ercaire cen co rliab, imme.

Earcaire na cuitiḡi do rṡg ocur do ṡuait. Earcaire
in beṛa aipṛail ṡar nae noṛba. Earcair in con cu tṛaṡ
ocur co neṛcaire riat luṡt aen lip ocur aen baili, ocur cu
teopa raiṡi. rorairi a ṡeir ipin ninaṡ aile.

Earcaire in con rṡṡaiḡ, ocur inn aiḡi mṛ, do na ceitṛi
comaitṡib ata neṛa.

Earcair in ppiṡi tṛe do na reṡt ninaṡaiṛa ṡeir ṡliḡet;
—co rṡg, co aipṛinṡeṡ, co bṛuḡaiḃ, co bṛeithemain, co
rṛim ḡobainṡ, co muileṡt tuaiti, riat luṡt aen lip ocur
aen baile.

Earcaire in ppiṡi raiṛṛḡi tar na teopa cṛiḡa ata neṛu
ṡo mṛir, ocur do loingṛeḡaiṛ maṛa in ceṡṛamaṡ cṛiḡh.

In cu conṛait; nocu namuil tarba a heṛcaire no co
noṡentar a maṛbaḃ, ocur ce maṛṡtar, muna loirṡter, ocur
ce loirṡter, mana cuiṛter a luait pe rṛuth.

Dia moḡa diail imṛaebur, ror lar rṡg tṛeibe, no rṡt
imṛeṡna.

.i. rlan don moḡait ma beir imeṛaebur ac a beil, ror lar
tṛeibi in rṡg. O ṡa aipḡeba in ḡimṛuḡaḃ ocur in ruiṡuḡaḃ,

¹ *The set-spear.*—This may have been a sort of deer-trap.

² *The hound entitled to time and notice.*—For rules as to hounds “with time and notice,” and hounds “without time and notice,” &c., vide C. 2502, *et seq.*

If his provocation could have been got rid of without pre-
venting the work, he is regarded as an idler who provokes,
as respects himself, and, as respects another person *whom he*
may have injured, as one who raised a shout of idleness.

THE BOOK
OF
AICILL.
—

The exemption as regards a pit-fall in a mountain or wood.

The exemption as regards a pit-fall in a mountain, i.e. the person who makes the pit-fall in the mountain is exempt. Or a wood, i.e. in the great circuit of a wood. A pit-fall, i.e. it is a lawful pit-fall; and it is safe to have it in a mountain or a wood, whether there be notice of it or not.

Notice of the pit-fall *should be sent* to the king and to the community. Notice of the set-spear¹ *should be sent* over nine holdings. Notice of the hound entitled to^a time and •Ir. With. notice² *should be given* in presence of the people of one 'lis'-fort and one village, and to thrice the distance of watching mentioned in the other place. Notice of the hound in heat, and of the mad cow, *should be sent* to the four nearest neighbourhoods.

Notice of a waif of the land *should be sent* to the seven quarters which the law specifies:—to a king, to an 'airchinnech'-dignitary, to a 'briughaidh'-farmer, to a brehon, to a chief-smith, to the mill of the territory, and in presence of the people of one 'lis'-fort and one village.

Notice of a waif of the sea *should be sent* over the three territories nearest to the sea, and to the shipmen of the sea in the fourth territory.

As to the mad dog:—there is no benefit in proclaiming it (*the dog*) unless it be killed, nor though it be killed, unless it be burned, nor though it be burned, unless its ashes have been cast into a stream.

The exemption of a servant, in respect of the edge of an axe, on the floor of a king's house, or on a road of carriage.

That is, the servant is exempt *from fine* for *injury done* by the edge of an axe which he wields around him, at his work, upon the floor of a king's house. When he has finished

THE BOOK OF AICILL. —
 ocur o na bia fir forcpaib na haicbeile na hecollair, ir
 dentā viraib.

In aipet beithen acon gnimugab ocur acon ruioiugab,
 flainti eibaiξ ocur etarbaiξ ann co noenom a vliξeb;
 trian naitchigna a naer comgnomraio, in cað torbað,
 ocur in cað rob; ocur tairdeðt o leð vire co haitchign.

Mar ar a laim do ðuair, ir a beð amail ata, bla moξa
 moξaine, .i. mar da cino do ðuair, ir a beð amail ata, bla
 orq innooin.

Marā rliu, ir a beð amail ata, bla rliren rairi.

Marā marleo, ir a beð amail ata, bla crann cutaim.

No rot impeona .i. no in rot iairā noenann a eimpegan iair cae,
 iair conair.

In nairto beithen acon gnimugab, ocur acon ruioiugab,
 flainti eibaiξ ocur etarbaiξ ann co noenum a vliξib;
 trian naitchigna i naer comgnomraib, in each torbað, ocur
 in cað rob; ocur tairdeðt o leð vire co trian naitchigna.

Bla cumail lea ocur lorat.

.i. flān don cumail dair a lea ocur a lorat do ður reici,
 fir ocur ruar, in nairto beithen acon gnimugab ocur acon
 ruioiugab fir ocur rruar. Slainti eibaiξ ocur etarbaiξ
 ann co noenum a vliξib. trian naitchigna a naer comgnom-
 raio, in cað torbað, ocur in cað rob; ocur tairdeðt o leð
 vire co aitchign.

O da airgeba in gnimugab ocur in ruioiugab tuar, ocur o
 na bia fir forcpaio, na haicbeile, na etallair, ir cenmanna
 do riasail a leð riu, no ir dentā viraith.

his work and the arrangement, and when he has no know-
ledge of excess, danger, or defect, it is a lawful work.

THE BOOK
OF
AICILL.
—

As long as he is at the work and at the arrangement he is exempt *from fine* for *injury* to idlers and unprofitable workers when he acts legally; *he pays* one-third of compensation for *injury* to fellow-labourers, profitable workers, and animals; and it (*the fine*) is reduced from half 'dire'-fine to compensation.

If it (*the axe*) slipped out of his hand and injured any one, it is to be ruled as is "the exemption of a servant in his service," i.e. if it was its head that flew off^a, it is to be ruled as is "the exemption of sledge and anvil."

^a Ir. *If it went off its head.*

If it were chips *that did the injury*, it is to be ruled as is "the exemption of chips in carpentry."

If it were the block *that did the injury*, it is to be ruled as is "the exemption of a tree in its fall."

Or a road of carriage, i.e. or the road upon which he performs his carrying, using it as a way, a passage.

As long as he is at the work and at the arrangement, he is exempt *as regards fine* for *injury* to idlers and unprofitable workers, when he acts legally; *he pays* one-third of compensation for *injury* to fellow-labourers, profitable workers, and animals; and it (*the fine*) is reduced from half 'dire'-fine to one-third of compensation.

The exemption of a bondmaid respecting the flag and kneading trough.

That is, the 'daer'-bondmaid is exempt *from liability* in putting her *baking* flag and her kneading trough by her, up and down, as long as she is at the work and at the arrangement down and up. She is exempt *from fines* for *injury* to idlers and unprofitable workers, when she is acting legally, *but pays* one-third of compensation for *injury* to fellow-labourers, profitable workers, and animals; and it (*the fine*) is reduced from half 'dire'-fine to compensation.

When she has finished the work and the arrangement of the *baking utensils*, and when there is no knowledge of excess, danger or defect, "slippings" is the rule in this case, or it is a lawful work.

Leban Aicle.

THE BOOK
OF
ANGLA

Ocuf aiced pognuma olcena.

.1. In ní ip uca toğairi le bip aici acon pognum uile cena,
in epiachar; ip amlaro pin biar.

bla iapachta dipoicheta; tairipi oglan.

bla iapachta .i. plan don ti beipup in tiapact da tic a dipoicheta.
Tairipi oglan .i. ip do ip ogplan he, don tairipi, don pip pine cen
ponarom a tairie, can pip dipoicheta, aet dipoicheta de da tapactain,
iplan. Ma ta ponarom a tairie, ip let aithgin.

Oin dipip anpine cen ponarom a tairie, can pip dipoicheta,
aet dipoicheta de da tapactain, ip let aithgin; ma ta
ponarom a tairie, ip aithgin.

Al da nanpip dipoicheta cu ngabail tpebairi, ip aithgin;
munar gab tpebairi, iplan.

Marā pip ac in ti o pucato, ocuf anpip ac in ti pucurpar,
ce po gab tpebairi, cen cor gab, iplan.

Marā pip ac in ti pucurpar, ocuf anpip ac in ti o pucato,
ip aithgin.

Al da pip daingne arāen im in naithne, cu ngabail tpea-
bairi, iplan; mun po gab tpebairi, ip let aithgin. Al da
nanpip etaingne imarāen, ce po gab tpebairi cen cor gab,
ip aithgin ar a met pob faille do can a teg do tērtugad.

Cio podesa i bail ata pip daingne no etdaingne arāen
im in naithne cu ngabail tpebairie, conato plan; ocuf a bail

And her *other* working utensils in general.

THE BOOK
OF
AICILL.

That is, the thing which she chooses to have with her at her work generally, the sieve, *for instance*; it (*the case*) shall be similarly *ruled*.

The exemption as regards a loan destroyed; the beloved man is completely exempt.

The exemption as regards a loan, that is, the person who takes a loan is exempt should it be overtaken by great disease. The beloved man is completely exempt, i.e. the person to whom there is entire exemption is the beloved man, the man of the family who is not bound to restore it (*the loan*), who has no knowledge of any great disease except the visitation of God overtaking it, he is exempt. If he be bound to restore it, it is *a case of half compensation*.

A loan to a man not of the family, who is not bound to restore it, who has no knowledge of great disease, except the visitation of God overtaking it, is *a case of half compensation*; if he be bound to restore it, it is *a case of full compensation*.

The ignorance of great disease *on the part of both* with taking of security, is *a case of compensation*; if he (*the lender*) did not take security, he (*the borrower*) is exempt.

If the person from whom it was taken had knowledge of disease, and the person who took it was ignorant, whether he (*the lender*) has taken security or not he (*the borrower*) is exempt.

If the person who has taken *the loan* had knowledge, and the person from whom it was taken was ignorant, it is *a case of compensation*.

If both have knowledge together of the safety of the place in which the charge was put, with respect to the charge, and if security was taken,^a he (*the borrower*) is exempt; ^{* Ir. With taking of security.} if he (*the borrower*) did not take security, it is *a case of half compensation*. If both are equally ignorant together of the place being unsafe, whether he has taken security or not, it is *a case of compensation* for his great neglect in not testing the firmness of his house.

What is the reason that when they have both knowledge of the place being safe, or unsafe with respect to the charge, and security has been taken,^a it is *a case of exemption*; and

THE BOOK OF
AICILL. —

ATA A TA FIR DIFOICHIDA MAP AEN IM IN DIN, CO NICETAR AITHGIN
ANN ?

Ir e pat potera; in tuine acap pacbat in aithne ir e
gaiber tpebuiri pe plan aithne, ocur coir cemato plan;
don tuine o mberar in din, ir e gabur tpebuiri pe hauric
a hona do, ocur coir ce pa hicta aithgin fir.

bla arim urgal.

.1. plan don ti beiper in tarim tuaral gal debda do; a
arim ocur a etach busein rin, no arim ocur etac neid aile
ar a airtin; ocur amail ir vilur he busein uile, no ir
amlaird ir vilur he co puici a lef, ir amlaird ir vilur lef a
arim ocur a etag.

Mapa arim ocur etac neid aile dar rapugao a piao-
nair, no i nairfir i neemair; aet ma mairio in tarim no in
tetac acon fir imuid, ir airc fir bunair in nairim no in
etag; ocur pial poimrime o fine in fir po mapao ann
fir bunair in arim no in etag; ocur arim ocur etac a
comairiceta o fine in fir po mapao don fir imac, ina
oliget arim no etach.

Muna mairenn in tarim no in tetach acon fir amairch
iur, ir arim ocur etac a comairiceta o fine in fir po map-
ao ann, conao piach poimrime o fir bunair in arim no
in etag.

Ma po firir in fir imairch co nar bo vilur do in tarim
no in tetach, ir a beid amail fir meongair lan inolig-
tech; mana firir iur, ir a bid amail fir meongair lan
oligtech, plan do act nara gaba ime, ocur do ngaba, ir
airec uaoa co lan piadair gair.

that when they have both knowledge equally of great disease with respect to the loan, then compensation is paid for it?

THE BOOK
OF
AICILL.
—

The reason is : the man with whom the charge was left is he who takes security for exemption as regards the charge, and it is right that he should be exempt ; as to the person from whom the loan is obtained, it is he who takes security for the repayment of his loan to him, and it is right that compensation should be paid to him.

The exemption as regards arms in battle.

That is, the person who brings a weapon to a noble conflict is exempt ; this is *concerning* his own weapon and raiment, or the weapon and raiment of another *taken* with his consent ; and as he himself would be lawful spoil wholly, *in the former case*, or would be lawful spoil as far as reaching half, so *in the latter case*, half his weapon and raiment are lawful spoil.

If it be the weapon and raiment of another *a person takes* by force in his presence, or without his knowledge in his absence ; and if the weapon or the raiment remain with the man who took them,^a the weapon or the raiment is to be restored to the owner ; and a fine for use is to be paid by the family of the man who is killed to the owner of the weapon or raiment ; a weapon and raiment of the same nature *are to be given* by the family of the man who was killed to the man who killed him,^b as he has a right to a weapon or raiment.

^a Ir. *The man without.*

^b Ir. *The man without.*

If the weapon and raiment do not remain with the man who killed him,^b a weapon and raiment of the same nature *are to be given* by the family of the man who was killed *to the man who owned the weapon and raiment*, and a fine for use *is to be paid* by the owner of the weapon or raiment.

If a man who kills another^b knows that the weapon and raiment are not his lawful spoil, *and yet takes them*, he shall be *regarded* as a fully unlawful middle-theft man ; if he knew it not, he shall be *regarded* as a fully lawful middle-theft man, and is exempt, provided he does not put them on, but if he has put them on, he shall restore them, with full fines for theft.

THE BOOK
OF
AICALL-

Ma conainaic in marbato can in tapm no can in tetach
do lot, 17 leť pīach cach ainhīr; muna caemnacar 171r, 17
cechramta cach ainhīr.

bla muilino bleith.

.1. dentā vīraē a cepteinnm cen pīr etallair; inano
ocur bla in uīro on cepteinnm amach. Al pīr a tpuur, rāer
ocur pēr bleith ocur pēr muilino, 17 a 1c do pīr muilino.

O biar pīr ac pēar muilino, cīo be oca mbe maille pīr,
17 e pēr muilino 1cur, aēc in nī tormaiger aīcē ocur nem-
aīcē pōr pēr bleith. Pīr rāir imuprō, ocur pīr bleith, 17
e pēr bleith 1cur, ocur noca nīcann rāer muilino.

Slan don tī do nī in mbleith 17 in muilenn, .i. dentā
vīraē cepteinnm in muilino.

Cīo pōrēra co nā dentā vīraēh cepteinnm in muilino
runn, ocur co nāā eē cepteinnm in uīro tuar? 17 e pāť
pōrēra; mo 17 dentā vīraē in nī uil ac imluar an muilino
runn, in tuīrī, inā in nī uil ac imluar an uīro tuar,
lana nā nōaine.

Mar e in vāra rēinnm cu pīr etallair, leť aīthgin 1
nērbaē ocur 1 nētarbaē, aīthgin 1 torbaē ocur 1 nāer com-
gnomrāio, leť vīrī lā aīthgin 1 rupu cu rācīrīn nā rōb,
ocur mana rācāio, 17 aīthgin.

Mar e in tpep rēinnm co pīr etollair, cechraēmu vīrē
lā aīthgin 1 torbach ocur 1 nāer comgnomrāio, lan vīrē
lā hāīthgin 1 rupu co rācīrīn nā rōb, ocur mana rācāio
171r, 17 leť vīrē lā aīthgin.

Mar e in cechramato rēinnm co pīr etallair, leť [vīrē]
lā aīthgin 1 nērbaē ocur 1 nētarbaē, lan vīrī lā aīthgin 1
torbaē ocur 1 nāer comgnoma, ocur pō rāāc lan cēnā 1
rupu.

If a man could have killed another^a without injuring his weapon or raiment, *but injured them*, it (*the penalty*) is half-fine for every case of ignorance; if he could not have so killed him, it is one-fourth fine for every case of ignorance.

THE BOOK
OF
AICILL.

^aIr. If the killing could have been done.

The exemption as regards a mill in grinding.

That is, the first slipping of the mill, if there is no knowledge of defect, is ruled as if it were a lawful work; from the first slipping forth, it is the same as "the exemption of the sledge." If the three persons concerned, viz., the mill-wright, the grinder, and the mill-owner were aware of a defect, the mill-owner has to pay for it.

If the mill-owner be aware of the defect, whoever of them (*the others*) might also have been aware of it, the mill-owner pays, except that which seeing or not seeing imposes in addition on the grinder. But if the mill-wright and the grinder were aware of it, it is the grinder who pays, and the mill-wright does not pay.

The person who grinds in the mill is exempt, i.e. the first slipping of the mill, is ruled as if it were a lawful action.

What is the reason that the first slipping of the mill is as if it were a lawful performance here, and that the first slipping of the sledge above is not so? The reason is: *the action of that which works the mill, viz., the water, is more of the nature of a lawful performance, than the action of that which works the sledge above, viz., the hands of the men.*

If it be the second slipping with knowledge of defect, there is half compensation for injuries to idlers and unprofitable workers, compensation for profitable workers, and fellow-labourers, half 'dire'-fine with compensation for animals if seen, and if not seen, compensation only.

If it be the third slipping with knowledge of defect, there is one-fourth 'dire'-fine with compensation for injury to profitable workers and fellow-labourers, full 'dire'-fine with compensation for injury to animals if the animals were seen, and if not seen, it is half 'dire'-fine with compensation.

If it be the fourth slipping with knowledge of defect, there is half 'dire'-fine with compensation for injuring idlers or unprofitable workers, full 'dire'-fine with compensation for injuring profitable workers and fellow-labourers, and there is full 'dire'-fine for injuring animals also.

THE BOOK
OF
ASCHIL.

Մա լա քըր Բունարօ ար արօ, օսըր ալա րաք, օսըր ալա քըր
Բլեւի՛, օսըր ալա քըր աք քըր Բունարօ, իր սւլալալօ ա շինարօ
սւլօ յու Երըր Բունարօ.

Մունա քսւլ քըր Բունարօ ար արօ յուր, ոօ շօ Բեւի՛, մունա
քսւլ քըր ալա, օսըր ալա քըր աք րաք, ին ռօժ յօ յօրմաճէ քըր
Երօ յօ րաք, ին ռօժ յօ յօրմաճէ ալա օսըր ռօմսըրալալօ,
Եօ շօմա յօմ Ելալալ.

Շիօ քօթօրա շօ ռալալօ քըր Բլեւի՛ շինա ին մսւլնօ քսնո,
շօն շօն քսն յօ Լալմ Բի՛ քօ շինալօ, օսըր շօ ռա Խալալ ին
Եսինօ Եսըր շինա ին ռօւի, մալալ քսն յօ Լալմ Բի՛ քօ
շինալօ ? Իր ք քա՛ քօթօրա ; յօ քսնօ ին Եալ Եսըր ինօւ-
քօն շօն շօ շինալօ Խօ, օսըր շօն շօմա շինա ին Ե յօ
քսնալալալ Խօ, օ ռա քսնա յօ Լալմ Բի՛ քօ շինալօ. Ին
մսւլնօ իմսըրօ, ոօնօ յօնքնօ ինօւքնօ մունա քսնալալալ
Խօ, շօն շօ յօ Բեւի՛ ա շին քօն ին Ե յօ քսնալալալ Խօ.

Յա մսւլնօ Բլեւի՛.

Տլան Երըր ին մսւլնօ շիօ Բօն քսն յուր ա յա քըր, շիօ
ալա Երօնօնօ շիօ ալա ինօնօնօնօ.

Տլան յօն շօն քօնօն ռա Խըր քըր շա՛ ռալա ; ոօ յօնօ,
շօմա շինա ռալալալ ինա-շօն քօնօն ին շա՛ ռալա յու յօ
Բլեւի՛, ալ ալալ ալա շօնքնօնքնօն ; օսըր ալալ յըր շինալօ
Եսնալալ ; օսըր Լօ՛ քա՛ Լա ալալալ յըր Երըր քօնօն ; օսըր
Լալ քա՛ Լա ալալալ յըր շօնքնօն քօնօն. Օսըր յըր ալալ
շօն քօնօն յօ քնօն յա ռօնքնօնօն շա՛ քօն. Օսըր մալ Խօ
ին րաք քալալ քօնքնօն քալա, յը ք օսըր ռա քա՛ յօ սւլօ ;
մալ յօ քնօն ին սըր իմսըրօ, օսըր ու քօնքնօն Խըր քալա,
յը քըր ին մսւլնօն օսըր ռա քալա յօ սւլօ.

If the *mill-owner*, the *mill-wright*, and the *grinder* be present, and the *mill-owner* be aware of a defect, the *mill-owner* pays the whole amount of the damage that may occur.

THE BOOK
OF
AICILL.
—

If the *mill-owner* be not present, or, though he be, if he be not aware of the defect, and if the *mill-wright* is aware of it, that which the fact of being aware of the defect adds to the fine is paid by the *mill-wright*, and that which seeing and not removing *beasts, &c.*, adds to it, they pay equally between them.

What is the reason that the *grinder* pays for the injuries caused by the mill in this case, although he did not undertake to be responsible for injuries, and that the man in the case above does not pay for the injuries done by the horse, unless he had undertaken to be responsible for such injuries? The reason is: the horse in the case above referred to would do an illegal thing, though it were not set in motion, and it is right that the person who set it in motion should be exempt when he did not undertake to be responsible for the injuries it may commit. As to the mill, however, inasmuch as it could not do anything illegal if it were not set in motion, it is right that the person who set it in motion should be responsible for it.

The exemption as regards a mill in grinding.

That is, the *mill-owner* is exempt from liability for injury to a person caught between the millstones,* whether persons present there of necessity or without necessity.

* Ir. The
two mouths.

In the first slipping of the millstone, there is exemption as to every one injured; or else, indeed, it may be one-third of compensation in the case of the first slipping for injury to every one who comes to grind, and who is regarded as a fellow-labourer; and compensation for the second injury; and half-fine with compensation for the third slipping; and full fine with compensation for the fourth slipping. And it (the slipping) is always like a first slipping if it (the mill-stone) was fixed each time. And if an accident happens because the mill-wright left it (the stone) badly arranged, it is he that pays all these fines; if, however, it be the too great force of the water, and not the bad arrangement of it that caused the accident, it is the mill-owner that pays all these fines.

THE BOOK
OF
AICILL

blā etha ichlanō.

.1. rlan don ti do ni in ničilainō in etha, .i. o tairgeba in
gnomuḡaḇ ocur in ruiuiugāḇ, ocur o na bia rir poreraiō,
no aicbeile, na heallair, ocur o ḡa ḡentair ina nōenta
oligēḡa iat, na cṛuaḡa, a ḡa tṛian tṛi ocur aen tṛian
tuar, iṛ ḡenta ṡiraiḡ.

Maṛa punnanto ḡo roḡair ann, iṛ rēenmannā ḡo riuagail
i leḡ riu, ni raiin ruiuiugāḇ, ocur ḡamato raiin ruiuiugāḇ,
iṛ a beḡ amail cet rēoinm.

Ma ta rir poreraiō, no aicbeile, no etallair, no maṛa
ina nōenta inoliḡeḡa ro rācbait iat .i. a ḡa tṛian tuar
ocur a tṛian tṛi, biḡbiniḡe ḡo riuagail i leḡ riu; aicḡin ina
cet cṛnato, leiḡ ṡirē lā aicḡin ina cṛnato tanairṡi, lan
ṡirē lā aicḡin iṛ in tṛerṛ cṛn.

In aṛet beḡair acon gnomuḡaḇ ocur acon tṛuiuiugāḇ,
rlanṡi eṛbair ocur etarḡair ano co nōenim a ṡligiḡ;
tṛian naiḡḡina i naeṛ comḡnimpair, in cach to[r]baḡ, ocur
in caḡ rop, ocur tairēḡe o leḡ ṡirē co tṛian naiḡḡina.

blā clēramnair clē.

.1. rlan don ti eamnar na ḡo clir innairṡi, no na hubla
clir innairṡi.

Maṛa clēra neamaicbeile iat, iṛ rīaḡ rīancṛuiḡi inṡu
i laiḡrino, ocur rīaḡ colā cluiḡe inṡu a rēḡair laiḡrino.

Maṛa clēra aicbeile iat, iṛ rīaḡ colā cluiḡi inṡu, cṛ
a laiḡrino, cṛ a rēḡair laiḡrino.

Irēo iṛ clēra aicbeilī ann, cach clēr aṛa mbia rino no
rāebur.

Irēo iṛ clēra nēmaicbeile ann, caḡ clēr aṛ na bia rino
na rāebur.

The exemption as regards corn in a haggard.

THE BOOK
OF
AICILL.
—

That is, the person is exempt *from liability* who makes up the corn in the haggard, i.e. when the work has been finished and the *requisite* arrangements made, and when there is no knowledge of excess, danger, or defect, and when they, *viz.*, the ricks, has been formed into legitimate structures, *in proportion* of two-thirds of them below and one-third above, it is lawful work.

Should a sheaf fall from it,^a "slippings" is the rule in respect of it (*the sheaf*) if the arrangement be not different, but if the arrangement be different, it (*each new slipping*) is to be as a first slipping. Ir. In it.

If there be knowledge of excess, danger, or defect, or if they (*the ricks*) have been left *formed* into unlawful structures, i.e., two-thirds of them above and one-third below, wickedness is the rule in respect of them; *and there is paid* compensation for the first injury, half 'dire'-fine with compensation for the second injury, *and full* 'dire'-fine with compensation for the third injury.

As long as they (*the workmen*) are engaged at the work and the arrangement, and act legally, they are exempt *from fine* for *injuries* to idlers and unprofitable workers; *but there is* one-third of compensation for *injury* to fellow-labourers, profitable workers, and animals, and it (*the fine*) is reduced from half 'dire'-fine to one-third of compensation.

The exemption as regards a juggler and jugglery.

That is, the person is exempt who multiplies the juggling spears up, or the juggling balls up.

If they be not dangerous juggles, there is a fine of fair-play for *any injuries* from them within the place of *performance*, and a fine of foul-play for any outside of the place of *performance*.

If they be dangerous juggles, there is a fine of foul-play for *injuries* from them whether within or outside of the place of *performance*.

"Dangerous juggles" mean all juggles in which pointed or edged instruments^b are used.

"Not dangerous juggles" mean all juggles in which neither pointed nor edged instruments^b are used.

^b Ir. Point
or edge.

1pet 1: 1antjanos antos, a tuitom imo imacuapto : baile :
mbi...

bla iapand aplech.

bla etargaire inguin.

ὅλα τὰ αὐτὰ τῆς αἰ.

Μα τα coemactu αρταιῖ [ξαν α μαρβαθ], ιφ ευ τριαν
 νυραιν ; ιϋλαν ιατ βοθειν, ουϋλαν ϋιαθ no λεθ ϋιαθ ιϋριν τι
 no μαρβαθ ινα ϋιχτε.

1ր անո ատա Լան քիւճ րին զի ոք մարտն ունա քիւճ ի ն զան ր ա
քիւճ ի ն զի քիւճ ի ն քիւճ ոք մարտն հե. 1ր անն ատա ի ն Լեճ
քիւճ ի ն զան ր ա քիւճ ի ն զի ոք քիւճ ի ն քիւճ ոք մարտն հե.

¹ *Or the dead persons.*—The MS. here has "no na noine." Dr. O'Donovan lengthened out the last word as "oaine," persons, so that the meaning would be, "or the dead persons."

"Within the place" means that they (*the spears or bells*) fall round about him in the place where he is *performing*. THE BOOK
OF
AICILL.

"Outside of the place" means that they pass out from him to a distance.

The exemption as regards iron in slaughtering.

That is, the person is exempt who brings the iron to cut up the beeves or the dead persons.¹ He is exempt, though he injures the iron, but so as he does not strike it against a stone or a tooth; and if he do, there is a fine according to the nature of the case.

The exemption as regards the interposer in wounding.

That is, the impartial person who interposes is exempt, if he injure the arms or raiment of *those* around him, without intending injury; or he is exempt in not allowing them to injure him if he has not power to separate them.

The exemption as regards a territory in three attacks.

That is, the occasions^a of three attacks, viz., an attack on account of horses, an attack on account of arms, and an attack on account of persons, are exempt to territories, i.e. persons in this case came into the territory for unlawful plunder, and were carrying off the 'seds' of the territory; and every injury done in stopping them, and in taking the 'seds' from them is justifiable. And the intention brought by the parties was to stop them, and if they could not be stopped without killing them, they may be killed, and there is exemption as regards everyone killed in mistake for them.^b

^a Ir. In their person.

If they could have been stopped without killing them, one-third of the excess of one fine above the other is paid for killing them; or it is safe to kill themselves, but there is full fine or half-fine for the person killed in mistake for any of them.^b

The full fine lies for a person killed in mistake for one of them, when it was in mistake for the person who carried off 'seds' he was killed. The half-fine lies when a person is killed in mistake for^b one who had inflicted a wound on the body.

THE BOOK
OF
ARIEL.

Ինծիեմ արտիե ըստո ցուց ան ըն, օսը մարա
ինծիեմ մարեթ, ցե եւի՛ ըն ցո ե ցեմա՛նտ արտի, Ի
ը ցո տրան ուրան; իլան լատ եւծիւ, օսը լան ըա՛ն իւն
տ ըո մարեթ ին ըիւտ.

Ին սար ընմա նա ըղլա ըն, օսը մարա ըժտը սար
ընմա նա ըղլա, ցո ինծիեմ մարեթ ցո ինծիեմ
արտի ըստո ըւու, ի ցո տրան ուրան. Իլան լատ եւծիւ,
օսը լան ըա՛ն ո լեւրիւտ իւն տ ըո մարեթ ին ըիւտ.

Ի ըրիւ տալլ ըն, օսը մարա ըժտը ըրիւ ամուի, ա՛ն
մա տաւ նա ըստը ար արո ամուի, ամալ իլան տալլ հե, ի
ամալ իլան ամալ, ըո անցո ին ինծի ըստո ըւու, ցո
ինծիեմ մարեթ, ցո ինծիեմ արտի.

Մնա սւլո նա ըստը ար արո ամուի տը, տա՛նտ արո
օսը տըտը; օսը ըրիւ ահգաբալ լարտ.

Մա ըո ընցո ըղալ ը հոնեւցալ ի ցոնտ ցոնտը,
ա՛ն մարա ինեւցալ իւր ար ցոնտ ոնեւցալ հե,
ա՛ն մարա եոցո ըո ըրտ ար, ո ը մարա ըստը ըստո
ստ, ի ցոնտըն ա եոցոնտ, ո տըն ա ըտ, ցոն ըրիւն,
տ ցոն. Մարա մարեթ, իլան ցո տրան, սար ի լատ ին
ըն ո երտ ա մարեւոնտ.

Մարա ինեւցալ նա ըր ար ցոնտ ին ոնեւցալ,
ցո եոցո, ցո մարեթ, ցո ըստը, իլան ցո տրան.

Ու հուլ ցոնտը ար արո ան ըն, օսը ու սլ տարըն
տընտ; ո մա տ ցոնտը ար արո, օսը տա տարըն տընտ,
ցո եոցո, ցո մարեթ, ցո ըստը, ցո ինեւցալ իւր
ար ցոնտ ոնեւցալ, ըն ցո եո, ի լան ըա՛ն ա ցոնտ ցոն
ըրիւնտ տ ցո ինեւցալ ան.

The intention brought to him in that case was to stop *them*, but if it were an intention to kill *them*, whether it was possible to stop *them* or not, it is to one-third of the excess of the one fine above the other the penalty shall extend; or there is exemption for *killing* themselves, and full fine payable for the man killed in mistake for them.^a

THE BOOK
OF
AICILL.

^a Ir. *In their
shape or
person.*

This is at the time of committing the trespass, and if it be not at the time of committing the trespass, whether it is an intention of killing or an intention of restraining that was brought to him, it is to one-third of excess the penalty shall extend. There is exemption for *killing* themselves, and there is full fine or half-fine payable for the person who was killed in mistake for them.^a

This *was* in the territory within, and if it be beyond the territory outside, and if the 'seds' be forthcoming outside, as they would be exempt inside, so would they be outside, according to the nature of the intention that was carried thither, whether *it was* intention of killing or intention of restraining.

If the 'seds' be not forthcoming outside, let him give notice and fast; and let him distrain afterwards.

If trespass has been committed against a kinsman for the default of a debtor, and if he be a kinsman who is exempt from the liabilities of a kinsman, and if it be a life-wound that has been inflicted on him, or if it be 'seds' that have been taken from him, body-price for his life-wound, or 'dire'-fine for his 'seds' is to be paid him if he have not given provocation.^b If he has been killed,^c he (*the debtor*) is then exempt so far as one-third, for it is the family that would take his death body-price.

^b Ir. *With-
out provo-
cation.*
^c Ir. *If it be
killing.*

If he be a kinsman who is not exempt from the liabilities of a kinsman, whether it be a life-wound, or killing, or *taking away* of 'seds,' there is exemption as far as one-third.

The criminal is not present in this case, and there is no offer of law; or if the criminal be present, and there is offer of law, whether it be a life-wound, or killing, or *taking away* of 'seds,' whether it be a kinsman who is exempt from the liabilities of the kinsman or one who is not, it is full fine for the offence that shall be paid to the kinsman, if he have not given provocation.^b

THE BOOK
OF
ASCHIL.

ՅԼԱ ԲԱՆԿԱԾԻՒ ԲԱՆ.

.1. ԴԼԱՆ ՎՈ ՆԱ ՄՈՆԱԻԲ ԻՆ ԸԱԾ ԲԱՆՎԱ ՎՈ ՈՒԱԾ, Ա ԸԱՍԵԼԱ ՕՍՄ ԵՄ ԵՐԲՈԼՃԱ ՎՈ ՎՈՇԲԱԼ Ա ԴԻԱՏՈՆԱԴԵ Ա ԴԵՐ ԼԵՐԱԾ. ԻԱՐ ՆԱԲԱՐՈ ՕՍՄ ԻԱՐ ԵՐՈՐԿԱՐՈ ԴԱԻՆ, ՕՍՄ ՄԱՐ ՔԵ ՆԱԲԱՐՈ ՕՍՄ ՔԵ ԵՐՈՐԿԱՐՈ, Ա ՔԵՃԱՐ ՈՒ ԲԱԾ ԱՐ Ա ՆՎԵՐՈՂԱԾ. ԱԸՏ ՄԱՐ ԱՐ ԲԱԾ ԵՆԵԱՅԻ ԲԻԱԾ, ԻՐ ԲԻԱԾ ԻՆՎԵՐՃԻՆՈ ԱԾԻՃԱԲԱԼԱ. ՄԱՐ ԱՐ ԲԱԾ ՔՈՂԱ ՔԵ ԸՈՐՔ, ԱԸՏ ՄԱ ՔՈ ԴԱՐ ՔՈՂԱԼ ՎՈ ԸՈՐՔ ՎԵ, ԻՐ ԼԱՆ ԲԻԱԾ ՆԱ ՔՈՂԱ ՔՈ ԴԱՐ ՎԵ ՎԻՇ ԱՆՎ; ՕՍՄ ՄԱՆԱՐ ԴԱՐ ՔՈՂԱԼ ՎԵ ՎՈՐ, ԻՐ ԲԻԱԾ ԻՄՐԱՎՈ, ՈՐ ԸԱՄԱՐՈ ԲԻԱԾ ԲԱՐԱԾ.

ՅԼԱ ԸԱՍԼԵ ԱԻՐԻ.

.1. ԴԼԱՆ ՎՈՆ ՎԻ ԲԱՐԾԵՐ ԻՆ ԸԱՍԼԵ ԻՐ ԻՆ ՆԱԻՐԵ ԻԱՐ ՆԱ ԲԼԱՎՈ; ՕՍՄ ՄԱՆԱՐ ԲԼԱՎՈ ՎՈՐ, ԻՐ ԲԻՇԲԻՆԻՇԻ ՎՈ ՔԱՅԱԼ Ի ԼԵՏ ՔԱՐ. ԱՎԻՇԻՆ ԻՆԱ ՇԵՐ ԸԻՆԱՐՈ, ԼԵՏ ՎԻՐԵ ԼԱ ԱՎԻՇԻՆ ԻՆԱ ԸԻՆԱՐՈ ԵԱՆԱԻՐԻ, ԼԱՆ ՎԻՐԵ ԼԱ ԱՎԻՇԻՆ ԻՐԻՆ ԵՐԵՐ ԸԻՆԱՐՈ.

ՅԼԱ ՎԵԼՃԵ ՎԱԵ.

.1. ԴԼԱՆ ՎՈ ՆԱ ՔԵՐԱԻԲ ԱՆ ՎԵԼՃ ՎՈ ԲԵԻՏ ՔՈՐ Ա ՆԱԵ, ՔՈՐ Ա ՆՃԱԼԱԻՆՈ; ՈՐ ԻՐԼԱՆ ՎՈ ՆԱ ՄՈՆԱԻԲ ԱՆ ՎԵԼՃ ՎՈ ԲԵԻՏ ՔՈՐ Ա ՆԱԵ, ՔՈՐ Ա ՆԱԸՏ, ԱԸՏ ՆԱ ՔՈԻԲ ԻՄԱՐԿԵՐԱՐՈ ԵԱԻՐԱՐ; ՕՍՄ ՎԱ ՔԱԻԲ, ԻՐ ԲԻՇԲԻՆԻՇԵ ՎՈ ՔԱՅԱԼ Ի ԼԵՏ ՔԱՐ. ԱՎԻՇԻՆ ԻՆԱ ՇԵՐ ԸԻՆԱՐՈ, ԼԵՏ ՎԻՐԵ ԼԱ ԱՎԻՇԻՆ ԻՆԱ ԸԻՆԱՐՈ ԵԱՆԱԻՐԻ, ԼԱՆ ՎԻՐԵ ԼԱ ԽԱՎԻՇԻՆ ԻՐԻՆ ԵՐԵՐ ԸԻՆԱՐՈ. ՏԼԱՆՎԻ ԵՐՔԱԻՃ ՕՍՄ ԵԵԱՐԲԱԻՃ ԻՆ ԸԱԾ ՔՈՂԱԼ ՎՈ ՃԵՆԱՐ ԻՈՒ ԾԱԲԱԼ ԻՄՔԱ.

¹ *A fine for fighting in a green.*—That is, a fine for fighting in a prohibited place, such as a green or sanctuary.

The exemption as regards women in a woman-battle.

THE BOOK
OF
AICILL.

That is, the women are exempt as regards the woman-battle which they fight, raising their distaffs and their comb-bags, in the presence of their guardians. This is after notice and fasting, but if it be before notice and fasting, it is to be considered for what reason they did it. And if it was for the purpose of compelling the payment of debts, there is a fine of unlawful distress *for it*. If it was for the purpose of injuring the body, and if injury to the body resulted therefrom, full fine for the injury which has resulted therefrom is to be paid for it; but if injury has not resulted therefrom at all, it is a fine for intention, or it may be a fine for *fighting in a green*¹ that shall be paid for it.

The exemption as regards a stake in a fence.

That is, the person is exempt who sets up the stake in the fence after it has been trimmed;^a but if it has not been trimmed,^a wickedness is the rule respecting it. There is compensation for the first injury *it causes* half 'dire'-fine with compensation for the second injury, full 'dire'-fine with compensation for the third injury.

^a Ir. Prepared.

The exemption as regards a brooch on the shoulder.

That is, the men are exempt *from liability*, if they have the brooch on their 'dae,' *i.e.* on their shoulder; or the women are exempt if they have the brooch on their 'dae,' *i.e.* on their bosom, but so as it is not much beyond it; and if it be, wickedness is the rule respecting it. *There is* compensation for the first injury *it inflicts*, half 'dire'-fine with compensation for the second injury, full 'dire'-fine with compensation for the third injury. *There is* exemption as regards idlers and unprofitable workers for every injury done in putting it (*the brooch*) on.

1. ɪr ɪnann ɪr blə meɪn mɪʊcləɪr, ɪn bən.

Լան բաժնի օր առաջարկում են բոլոր բաժնիդարները : Բաժնի
օրը չպետք է ընկնի հինգշաբթի և կիրակի օրեր : Եթե բաժնի օրը
հասնում է հինգշաբթի կամ կիրակի օրերի, ապա բաժնի օրը
հաջորդում է հինգշաբթի կամ կիրակի օրերից հետո : Եթե
բաժնի օրը ընկնում է հինգշաբթի կամ կիրակի օրերի, ապա
բաժնի օրը հաջորդում է հինգշաբթի կամ կիրակի օրերից հետո :

Նշան բրնձի և ցորենի, օսկու ծառերի և ուլի, օսկու
բարձր միջոցներով; սակայն մեծագույնը հիմա, որ դա եղած է ուլի
ուն, որ ծառերի տեսքով, որպես զինվորական, օսկու կան
գահի նման:

¹ *As regards the jealous woman.*—In the MS. E. 3, 5, p. 38, col. 1, a passage is here found which seems altogether misplaced. It is as follows:—

Օգտը ևս ասան իրձ, զո քրտաթե, քա զաւանապի տարբարաթ
քա; քաքա զաւանապի քաքքք, իք ասան տրքձ զո քրտաթե քա զաւա-
քաքք քաքք քա քաքք քա քաքք; զաք իք ասան զաքք քքք քքք քա քա
քքք քա քքք քա քաքք քա քաքք քա քաքք քաքք քաքք քաքք քաքք քաքք;
քաքա զաւանապի քաքքք քա քաքք զաքք քաքք քաքք քաքքք քաքք.

And the hound is like an idler who provokes, if it can be separated from; if it cannot, however, it is like a profitable worker who provokes with respect to one-fourth ~~for~~ for it from the master of the oxen; and it is like idle shouting to it

The exemption as regards a woman in jealousy. THE BOOK
OF
AICILL.

That is, *the exemption as regards the jealous woman* is the same as "the exemption as regards the gratification of desires."

The woman, i.e. the wife, is exempt from *liability* for the jealous acts she does, provided she is a lawful woman, i.e. a first wife, and provided this *jealousy* is *exhibited* in a proper place, i.e. provided it is in a lawful place she does the act, i.e. provided it be lawful jealousy, i.e. rightful jealousy, or that she does these things to her own husband respecting an 'adaltrach'-woman, i.e. the first wife is exempt as regards her minor offences and her great offences for the space of three days; half-fine *is due* from her for her minor offences and great offences from three days forth to *the end* of a month, or until she goes to *live with another* man, and full fine *is due* from her then.

There is full fine *due* from the 'adaltrach'-woman for her great offences at once; she is exempt as regards her minor offences for the space of three days; half-fine *is due* from her for her minor offences from three days forth to *the end* of a month, or until she goes to *live with another* man, and full fine *is due* from her then.

Who are they upon whom it is lawful for them (*jealous women*) to inflict these *injuries*?² Upon the man and upon the woman, and upon everyone among the family of the man and of the woman on whom the liability of being sued as a kinsman rests. The criminal is not forthcoming *in this case*, but *if* so the full fine for the wound without provocation should be paid to the kinsman in the case.

This is *the case* of a woman who is not *living* with another man, and to whom a release *from her engagements* was not given, and it is before *the expiration* of the month; for if she were *living* with another man, or if her release had been given to her, or if it were after the month, it would be *a case* of unwarranted jealousy, and *there would be* full fine for it.

with respect to the injuries which the oxen do to another person, if it (*the hound*) can be separated from, but if it cannot, it (*the case*) is like the shouting for unnecessary profit.

² *To inflict these injuries.*—O'D. 2009 has here, from the margin of the MS., "in *distac* ningen ocup in *timleo* leo, the scratching of the nails and the cutting by them."

THE BOOK OF ARCHIL. 179 a poŋa umfcar anto rin; ocur va mas he a poŋa bič i
 180 noliŋeo lanamnnair; cač iŋlan vi pe pe, iŋlan vi he vo
 181 ɣner i noliŋeo lanamnnair; cach uair iŋlan vi he, ocur
 182 coibče ocur eneclanh vic pua, [ocur epuc a cneioe vic pua
 183 co comlan]. Cač uair iŋlan he co puici a leč, iŋ amlanč
 184 iŋlan vi he; ocur comarougao iŋ iŋ leč olegair vo ocur
 185 in coibche ocur in eneclanh noliŋer, ocur cio pe vič aca
 186 mbia in imarcarao. iŋao pe čeile.

Cach ni iŋlan viŋunn pe pe, iŋlan vi he vo ɣner i
 noliŋeo lanamnnair; cač ni iŋa epuc uaič iŋno pe pe, iŋa
 epuc uaič ann vo ɣner i noliŋeo lanamnnair.

1790 iŋ min poŋal anto cač uile ni uile no co pua in ŋui-
 liugab, ocur in ŋuiliugab buŋein.

1791 iŋ moŋ poŋal ann cač ni oča iŋn amach.

bla each echter, iŋ iŋ eoču ocur mucca.

1. iŋlan vo na hečab in tper echva vo niat eturru
 buŋein.

Ocur mucca, .i. iŋ iŋ eoču eturru buŋein, ocur muca eturru buŋein,
 ocur iŋlan vič cio cač vič vo ne pe cheile.

bla liac limao, no ŋuitech.

1. iŋlan don ti limur in iŋcin iŋiŋ lic; iŋlan vo ce več
 .i. in iŋcin tper in lic, no in lic tper in iŋcin; no cia točpa in
 tperac eturru.

No ŋuitech, .i. in ni iŋ več iŋeŋer uao ocur čuici, in cŋano cam.
 Scenmanna vo ŋuagail i leč iŋiŋ, ni iŋcin iŋuioŋgao; ocur va mas iŋcin
 iŋuioŋgao, iŋ a bič aŋaič cet iŋcinm.

She has her choice then to separate; but if she should choose to remain in the law of marriage, *in* everything as regards which she would be exempt *from liability* for a time, *if not bound by the law of marriage*, she shall be exempt as to it always, *although* in the law of marriage. *This is* whenever she is exempt in respect of it; and 'coib-che'-wedding-gift and honor-price is to be paid to her, and 'eric'-fine for a wound *inflicted by her* is to be paid by her fully. Whenever she is exempt respecting it as far as one-half, she is similarly exempt; and a balance is to be struck between the half that is due from her and the 'coib-che'-wedding-gift and honor-price to which she is entitled, and whichever of them has the excess let him pay *it* to the other.

THE BOOK
OF
AICILL.
—

For everything as regards which she is exempt here for the time *mentioned*, she is exempt always, *though continuing* within the law of marriage; *for* everything in which she is liable to give 'eric'-fine during the time *stated*, she is liable to 'eric'-fine always, *though continuing* within the law of marriage.

"Minor offence" means every kind of injury up to bloodshedding, and bloodshedding itself.

"Great offence" means every injury from that out.

The exemption as regards horses in horse-fights, both horses and pigs.

That is, the horses are exempt as regards the horse-fight they wage among themselves.

And pigs, i.e. between horses among themselves and pigs among themselves; and they are exempt *from liability* for whatever *injury* each of them may do to the other.

The exemption as regards the grinding-stone or the crank in *grinding*.

That is, the person who grinds the knife on the stone is exempt; he is exempt though the knife should injure^b the stone, or the stone injure^b the knife; or though the idler should come between them.

^b Ir. *Go through.*

Or the crank, i.e. the thing which runs well from him and to him, *viz.*, the crooked stick. "Slippings" is the rule respecting it *if* the fixing was not different; but if the fixing was different, it (*i.e.* each *fresh accident*) is to be the same as a first slipping.

Book
of
Mell.

Bla cat cuil.

.1. rlan von dat in biaro po geba a rull imcoimeta irin cuilto do dathem; aet na tucā a dathem tighi no lertanr he; ocyr va tucā, ir amail topbach co narm in biaro, ocyr amail ephae can arm in cat; ocyr rlan in cat do marbato ano.

Bla cat luchgabail.

.2012. .1. rlan von cat [in tephach] in luchgabail a loeato; ocyr letpach uat irin topbae, ocyr mephae a loeato do reur in lete aile va.

Bla ceethra dino.

.2012. .1. rlan vo na ceethrae fer na tulae naibino for na rull teetugao[vo dathem], no ce beie teetugao ar, po heireao he fer bunab. Maia fer for ata teetugao, ocyr nio heireao he fer bunab, ir meie no riae dunaacaei.

.1. a ronnno ocyr a ralu, ocyr uir min a comacenta tar a eir. Etaihe po na ruae, ocyr luachair po na gnarab oia rin amae.

.2012. Fer a roib, [no goib].

.1. maia coonach po tairgeu irin ne comraic a haicicir a rinecaire, ocyr ni rull cin ac in ti po tairgirtar, no ce beie aic, po hionir, cio beocneo, cio marbcneo irlan. Ma ta cin aic, ocyr nio inoir, cio beocneo, cio marbcneo, ir lan riae in duine i rucato aigro amach he, aet ma po

¹ *A cat in a kitchen.*—The rule about the cat in D'Achery's *Capitula Selecta Canonum Hibernensium* is different: "Hibernenses dicunt, Pilax si quid mali fecerit nocte non reddet dominus ejus; in die vero, nocens reddet," p. 505. O'D. 2012 has some further rules on the subject, which will be given in the appendix.

² *Pleasant hills.*—This seems to refer to hills on which meetings in the nature of courts were held, but the article is imperfect in both copies, i.e., in E. 3, 5, and Egerton Plut. 90.

³ *A fine of sacks.*—That is, a fine consisting of a sack of wheat, a sack of oats,

The exemption as regards a cat in a kitchen.¹THE BOOK
OF
AICILL.

That is, the cat is exempt *from liability* for eating the food which he finds in the kitchen owing to negligence in taking care of it; but so that it was not taken from the security of a house or vessel; and if it was *so* taken, *the case as regards* the food is like that of a profitable worker with a weapon, and *the case as regards* the cat is like that of an idler without a weapon; and it is safe to kill the cat in the case.

The exemption as regards a cat in mousing.

That is, the cat is exempt *from liability* for *injuring* an idler in catching mice when mousing; and half-fine *is due* from him for the profitable worker *whom he may injure*, and the excitement of his mousing takes the other half off him.

The exemption as regards cattle on a hill.

That is, the cattle ~~are~~ exempt *from liability* in eating the grass of the pleasant hills,² which is not appropriated, or though appropriated, respecting which permission was given by the proprietor. If it be grass which is appropriated, and permission has not been given by the proprietor, there is a *fine of sacks*,³ or a fine for man-trespass *for it*.

That is, *if it be a hill for meetings, and if it has been cut up*, it is to be beaten down and trampled on, and fine clay of its own nature *to be put on it afterwards*. *And if a meeting is to be held on the hill before the grass has returned to its original state, clothes are to be spread under kings and rushes under the grades from that out (inferior grades)*.

A man wounded in the field of battle.⁴

That is, if it be a sensible adult that is drawn into the combat-field with the consent of his family, and *if* there was no crime *charged* upon the person who drew him, or though there were a *charge* he avowed it, whether life-wound or death-wound *ensues*, he is exempt. If there was crime *charged* upon him and he did not avow it, whether life-wound or death-wound, it is the full fine of the person and a sack of barley. This appears to have been a common fine among the ancient Irish.

¹ *A man wounded in the field of battle*.—Here, it is said, Cennfaela's part of the treatise begins, the previous part having been considered the work of king Cormac.

The Book bácar a fine ar airo, mara beocneo mara marbcneo, y
^{or}
Annals. lam. Manu pa bácar a fine ar airo, [aét mara beocneó],
O'D. 2012. y lam; mara marbcneo, y paé banr ecoir.

Oro púera conao rlan don ti i púaro agho anro ro-he
 o beir a fine ar airo, ocyr co fuil riach banr ecoir on
 uaine tall i banl ata, aobonnan ro rlané, ro eclanr, ro
O'D. 2012. fuprlané, ocyr ro anhoir, ocyr ro maiéru [.i. ro fine a
 machar]? Iy fe paé púera, ipoligceó don uaine anro-
 rante uaine ro ttonucul no cupo uprocrao uoibyein, uair
 ai fer na biaro uib uaine uamro ail a fuarluaro; ocyr
 coir ce ro beiré riach banr ecoir air, uair na uerna a
 fuprocra.

Iy e paé ro uera, fuiriruro ttonacé uar a inuoin ul
 ar uaine anroair, ocyr coir ce ro beiré riach banr ecoir on
 ti ro marbuirar he, cen a tairbenao ro caé aen bu uoié
 ra uarluaro; no comao on ti ro ttonacirirar he ro beiré.
 Sunn imurro, cuunhro pe coonaé ro fine in uaine anro ro,
 ocyr ra uoin ro éuaro inro, ocyr coir cemaó rlan don ti
 ro marbuirar he, o beir a fine ar airo.

In tecoonach ro tairirirar irin pe comraic a haiuoin
 a fine ocyr a coonaé, ocyr ni fuil cin ae in ti ro tairirir-
O'D. 2013. tar, no ce beiré aici, ro inoir, mara marbaó [y rlan don tí
 pucuirar, ocyr y rlan don tí i pucuirar agho]; yrlan,
 ocyr mara beocneo, y coirpoupe a beocneioi uic rir.

Ma ta cin aice ocyr nri inoir, no mar a necmair a coo-
 naéu, cia ro hinuir cen cor inoir, cio beocneo, cio marb-
 cneo, y lan riach.

¹ 'Annoit'-church.—Vid. *supra*, p. 65, note 2.

against whom he has been brought out *he is liable for*, but if his family were present, whether it be life-wound or death-wound, he is exempt. If his family were not present, and if it be a life-wound, it (*the penalty*) is full *fine*; if it be a death-wound, it (*the penalty*) is a fine for unjust killing.

What is the reason that the person against whom one was brought is exempt here when his family are present, and that a fine for unjust killing lies against the man who drew him in the case, where it is said: "Let it be proclaimed to the chief, to the church, to the sub-chief, and to the 'annoit'-church,¹ and to the mother's people, i.e., the family of the mother." The reason of it is, it is unlawful for the person here to deliver a person up until he has given notice to these *parties*, for he does not know but that there might be one among them who would like to ransom him; and it is right that there should be a fine for unjust death upon him, because he had not given the notice.

According to others, the reason of it is, the result of having delivered up a man against his will is *charged* upon a person here, and it is right that there should be a fine for unjust death *recoverable* from the person who killed him, without having shown him to everyone who was likely to ransom him; or, it (*the fine*) may be *recovered* from the person who had delivered him up. Now, in this *latter* case, it was an agreement that the person *who delivered him up* had made with a sensible adult, and it was with his own consent he went there (*to the battle*), and it is right that the person who killed him should be exempt, when his family were present.

As to the non-sensible person he has drawn into the combat-field, with the cognizance of his family and his guardians,^b when the person who drew him is not in fault, or if he is, he avows it, if death *ensues* the drawer is exempt, and the person who came *to fight* against him is exempt; he is exempt, but if it be a life-wound, body-fine for a life-wound shall be paid by him.

If he is in fault and did not avow it, or if it was in the absence of his guardians^b the *occurrence took place*, whether he avowed it or not, whether life-wound or death-wound, it (*the penalty*) is full fine.

THE BOOK
OF
AICILL.
—

^a Ir. *Within*.

^b Ir. *Sensible adults*.

THE BOOK OF AICILL. In ouine i pucato amach he, aét ma no batup a coonaiḡ ar airo, iḡlan ; maḡa beocneo, iḡ leé coirpoipe a beocneioe uic riḡ. Ocuḡ i riéet coonaiḡ, ocuḡ uá maó a riéet ecoonaiḡ no báó lan coirpoipe.

Maḡ a necmaiḡ a coonae, ció beocneo ció maḡbneo, iḡ leé coirpoipe a beocneioe uic riḡ ; ocuḡ i riéet coonaiḡ, ocuḡ uá maó a riéet ecoonaiḡ, no báó lan coirpoipe.

Maḡa coonae no taiḡgeo iḡin caé a aiúuin a riueáipe, O'D. 2014. ocuḡ no riúil cin [ac in ti] no taiḡgeḡtar, no ce beíé cin aici O'D. 2014. no inuoiḡ, [iḡ iḡlan] uon ti riucurḡar he, ocuḡ iḡlan uon ti i pucato aḡaió ; ocuḡ ció beocneo ció maḡbneo, iḡlan.

Maḡ a necmaiḡ a coonae, ocuḡ no riúil cin ac in ti no taiḡgeḡtar, no ce beíé aici no inuoiḡ, maḡa beocneo iḡlan, maḡa maḡbneo iḡ lan riach.

Ma ta cin aici, ocuḡ no inuoiḡ, ció beocneo ció maḡbneo, iḡ lan riach, ocuḡ iḡlan uon ti i pucato aiḡiḡ in caé inao uib riḡ he.

Ciό po uera cunao iḡlan in ti i pucato aiḡiḡ iḡin caih he, ocuḡ naé iḡlan uon ti i pucato aiḡiḡ iḡin comruc. Iḡ e faé roúera, uúigúḡe caé ina comruc, ocuḡ luḡa no reḡar riapḡaiḡi i caé ina comruc. Maḡa ecoonae no taiḡgeo iḡin caé a aiúuin a coonae, ocuḡ no uil cin ac in ti no taiḡgeḡtar, no ce beíé aici no inuoiḡ, maḡa maḡbno iḡ lan, maḡa beocneo, iḡ coirpoipe a beocneioe uic riḡ on ti riucurḡar he, ocuḡ leé coirpoipe a beocneioe on ti no ḡab na aḡaió. I riéet coonaiḡ no ḡaburḡar imuich ann riḡ he, ocuḡ uam a riéet ecoonaiḡ, no báó lan riach on ti riucurḡar he, ocuḡ iḡlan uon ti i pucato aḡaió.

¹ Into the battle.—O'D. 2014 reads "cat coitcenn comarúicti, a general advised battle."

² In the person of.—That is in mistake for.

The person who brought him out is exempt if his guardians^a were present ; if it is a life-wound, it is half body-fine for his life-wound that is to be paid by him. *So it is* in the person of a sensible adult, and if in the person of a non-sensible adult, it (*the penalty*) would be full body-fine.

THE BOOK
OF
AICILL.
—
^a Ir. Sensi-
ble adults.

If it be in the absence of his guardians,^a whether it be life-wound or death-wound *that ensues*, half body-fine for the life-wound is to be paid by him ; *this is* when *he is* in the person of a sensible adult, but if it were in the person of a non-sensible adult, it (*the penalty*) would be full body-fine.

If it be a sensible adult that was drawn into the battle¹ by the consent of his family, and the person who drew him is not in fault, or though he should be in fault, he avowed it, there is exemption to the person who brought him, and exemption to the person who came against him ; and whether it be life-wound or death-wound, he is exempt.

If it be in the absence of his guardians,^a and the person who drew him was not in fault, or though he was, he avowed it, if it be life-wound he is exempt, if it be death-wound, it is full fine *he pays*.

If he is in fault and he did not tell it, whether it be life-wound or death-wound, it is full fine *he pays*, and there is exemption for the person whom he was brought against in every instance of these.

What is the reason that the person is exempt whom he was brought against in the battle, and that the person whom he was brought against in the combat is not ? The reason of it is, a battle is more lawful than a combat, and inquiry could be made less in a battle than in a combat. If it was a non-sensible person that was drawn into the battle by the consent of his guardians,^a and the person who drew him is not in fault, or though he should be *in fault*, he avowed it, if death *ensues*, he is exempt ; if a life-wound, the body-fine of his life-wound is to be paid to him by the person who drew him, and half the body-fine of his life-wound by the person who came against him. In the person of² a sensible adult he was taken outside on this occasion, and if it had been in the person of a non-sensible man, it (*the penalty*) would be full fine from the man who had drawn him, and the man whom he came against is exempt.

THE BOOK
OF
ARCHEL.
—

Map a necmar a pinecharpe, cto mapbar cto beocneo,
yr lan piae on ti pucurcar he, ocup rlan don ti : pucaro
arog.

Ma ta ein aici, ocup nri nri, no map a necmar a pine-
charpe, cto nri cen cor nri, cto beocneo cto mapbar, cto
yr lan piae, ocup rlan don ti : pucaro arog in cae inato tob
rin he.

Caē bail yr viler in fer companc uile, yr viler a arpm
ocup a etach uile. Caē bail yr viler he co pui a leē, yr
viler a arpm ocup a etach co pui a leē. Arpm ocup etae in
vaine buron rin, no arpm ocup etae neid aile ar a airtion.
Mapa arpm ocup etae neid aile na ecmar, yr piae rorm-
pime ann. O pine rium rir bunaro in arpm ocup in
etach; ocup puarlanceo in pine in tarpm rin no in tetaē, no
arpm ocup etae a comairinta; aēc maine tarbitar he viler
cen a lot, yr a viler don rin amae, ocup arpm ocup etach a
comairinta rir bunaro, cuna piae rormpime.

Ma po viler in fer amuich cunaro arpm neich aile, yr
O'D. 2015. amuil fer meoongait laninolgthech he. Mani [ri]tir
viler, yr amuil fer meoongait lanolgthech he, ocup
rlan vorum act na po gaba ime, ocup ma po gab, yr amuil
fer meoongait laninolgthech he.

Yr ann aēa leē piae caē airtir, in uair po fetaro in
mapbta cen in tarpm no in tetaē do milleo. Yr ann ata
cehruime caē airtir, in uair na fetaro in mapbar cen
in tarpm no in tetaē do milleo.

Cto po vera corob rlan don ti po gaburcar in teco-
nach : nagait rin eath coitcenn comarleit, ocup co
naē rlan don ti po gaburcar : nagait he rin naime
compance? Yr e pae vera, vilitighe cath ina compuc,
ocup mo po roich a iarpaitighe a compuc na : caē, in pe coonaē

¹ *More lawful.*—O'D. 2014, adds—"ocup linmarpe, more fully attended,"
that is greater numbers are engaged in it.

If it be in the absence of his family, whether death-wound or life-wound *ensues*, it (*the penalty*) is full fine from the man who drew him, and the man whom he came against is exempt.

THE BOOK
OF
AICILL.
—

If he was in fault and did not avow it, or if it was in the absence of his family, whether he avowed it or not, whether life-wound or death-wound *ensues*, it is full fine, and the man whom he came against is exempt in each case of these.

Wherever the combatant is altogether lawful spoil, his arms and clothes also are all lawful spoil. Wherever he is lawful spoil as far as one-half, his arms and clothes are also lawful spoil as far as one-half. These are the man's own arms and clothes, or the arms and clothes of another man *taken* with his consent. If they be the arms and clothes of another man *taken* in his absence, it is a fine for the wear *that is due* for them. This is *due* from his family to the owner of the arms and clothes; and the family shall redeem these arms or clothes, or *give* arms and clothes of the same kind; but if they (*the arms and clothes*) have not been preserved uninjured, they are the lawful spoil of the man outside, and arms and clothes of the same kind *are to be given* to the owner, with the fine for wear.

If the man outside knew that they were the arms of another person, he is like a fully unlawful middle-theft man. If he did not know it, he is like a fully lawful middle-theft man, and he is exempt, if he has not put them on, but if he has put them on, he is like a fully unlawful middle-theft man.

It is then there is half-fine for every ignorance, when the killing could have been effected without injuring the arms or the clothes. It is then one-fourth fine *is to be paid* for every ignorance, when the killing could not have been effected without injuring the arms or the clothes.

What is the reason that the man who comes against the non-sensible adult in the general advised battle is exempt, and that the man who comes against him in the time of combat is not exempt? The reason is, a battle is more lawful than a combat, and the inquiry could be more *easily* made in the combat than in the battle, whether it was against a

0'D. 2016. [1. Իբեծ Իր Լեյր ԻՆ ԵԱԿ ԻՐ ՈՒՃ ԵՆԵՇԼԱՆՆ ԾՈ 1 ՈՒՐ Ե ՐՈՒՄ].
1. ԻՆ ԵՆՆՄԱՏ ՐԱՆՆ ՔԻՇԵՄ ԾՈ ՈՒՃ ԵՄԱԿԻ 1 ՈՒՐ Ե ՔՐՈՒՄ-

sensible adult or a non-sensible adult it was *fought*, or against a condemned or non-condemned man, or whether his family were present or not; and it is right that a fine for unjust killing should be *recovered from him* because he did not make the inquiry.

THE BOOK
OF
AICILL.
—

Every judge is *punishable* for his neglect.

Viz., the Brehon is to pay 'eric'-fine for that wherein he is impugned, i.e. the 'eric'-fine for his false judgment. That is, if it be through malice the judge passed the false sentence, and is adhering to it through malice, or though he may have passed it through inadvertence, if he is adhering to it through malice, honor-price *is due* from him in 'Urradhus'-law, or a *fine* of a 'cumhal' and honor-price in 'Cain'-law; also the forfeiture of the one-twelfth in each case of these.

If he passed it (*the false sentence*) through inadvertence, and is adhering to it through inadvertence, *there is* half-honor-price *due* for it in 'Urradhus'-law, or half honor-price and a *fine* of half a 'cumhal' in 'Cain'-law; or, indeed, *according to some*, there is no honor-price *due* for inadvertence, and *though* he passed it through inadvertence, unless he is adhering to it, he is exempt *from liability*, but *his fee*, the one-twelfth is forfeited by him.

If it be through malice that he is impeached, and he is adhering to it (*his sentence*) through malice, or though it be through inadvertence he is *impeached*, if it be through malice he is adhering to it, he pays honor-price and *his fee*, the twelfth is forfeited by him.

If it is through inadvertence he is impeached, and *if* he is adhering to it (*his judgment*) through inadvertence, half honor-price *is due from him*, and his twelfth is forfeited.

If it is through inadvertence he is impeached, and *if* he is not adhering to it (*his judgment*) he is exempt, but his twelfth is forfeited by him.

Every king is *entitled to compensation for injury to his road*.

That is, everyone who is a king is entitled to honor-price for injuring his road. That is, the one-and-twentieth part *is due* to the king of a territory for injuring his principal

THE BOOK
OF
ABDILL.

բօւր; տօրա շէրամաճա նա ձենմար բառոս բիշէ 1
նաւր ա բօրբօւր. Լէ՛ ինչ նա ձենմար բառոս բիշէ ինչ
շօւրքոյն ինչ նաւր ա բօրբօւր, ինչ տրան նա ձենմար
բառոս բիշէ ինչ ինչ նաւր ա բօրբօւր. Օսր ուոո յաբար
ուի բո 1 Լիւսար, ա՛ւր ինչ ձենմար բառոս բիշէ, ա՛ւր ա
շաբար
ո նա բիշէ; օսր ինչ աբար ինչ ձենմար բառոս
բիշէ, ա՛ւր
ա՛ւր ինչ բառոս բիշէ.

Կանար ա յաբար տօրա շէրամաճա նա ձենմար
բառոս բիշէ ա՛ւր ինչ տրան 1 նաւր ա բօրբօւր? Ինչ
աբար օ
նա բիշէ, նաւր ինչ բիշէ ինչ աբար ա բօրբօւր ա ինչ
տրան
ինչ տրան, օսր ա տրան ինչ բիշէ շօւրքոյն. Ինչ
բիշէ ինչ
աբար ա բօրբօւր ինչ բառոս ա ինչ տրան. Ինչ ա
տօրա
շօւրքոյն ինչ տրան ա՛ւր ինչ տրան ինչ բիշէ ա
բօրբօւր
ինչ Լէ՛ ա՛ւր ինչ բիշէ ա բօրբօւր; օսր ու
ձենմար
նաւր ինչ ձենմար բառոս բիշէ ա՛ւր ինչ տրան, ինչ
ա
բօրբօւր, ձենմար Լէ՛ տօրա շէրամաճա նա ձենմար
բառոս
բիշէ բո ինչ ձենմար ինչ աւր ա բօրբօւր.

Կանար ա յաբար Լէ՛ նա ձենմար բառոս բիշէ
ա՛ւր ինչ
շօւրքոյն 1 նաւր ա բօրբօւր? Ինչ աբար օ
նա
բիշէ; նաւր ինչ բիշէ ինչ աբար ա բօրբօւր, ա ինչ
տրան
ինչ տրան, օսր ա տրան ինչ բիշէ շօւրքոյն; ինչ
բիշէ ինչ
աբար ա բօրբօւր, ինչ բառոս ա ինչ; ինչ
ա՛ւր ա
ա՛ւր ինչ Լէ՛ ա՛ւր ինչ ինչ ինչ շօւրքոյն, նաւր
ինչ
ա՛ւր ինչ ձենմար բառոս բիշէ ա՛ւր ինչ տրան 1
նաւր
ա բօրբօւր, ձենմար Լէ՛ ինչ ձենմար բառոս
բիշէ
ինչ ինչ շօւրքոյն 1 նաւր ա բօրբօւր.

Կանար ա յաբար ինչ տրան ինչ ձենմար
բառոս
բիշէ

road; three-fourths of the one-and-twentieth part for injuring his by-road. One-half the one-and-twentieth part *is due* to the 'Geilfine'-chief for injuring his principal road, two-thirds of the one-and-twentieth part to him for injuring his by-road. And nothing of these *regulations* is found in any book, except the one-and-twentieth part; but they are inferred from the *case of* 'waifs'; and the one-and-twentieth part is inferred from 'The demand of a king for the cutting of his roads.'

THE BOOK
OF
AICILL.
—

Whence is it inferred that the three-quarters of the one-and-twentieth part are *due* to the king of a territory for the injury of his by-road? It is inferred from the 'waifs,' for, of the waifs which are found on a principal road *there are* two-thirds *due* to the king of the territory, and one-third to the 'Geilfine'-chief. The waifs that are found on a by-road are to be divided in two between them. The three-fourths of the two-thirds of the waifs of his principal road that are *due* to the king of the territory are *equivalent* to the half of the waifs of his by-road to which he is entitled; *and* from this it is right that as it is the one-and-twentieth part that is *due* to the king of the territory for injuring his principal road, it should be the three-fourths of this one-and-twentieth part he should have for injuring his by-road.

Whence is it inferred that half the one-and-twentieth part is *due* to the 'Geilfine'-chief for the injuring of his principal road? It is inferred from the 'waifs,' for two-thirds of the waifs which are found on a principal road, *are due* to the king of the territory, and one-third thereof to the 'Geilfine'-chief; the waifs which are found on a by-road are divided in two; *and* whatever portion the king of the territory has therein, the 'Geilfine'-chief has one-half of the same, for the one-third is equal to one-half of two-thirds. It is right therefore that as it is the one-and-twentieth part that is *due* to the king of a territory for injuring his principal road, it should be the one-half of that one-and-twentieth part that the 'Geilfine'-chief should get for the injuring of his principal road.

Whence is it inferred that it is the two-thirds of the one-

Leban Aicle.

O.L. 2018. do flait̃ gailp̃ine i nair̃ a porp̃ait, uair̃ naē inoip̃enn
Leban? Iŕ ar gabar, ar a cuic̃is f̃rit̃e buõein oc̃ur p̃is
tuait̃e ar in [por]p̃ot p̃in; uair̃ in f̃rit̃i do gabar ar
p̃rimp̃ot, a da t̃rian do p̃is tuait̃e, oc̃ur a t̃rian do flait̃
O'D. 2018. gailp̃ine; in f̃rit̃e do gabar ar porp̃ot, [a leth do p̃is
tuait̃i oc̃ur a leth do flait̃ gailp̃ine .i. f̃eip̃eð imp̃or̃c̃p̃ait̃
ata do flait̃ gailp̃ine ant̃ p̃in do f̃omaine a f̃rit̃e porp̃ot
f̃ech f̃omaine a f̃rit̃i p̃rimp̃ot; coir̃ no d̃eip̃iðe, ciamað
f̃eip̃eð imp̃or̃c̃p̃ait̃ no beð do i nair̃ a porp̃ot f̃ech air̃ a
p̃rimp̃ot; oc̃ur air̃ m̃bein a ðota d̃ep̃ f̃rit̃e ar, iŕ ant̃
t̃eit in ðomb̃roðail p̃in air̃ iŕ na flait̃aib̃].

Cio f̃ot̃ep̃a conað mo do p̃is tuait̃i a p̃rimp̃ot ina porp̃ot, oc̃ur cona mo do flait̃ gailp̃ine a porp̃ot ina a p̃rimp̃ot?

Iŕ e pað f̃ot̃ep̃a; p̃uioil̃i do p̃is tuait̃i p̃rimp̃ot ina porp̃ot; oc̃ur p̃uioil̃i do flait̃ gailp̃ine porp̃ot ina p̃rimp̃ot.

Oc̃ur iŕ m̃b̃reic̃h coað f̃rit̃i ar, iŕ ann ata in cob̃roðail p̃in air̃ iŕ na flait̃aib̃; oc̃ur a laðt̃ oc̃ur a ñg̃om̃p̃að do caic̃em doib̃ p̃ur in p̃e p̃in, oc̃ur t̃r̃eb̃uiri o na flait̃aib̃ p̃e f̃er f̃rit̃i, maŕa luga ina cuic̃is p̃uc̃ur̃tar f̃er f̃rit̃i, ina f̃uilleo d̃aif̃ec do o na f̃iñoŕ̃aioŕ̃ f̃er buñaio, oc̃ur t̃r̃eb̃uiri tar ceño f̃ir f̃rit̃i, maŕa mo na cuic̃iŕ̃ p̃uc̃ur̃tar, in im̃ar̃c̃p̃aio d̃aif̃ec uat̃ o po f̃iñoŕ̃aioŕ̃ f̃er buñaio.

Cach meic a mac̃rlab̃ra.

.i. t̃ri meic̃rlab̃ra aiðf̃eŕ̃tar ant̃: mac̃rlab̃ra d̃ep̃ .i. iñõið̃em po bai aic̃i anñp̃in a tab̃aif̃t ar coŕe a d̃ep̃, oc̃ur

¹ *Shall be found.*—O'D. 2018, adds here: "And it is of the share of the original owner this division was made, and as to what reaches the owner, if it was found

and-twentieth part which are *due* to the 'Geilfine'-chief for injuring his by-road, as no book states it? It is inferred from his own share and *that of* the king of the territory, of the waifs *found* on that by-road; for *of* the waifs found on a principal road, two-thirds are *due* to the king of the territory, and one-third to the 'Geilfine'-chief; *and of* the waifs found on a by-road, the one-half is *due* to the king of the territory and the one-half to the 'Geilfine'-chief, i.e. here the 'Geilfine'-chief has one-sixth more of the profits of the waifs of his by-road than of the profits of the waifs of his principal road; *and* it is right from this that he should have one-sixth more for the injuring of his by-road than for the injuring of his principal road; and after the finder of the waif has deducted his share therefrom, it is then this equal division of it is made between the chiefs.

THE BOOK
OF
AICILL.
—

What is the reason that there is more *due* to the king of the territory for *injuring* his principal road than his by-road, and that there is more due to the 'Geilfine'-chief for injuring his by-road than *for injuring* his principal road?

The reason is; the principal road is more the peculiar property of the king of the territory than the by-road; and the by-road is more the peculiar property of the 'Geilfine'-chief than the principal road.

And after deducting the share of *the finder of* the waif from it, it is then this division of it is made between the chiefs; and they use the milk and the labour of *the stray cattle* during this time, and security *is given* by the chiefs to the finder of the waif, *that* if the finder has got less than a *finder's* share, more should be paid him in case the original owner be found, and security *is given* for the finder, that if he obtained more than a *finder's* share, he shall pay the overplus when the original owner shall be found.¹

Every son *is entitled* to his son-gift.

There are three kinds of son-gift taken into consideration; a son-gift *in consideration* of tears, i.e. he had an intention then of giving it *to him* to check his tears, and if it was not

on a chief road, it is the same as if it was lost by a king of a territory, and if on a by-road, it is the same as if it was lost by a 'Geilfine'-chief."

THE BOOK
OF
ARCHIL.

mun buo eo, ʻr a beĩt amuĩl in macrlabna reircrean; ocuʻ macrlabna ʻgairne; ocuʻ mac reircren. In macrlabna ʻber cain ʻberap cain ʻtatehberap, in nĩ ʻo ʻberap inuũ ʻgatair air amairech.

In macrlabna ʻgairne ʻr ʻoier ʻo uile, ʻar colā [in] (i. aithgin), ocuʻ cru (i. in titho), ar ʻr ruioier la reine macrlabna ʻar polair. Co nachtuʻgā ʻo mac rin loigroacht na ʻgairne, ocuʻ munar aʻtair, ʻr comloʻgāb lanam-nair ʻo venum ʻe; noco mo beirer ʻo ʻoibā in athar iar necaib in athar na cach mac ʻoigteā na ʻberna in ʻgairne.

In macrlabna reircren; ʻr ʻoier in bunao co ruioi reit nanmanoa ʻon inuũ, ocuʻ a reʻao o ʻā rin amaā, cuĩ ʻar, cuich rrichnam; (ocuʻ ruian bunao na reit nanmanoa ʻo) ocuʻ anman ar richu ʻo bi an ʻo rin. Munab mo nar reit nanmanna, ʻr ceʻraio comao ʻoier.

Cacha ruich a mac co nʻbergetar ʻe.

.1. ʻre ʻr leirin ruicā a mac co ʻo ʻberbcennairteʻ ʻe, co ʻo ʻar coirpoire ocuʻ enecann ru ʻo aicne uirarā, no ʻeoirā, no muircuirā no ʻair, ocuʻ lan iararā ʻon comut ʻe; ocuʻ aithgin caā neiā ʻo ʻao ina cinair ʻo ru. Ocuʻ ʻo ʻer a athar an ʻo rin; ocuʻ muna ʻer, in eiric ru ʻr luʻa buʻabar i luabar ʻo ina cinair i. eiric muircuirā ru.

Marā cutrama in lan ʻo ʻao ʻar a cenn ocuʻ in lan ʻo ʻleā ʻe, ʻao in ʻathar beirir imach he in lan rin ruir athar ʻa ruibe tall corparā.

¹ A gift in consideration of maintenance.— This, it would seem, was a portion which the father gave to the son who was to support him in his old age. This son was usually the eldest legitimate son, and it would appear from this article that there was a regular agreement entered into by the father and son for this purpose.

this intention he had, it is to be considered as a gift to a son for affection's sake; and a gift *in consideration* of maintenance;¹ and a gift of affection. The gift to a son *in consideration* of tears is given and taken away, *i.e.* what is given to-day is taken away to-morrow.

THE BOOK
OF
AICILL.
—

The gift to a son *in consideration* of maintenance is all due to him, both stock, *i.e.* restitution, and interest, *i.e.* the increase, for with the Feini, a gift to a son on conditions of support is lawful. *This is so* when the son has made an agreement respecting the price of his maintenance *with the father*, and if he has not made an agreement, it shall be made into an adjustment of 'lanamhnus'-relationship; he shall not obtain more of the father's effects after his death than any other legitimate son who did not perform the maintenance.

As regards the gift to a son for affection's sake;² the stock is *his lawful right* as far as seven animals of the increase, and it is to be considered from this out, what is *due* for land, and what for attendance; and these seven animals constitute one-third of the stock which consisted of twenty-one animals. If it be not more than seven animals, the opinion of some is that it is *his* lawful right.

Every cuckold *has a right* to his *reputed* son until purchased from him.

That is, to the cuckold belongs his *reputed* son until he is purchased from him *by his real father*, *i.e.* until there has been paid to him body-price and honor-price according as he is a native freeman, or a stranger, or a foreigner, or a 'daer'-person, and the full price of fosterage for the length of time *he was with him*; the equivalent also of everything which he had paid for his crime shall be paid him *back*. His *real* father is known in this case; but if he be not known, the lowest 'eric'-fine for a freeman that is found in a book is to be paid for his crime, *i.e.* the 'eric'-fine for a free foreigner.

If the full *fine* which has been paid for him be equal to the full *fine* which he owed, the *real* father who takes him away shall pay that full *fine* to the *reputed* father with whom he has been hitherto.

² *The gift to a son for affection's sake.*—In C. 1228, this is said to be in amount 'a 'colpach'-heifer, or a 'samhaise'-heifer, or a milch cow."

Ledar Aicle.

ra eutpuma lan in athar pucurpar he ocur lan
ar o pucad, icad in tathair pucurpar he a lan
pirin nathair o pucad. Mara mo lan in athar o
icad in tathair pucurpar amuig, ma cuimgio, ocur
cuimgenn, icad budein a dualgur a reilleoda; no ir
n athair a dualgur reanpocail.

Mara luğa in lan po icad dar a cenn na in lan po
blecht de, icad in tathair berur imach he digbail laime
nur in nathair aca poi be tall corparpa, ocur icad budein
in imarparad ar ađad imach.

Mara eutpuma in taltpam tucad air ocur in taltpam
po dleđt de, ir ceptiarpaid; mara mo anar, ir olliarpaid;
mara luğa anar, ir ingiarpaid. Comer a breit o cađ pir
dpir do gper he, no eo tucā pir ndaine daen athair, ocur
o do bera pir daine leir do aen athair, noeu cumaic a
breit uadarpade no cu tucā pir de leir tathair aile;
ocur o do bera pir de leir tathair aile, noeu cumaic a
breit uadarpaidi dpir de, no dpir daine, no eo peđt cumala.

Ir ar gabar a breit o cađ pir dpir do gper .i.

raer bru beirur brut
do tabairt cli,
cio do cet colla
cumrcaiti.

.i. ir roer don bru beirur in mbrit pecip colann don cet
da cumrcaigna in cli rin.

Mara mo lan in athar pucurpar, icad in tathair pu-
curpar a lan budein nur in nathair o pucad, ocur icad in
imarparad amach.

If the full *fine* of the father who takes him away be equal to the full *fine* of the *reputed* father from whom he is taken, the father who takes him away shall pay his own full *fine* to the *reputed* father from whom he has been taken. If the full *fine* of the *reputed* father from whom he has been taken be greater, the father who has taken him out shall pay it, if he is able, but if he is not able, *the son* himself shall pay in right of his property; or it shall be paid by the father in right of the 'old promise.'^a

THE BOOK
OF
AICILL.
—

If the full *fine* that has been paid for him is less than the full *fine* which he owed, the father who takes him out shall pay the *liability* for injury of his hand to the *reputed* father with whom he had been hitherto, and he himself shall pay the excess against him out (*to the other party*).

^a Ir. *Old word, i.e. proverb.*

If the fosterage which was given to him be equal to the fosterage that was due to him, it is a right fosterage-price; if it be more than that, it is over-fosterage-price; if it be less than that, it is under-fosterage-price. He can be taken from man to man always until the evidence of men assign him to one father, and when he has been assigned to one father by the evidence of men, he cannot be taken from him until he be assigned to another father by the test of God; and when he has been assigned to another father by the test of God, he cannot be taken from him by the test of God, or the test of men, until seven 'cumhals' are paid for him.

His being brought from man to man in succession is derived from this, i.e.

Free is the womb that brings forth a birth
To produce a body,
Whichever of a hundred persons
Removes it.

i.e. the womb is free which brings forth the offspring whatever person of the hundred it be by whom that offspring is removed.

If the full *fine* of the father who has taken him is greater, let the father who has taken him pay his own full *fine* to the father from whom he has been taken, and let him pay the excess out.

THE BOOK **Man yee a wep in yep, canē in leman, ap ye, laup,**
OF **ap fi, nlan vi; wep yee a wep: cūh pūch a wep co**
ARCH. **weepgiltap ve. Ho voo, comā epic apocant. warche**
— **era.**

If what the man says is, 'whose is the child?' says he, and she (*the mother*) says 'thine,' she is safe; for what it (*the law*) says is: 'Every cuckold *shall have* his own son until purchased from him.' Or indeed, it may be that 'eric'-fine for falsehood *is due* from her for it.

THE BOOK
OF
AICILL.
—

Every father *gets* the first 'coibche'-wedding gift.

That is, the first 'coibche'-wedding gift of each daughter, *is due* to her father, two-thirds of the second 'coibche'-wedding gift, and one-half of the third 'coibche'-wedding gift, and a proportionate part of every 'coibche'-wedding gift from that out until it reaches the one-and-twentieth. Half the *first* 'coibche'-wedding gift¹ of every daughter *is due* to the head of her family, one-third of the second 'coibche'-wedding gift, one-fourth of the third 'coibche'-wedding gift. And hence it is inferred that the head of the family has some share of the 'coibche'-wedding gift of each woman, as he has in the 'aptha'-gains of the strumpet; and none of these is obtained *directly* by the father except the first 'coibche'-wedding gift, but he obtains *his shares* from the head of the family.

Whence is it inferred *that* two-thirds are *due* to the father out of the second 'coibche'-wedding gift, as no book states it? It is inferred from the *share of* the head of the family; for the head of the family has one-half out of the first 'coibche'-wedding gift, and one-third out of the second 'coibche'-wedding gift, which is *equivalent* to the two-thirds of the whole. This is right therefore; since the father has the whole of the first 'coibche'-wedding gift, it is right he should have two-thirds out of the second 'coibche'-wedding gift.

Whence is it inferred *that* the half is *due* to the father out of the third 'coibche'-wedding gift, as no book mentions it? It is inferred from the *share of* the head of the family; for the head of the family has one-half out of the first 'coibche'-wedding gift, and one-fourth out of the third 'coibche'-wedding gift. This is right therefore; since the father has the whole of the first 'coibche'-wedding gift, it is right he should have one half out of the third 'coibche' wedding gift.

THE BOOK
OF
AICILL.

Մար Շրլ Ինտելեկուրսը մոռա՞ծ ու լսեցե՞ն ինժեներ, ահա՛ւ
այրերը սա՛նլիք ու քաղաքը եւ Եւրոպայի Եւրոմիտիք ու Եւրոմիտե՛ն,
յի՛ստա՛նք ինժեները ու քաղաքը ու Եւրոպայի Եւրոմիտիք ու Եւրոմիտե՛ն
քաղաքը եւ Եւրոպայի Եւրոմիտիք ու Եւրոմիտե՛ն:

Cach tobaiḡ a trian.

¹ 'Tinol'-marriage collection.--Vid. Vol II., p. 846, note 3.

What is the reason that they do not take of the 'coibche'-wedding gift equally, and that they do not take of the third of the 'tinol'-marriage collection¹ equally? The reason of it is, the father is more expected to relieve her (*the daughter*), in small and in great *matters*, than the head of the family, and it is right that he should have more. And she is not bound to give these *portions of her 'coibche'-wedding gift* until she has taken the one-third of 'tinol'-marriage collection with her to a husband; and they are not obliged to give this to her until she has given these parts of the 'coibche'-wedding gift to them. It is derived from this:—the head of the family has a share out of every 'coibche'-wedding gift as far as twenty-one 'coibche'-wedding gifts, but the father does not obtain any from the third 'coibche'-wedding gift out, but gets *his shares* from the head of the family. As he gets twice as much of the first 'coibche'-wedding gift as the head of the family, it is right that he should have twice as much as the head of the family out of every 'coibche'-wedding gift as far as twenty-one 'coibche'-wedding gifts.

It is then these portions belong to them, i.e. to the father, and to the head of the family, when the woman is lawfully^a divorced.

^a Ir. *Of necessity.*

If the separation has taken place through non-necessity *on the part* of the woman, even as the shares due to her when she is in her lawful state will be returned by her, so also shall the shares belonging to the father and the head of the family be returned by them.

If it be through necessity or non-necessity *on the part* of both that the separation took place, the proportion of the shares belonging to her in her lawful state, which shall be returned by her, is the proportion which shall be returned by the father and the head of the family of the shares which would belong to them.

Of every levy its third.

That is, the fourth *is paid* for levying within the territory, or in the nearest territory without *the intervention* of an arm of the sea, but if there be an arm of the sea, it is one-third.

THE BOOK
OF
AICILL.
—

Τριαν αρ tobach αρ in τρέρ cych cen gabal mapa, ocyr ma ta gabal mapa, yr let. Let αρ tobaē yr in cethramatb cych cen gabal mapa, ocyr ma ta gabal, yr va τριαν. Ocyr ipso yr gabol mapa ann caē bail na petar cen luing no cen rnam. Va τριαν ma var mapa moing, uile ma co necne inoraigro. O rir nembercna rin var na petar vul cen rnam no cen ethar, no cen imcein cybe; ocyr va peta, nocu cumrcarpet cuitig tobais ni; buo ecin inrcu-chao cyche vo riasail i leith rir.

Cro ποτερα conach ruil aēt cethruimēi αρ tobach rann, ocyr i bail ата τριαν vo reicheman αρ tobach o antoo co vilor tuar, ocyr conao i cybe vo rineo iat antir? Ir e paē ποτερα; breithem vo rine in tobach tuar, ocyr uile dec tuiller, in cethruimēi conao τριαν; ocyr nocu breithem vo rine ranno.

Ma po centais imurro, αρ maithē pē pēr in pēoit, in tan yr luga ina log vo pat air, yr cutruma acraio vo, ocyr log tobais αρ in nimareraio.

Mar e a cutruma pēin vo pat va ēino, no αρ mo anar, yr vilri a pēt vo, no co vartar cutruma acraio vo va cino; ocyr yr vilur o neoch a mberait, aēt rann var muir, aēt in triāatmo rann αρ rir bunairo; ocyr yr ant atait na ranna rin in tan na cumaing pēr in pēoit a tobach.

Munab αρ vaijin maithira po cennais, yr piae gaiti uao ant.

Ir eiruib ата cuitig tobais, pēoit vilger ocyr im na samtar vilgeō vo; ocyr cuitig tobais don ti po toibgetar iat, po aicneo na cybe αρ toibgeto iat. Ocyr yr eiruib ата

¹ *The billowy sea.*—The word 'mong' usually means the 'mane of a horse.' It refers probably to that state of the waves in which they are poetically described as 'crested.'

One-third *is paid* for levying in the third *nearest* territory, without *the intervention of* an arm of the sea, and if there be an arm of the sea, it is one-half. One-half is paid for levying in the fourth territory without *the intervention of* an arm of the sea, and if there be an arm of the sea, it is two-thirds. And an arm of the sea means every place which cannot be crossed over without a boat or without swimming. Two-thirds *are paid* if it be over the billowy sea,¹ the whole if it be a forcible incursion. This is when *it is taken* from a man with whom there is not a 'bescna'-compact, and who cannot be approached without swimming, or without a boat, or without a great round by land; but if he could be *otherwise approached*, the levyer's share will not be altered in any way; 'distance of territory' must be the rule respecting it.

What is the reason that there is only one-fourth for levying here, while in a place above *mentioned* an advocate had one-third for levying from beginning to end, and both *levies* were made within the territory? The reason of it is; it was a Brehon that made the levy in the former case,^a and his fee ^{a Ir. Above.} is one-twelfth, *which with* one-fourth is one-third; and it was not a Brehon that made this *levy*.

If, however, he has purchased for the good of the owner of the 'sed,' when it is less than the value he gave for it, he gets the proportion *due* for his suing, and the expense of levying *is deducted* from the excess.

If it was its own proper value he gave for it, or more than it, the 'sed' shall belong to him until he is paid for his suing for it; and it is forfeited by the person from whom he recovers it, except the part beyond sea, except the thirtieth part of it to the owner; and these divisions are *made* when the owner of the 'sed,' is not himself able to recover it.

If it was not for the purpose of *effecting* good he bought 'the sed,' fine for theft is *recoverable* from him.

The 'seds' out of which the levyer's share is due are those which are due to him and concerning which his right^b has ^{b Ir. Law.} not been conceded to him; and the share for levying *is due* to him who has levied them, according to the custom of the territory where they were levied. And the 'seds' out of which

Իր օրերն ատաւ թօւտ ւմկաւ, թօւտ ո՞ր Բաւար աւ Ծառն
 ւ ոռոտ աւե օսար ո՞ր քրքարաւ Եւ Եւլ ար ա շոռն, ո՞ր շո
 շօր քրքարաւ իր քրքրօ Լօր; թօւտ ւմկաւ ծոռ շօ ծառն
 ար ա շոռն ո՞ր աւոռն ջլառնայ ո՞ր աւառնայ. ի. իրքքալլ
 շա՛ ջլառնայ, ո՞ր Լօրքքքալլ շա՛ ռօմառնայ. իր ք
 աթտ ատաւ յա թօւտ ւմկայ շօ յա շառնայ շօռնայ յա շրա՛
 օսար ոռօ շօռն տայր.

Μακά ερίστει σὺλ ἀρ ἅ cenn ιστιρ, no muna perristi leiρ,
nocu nuil nι don ti so ξουαρ ἀρ ἅ cenn. Bit na reoit im-
luarο in inbarο ipe per in tpeoit ἅ subairt nιr ἅ tabairt
leiρ na reoit tucurtap; no iρ po micneo in ti po cuiptreo
per bunaro ἀρ ἅ cenn, manab e ἅ subairt σὺλ ἀρ ἅ cenσ.

Իր օրրժն առաւ աստից բրնձի, թօտ ու տըրտ ո ծաւոն, օսըր
նօսո ուտըր աստ ա բուլետ լաւ. Օսըր աստից բրնձի ծոն լի բաւըր
լաւ քօ աւնոս լօւմոնոս ու Եւոլմոնոս.

Leith dìne la aithginn.

1. on mroač etechta, ma po aipbenurta al no poid
cen gabal tpebuiri cen upocra toioleisig; ma to rine
nechta de, ir cethruimēi toiri la aēgin; ma po gab iat
mar aen, irlan.

Անշուշտ օր մութիւն շտաճ մա րօ արթննայտար ալ ռօ
բեւճ շոն ցաբաւ երեսայր ; օսար մա րօ ցաբ երեսայր, րլան.

Անցիոն օր մութաց ետե՛ս յաւորեպի բօլս զսան
ընկարս, զսո սրբօքս օրովնայի; յարս լս յարսն,
յրէն.

the share of intercession is due are the 'seds' which a person is not entitled to according to law, and it is certain or doubtful that it was for intercession they were given; and there is one-third for certain beseeching, or one-sixth for uncertain beseeching in the case.

THE BOOK
OF
AICILL.

The 'seds' out of which driving 'seds' are due are 'seds' which a person had in another place and he ordered him (*another person*) to go for them, or though he did not order, he approves^a of it; driving 'seds' are due to the person who went for them according as he is a professional or unprofessional person, i.e., a 'screpall' to every professional, or half a 'screpall' to every unprofessional person. The driving 'seds' extend to the levying share of the territory, and do not go beyond it.

^a Ir. Pre-
fere.

If he did not order *him* to go for them at all, or if he did not prefer it (*his going*), there shall be nothing *due* to the person who went for them. The driving 'seds' are *due* when it was the owner of the 'seds' that told him to bring with him the 'seds' which he did bring; or, it is according to the quality of the person whom the owner should have sent for them, if he had not told *the man* to go for them.

That out of which a finder's share is due is the 'seds' which are wanting to a person and he does not know where they are. And the person who found them is entitled to a finder's share according to the nature of *the place where he found it, whether in a common or a place not a common.*

Half 'dire'-fine with compensation.

That is, from the unlawful physician if he has removed a joint or a sinew without taking guarantee, without warning of bad curing;¹ if he has done either of these, it (*the penalty*) is one-fourth fine with compensation; if he has done both, he is exempt.

Compensation *is recoverable* from the lawful physician if he has removed a joint or sinew without taking guarantee; and if he has taken guarantee, he is exempt.

The unlawful physician shall make compensation for his blood-letting without taking guarantee, without warning of bad curing; if he has *done* both, he is exempt.

¹ Without taking guarantee, without warning of bad curing. That is, getting an indemnity against liability to damages; and with notice that he was not a regular physician.

THE BOOK
OF
AICILL.
—

Slan don mroach techta a tuirpech pola cen gabail
treabuiru ocuṛ uproca rooḃleigir. Olegar don mroach
etechta gabail treabuiru nama. Ir anta ata rin in inbair
na raibí cneo for a cno i corp, no cia ro bí, ro tuillirtar
rum cneo imarpario anto, ma poclao liaḡ coitceenn co
petparioea a leigir ní bu oligṛeḃu. Ma ro batuṛ cneoa ar
a cno i corp, ocuṛ nór tuillirtar rum iat, ocuṛ poclaoḃ
liaḡ coitceenn cuna petpario a leigir ní bu oligṛeḃu, rlan
iatrum anto.

Caito gell coibeir colla?

O'D. 707. [1. caito aṛne inlan gille ior? Coibeir collaḃ na riach.]

1. Na ceithru lan gille, ocuṛ na ceithru leit gille, ocuṛ
na ceithru trian gille, ocuṛ na ceithru rmaḃt gille.

Na ceithru lan gille .i. lan gille ririn nerum coircoḃa
iar mbreithemnuṛ i nupparauṛ; lan gille ar oinoba no ar
oeorao; lan gille re aṛec in rir uithir i rlanṛ iar ní
foigṛe; ocuṛ lan gille ar in nomao lo don rileo; ocuṛ no-
mao ar oeḃmao i reic.

Na ceithru leit gille; let gille ririn neimnerum iar
mbreithemnuṛ in nupparauṛ; let gille iar mbreithemnuṛ i
cain aomnain, cio re nerum cio re nemnerum; let gille
O'D. 708. ririn ní teit i lobao don [aḡgabail] bṛuigrecht a cain
patruic, cio re nerum cio re nemneram; let gille rria
O'D. 709. [loingṛe] liḃ don rileo.

Na ceithru trian gille; trian gille ririn neram coircoḃe
upparaoir i nupparaoir, i nupruigell; trian gille iar mbrei-
themnuṛ i cain patruic, cio re nerum cio re nemnerum;
trian gille ar reir[eḃ] don rileo; ocuṛ trian gille i nup-
ruigell i cain aomnain, cio re nerum cio re nemnerum.

¹ For restoring the sick man to health. This seems to apply to the case of a man
that has wounded another, whom he was obliged to take to his own house to be
cured. He was entitled, it would appear, to take from the invalid's friends a
pledge that they would take him back if pronounced incurable.

² To the poet. That is, a pledge that his claim would be paid on the ninth day
after judgment had been given in his favour; otherwise, the pledge would be
forfeited on the tenth day.

The lawful physician is exempt for blood-letting without taking guarantee, or *giving* warning of bad curing. The unlawful physician is bound to take guarantee only. This is the case where there was no wound upon the body before him, (or when though there was, he increased the wound too much), if an impartial physician declares that it could have been cured more lawfully. If there were wounds on the body before him, and if he did not increase them, and an impartial physician declares they could not have been cured more lawfully, he is exempt as regards them.

What is the pledge proportionate to the subject-matter^a in dispute?

That is, how is the full pledge known at all? The proportion to the principal *claimed as* debts.

^aIr. Body

That is, the four full pledges, and the four half pledges, and the four one-third pledges, and the four 'smacht'-pledges.

The four full pledges *are these*; viz., full pledge for an article of necessity after judgment in 'urradhus'-law; full pledge for a pauper or a stranger; full pledge for restoring the sick man to health¹ after having been *pronounced* incurable; and full pledge on the ninth day to the poet²; and this is a ninth for a tenth.

The four half pledges *are*: half pledge for an article not of necessity after judgment in 'urradhus'-law; half pledge after judgment in the 'cain'-law of Adamnan, whether for an article of necessity, or not of necessity; half pledge for the part that is forfeited of the distress³ of farm law in the 'cain'-law of Patrick, whether for an article of necessity, or one not of necessity; half pledge for festival entertainment⁴ to a poet.

The four one-third pledges *are*:—one-third pledge for an article of necessity of 'urradhas'-law in 'urradhus'-law, in arbitration; one-third pledge after judgment in the 'cain'-law of Patrick, whether for an article of necessity or one not of necessity; one-third pledge for a sixth to the poet; and one-third pledge in arbitration in the 'cain'-law of Adamnan, whether for an article of necessity or for one not of necessity.

² *Of the distress.* For "aṭṣabail, distress," O'D. 1,456, reads "anṭḡin, restitution."

⁴ *Festival entertainment.* For "lōingṣa" which is the reading approved of by Dr. O'Donovan, O'D. 1,456, has "lōiṣ."

THE BOOK
OF
AICHL.

Na ceirín rmaét gille; rmaét gille reétmaro do reup
troipei feich neiraim toirceis upparair; nupruigell ocur
rmaét gille reétmaro; nupruigell; cain patranc, cío
ne neapum cío ne neimnerum; rmaét gille reétmaro do
reup troipei; cain atonnain, cío ne neupum cío ne neim-
nerum; rmaét gille reétmaro ar treir don filio; rmaét
gille reétmaro do reup troipei feich neiraim toirceis
upparair. Fuilleó nupin rmaét gille reétmaro co poib
lan gille iar mbreithemnar.

In cethrumao rano dec do reup troipei feich neimnea-
raim upparair, fuilleó nupin cethrumao rann dec corub
trian gille; nupruigell. Fuilleó nupin seirio gille;
nupruigell cupub leir gille iar mbreithemnar. Smacht
gille eicindteó do reup troipei; cain patranc, fuilleó nup-
in rmaét gille eicindteó co poib rmaét gille reétmaro;
nupruigell, co poib trian gille iar mbreithemnar; rmaét
gille reétmaro do reup troipei; cain patranc, fuilleó nup-
in rmaét gille reétmaro co poib trian gille; nupruigell;
fuilleó nupin trian gille; nupruigell co poib lan gille
iar mbreithemnar.

Tairgille ar na gellaib ne ne nanta co na toraéain
budein a forba anta; nupruigell, ocur in lan fuigill ne
ne diéma, ocur feich; forba diéma. Ce do roirio in gell
i forba anta, mana toirpet na feich a forba diéma, ir
eipic elairio, no comao aradu athgabala ar in ngell.
Foigelltao ocur bleith ocur lobao do dul ina cenn. No

The four 'smacht'-pledges *are* :— a 'smacht'-pledge of one-seventh to stop fasting for debt *in the case of* an article of necessity in 'urradhus'-law in arbitration; and a 'smacht'-pledge of one-seventh in arbitration, in the 'cain'-law of Patrick, whether for an article of necessity or for one not of necessity; a 'smacht'-pledge of one-seventh to stop fasting in the 'cain'-law of Adamnan, whether for an article of necessity or for one not of necessity; a 'smacht'-pledge of a seventh in addition to a third to the poet; a 'smacht'-pledge of a seventh to stop fasting for debt *in case of* an article of necessity in 'urradhus'-law. Addition *is* to be made to the 'smacht'-pledge of a seventh until there shall be full pledge after judgment.

THE BOOK
OF
AICILL.
—

As to the fourteenth portion to stop fasting for debt *in case of* an article not of necessity in 'urradhus'-law, the fourteenth portion shall be added to until it is *made up to* a one-third pledge in arbitration. The one-sixth pledge in arbitration shall be added to it until it is *made up to* a half pledge after judgment. *As regards* uncertain 'smacht'-pledge to stop fasting in the 'cain'-law of Patrick, the uncertain 'smacht'-pledge shall be added to until it is a 'smacht'-pledge of one-seventh in arbitration, *and* until it is a one-third pledge after judgment; *as to* a 'smacht'-pledge of one-seventh to stop fasting in the 'cain'-law of Patrick, the 'smacht'-pledge of a seventh may be added to until it is a one-third pledge in arbitration; the one-third pledge in arbitration may be added to until it is a full pledge after judgment.

An additional pledge shall be given with the pledges during the period of stay, until their own forthcoming at the end of the stay in arbitration, and the full award during the period of delay in pound, and the debts at the expiration of the delay in pound. Though the pledge be forthcoming at the end of the stay, unless the amount due be forthcoming at the expiration of the delay in pound, there is 'eric'-fine for absconding *due*, or *according to others* the principles *applicable in the case of* distress, apply to* the pledge. * *Ir. On.* Expense of tending and of feeding and forfeiture shall be added to them. Or, *according to others*, a pledge is

no čena, cona bu wilur gell do gper no co tpoircea, mar
plucað no ma wilruḡaḡa.

Uirde anta iŕ e uirde gellta; uirde gellta iŕ uirde uirðma;
ne uirðma iŕ e uirde iŕca pīač. Uirde anta in pe iarpŕa mbi
11 athgabail ap anad ap uirde laim cirtaig. Tairgille ap
gellarb pŕin pe pŕin. Uirde gellta iŕ e uirde uirðma
09. in pe iarpŕa nŕiŕhmarer; pŕiḡeltad ocuŕ bleit i cenn
no abala pŕin pe pŕin. Iŕ coir gell do tabairt pŕ
no ſarb.

O'D. 709,
708.

Uirde uirðma iŕ e uirde pīač; in pe iarpŕa tairt tairt
lobat a cenn na athgabala, cupub pŕin pe pŕin do bepar
pŕich tap a cenn [in gill]. [pŕich pŕin pŕilic pŕp uil ocuŕ
pŕena, ocuŕ ima nat ōigŕin] a dail tige bŕeitheman; ocuŕ
mana beirp, po buo lan gille no leč gille do pŕi pŕ
po aicnet neŕaim no neimneŕaim .i. lan gille pŕin
neŕam, no leithgille pŕin neimneŕam.

Cairt pochŕaic?

.1. tŕian pŕ na beoŕilb pŕp tŕebuŕi ečtŕann co cenn
mbliatna, ocuŕ pŕiŕeo pŕp tŕebuŕi buoŕin. Cechŕuimče
pŕ na mairboilb pŕp tŕebuŕi ečtŕann co cenn mbliatna,
ocuŕ ochtmao pŕp a tŕebuŕi buoŕin. Ocuŕ iŕeo iŕ tŕe-
buŕi buoŕin ann, tŕebuŕi in pŕp o mbeŕap na pŕeoŕ, no
tŕebuŕi neich aile etuŕpu. Ocuŕ iŕeo iŕ tŕebuŕie ečtŕann
ann, tŕebuŕi in ti beŕup, no tŕebuŕie aile ŕap a cenn.
Ocuŕ ŕuine nač cumā ōiŕiŕt ocuŕ aicŕe in ŕuine amaič ann
pŕin; ocuŕ ŕama ŕuine buo cumā ōiŕiŕt ocuŕ aicŕe, ocuŕ iŕ
cutŕuma po biao leo pŕp tŕebuŕi ečtŕann ocuŕ pŕp a
tŕebuŕi buoŕin. Ocuŕ beoŕile no mairboile ac na pŕil

¹ *What is hire?* On the margin of the MS., H. 8-17, O'D. 775, opposite these words is written "ōiŕge." The article seems to relate to land let out for grazing only.

² *One's own security.* The commentary here is unintelligible; it appears to be made up of different glosses mixed together. In O'D. 775, the definitions of "one's

never due until the fasting takes place, whether it be redemption or forfeiture.

The period of stay is the period for pledging; the period for pledging is the period of delay in pound; the period of delay in pound is the period for paying the debts. The period of stay is the period during which the distress remains for a while in the hands of the debtor. This is the time during which addition should be *made* to pledges. The time of pledging is the time of delay in pound, i.e. the time in which payment is made; expense of tending and feeding *is added* to the distress for that time. It is right to give a pledge for the debts.

The period of delay in pound is the time for *paying* debts; —the time when forfeiture is added to distress,—and it is in that time that cross claims are brought in by way of set off^a against the pledge. These are debts which are disputed and denied, and about which it is necessary to resort to the house of the judge; and if they are not *such*, a full pledge or half pledge should run with them according to their nature of necessary or non-necessary articles, i.e. full pledge for the necessary article, or half pledge for the non-necessary article.

THE BOOK
OF
AICILL.
—

^a Ir. *In-
stead of.*

What is hire ?¹

That is, a third for the live-chattels upon the security of strangers to the end of a year, and one-sixth *when* upon one's own security. One-fourth for the dead chattels upon the security of strangers to the end of a year, and one-eighth *when* upon one's own security. And one's own security² means the security of the man from whom the 'seds' are obtained, or the security of another man for him.^b And the security of a stranger means the security of a person who obtains them (*the 'seds'*), or the security of another person for him^b. And the 'person out-side' in this case, is a person whose words and acts do not correspond; but if he were a person whose words and acts did correspond, there would be equal *hire* for them upon the security of strangers and upon his own security. And these are live own security," and "extern security" are just the reverse of those here given. Both copies are corrupt or defective.

^b Ir. *Be-
tween them.*

տո՞ւնք որ արգելադրենք, որ Երևանում չկան զինամթերքի և զինամթերքի արտադրության գործարաններ, որոնք կարող են արտադրել զինամթերք:

Carte arthe ? .1. log meich.

Sir,

Գալի յեւթիւր տարրս լո օսյր ին Եաւե 1 յարար: Վա
տէրտա միաճ ո՞ր ա Լօջ, ա Լե՛ն ո՞ր տրսն ինո? Ընդհանր զեծ-
հանմէի ա բաճա զուստ յօն Եօսիպէ մեծօնաճ անօրո՞ս Ի
բաթաճ .1. 1 Եաւ Եա: Վա տէրտա միաճ ո՞ր Լօջ, ա Լե՛ն ո՞ր
տրսն .1. Եսրաճ Եո Եիւ ինո. Ըծհանմէի բաճա ին Եօսիպէ
մեծօնաճ զուստ յօն Եսիպէ մեծօնաճ. Օտ լիւրսալլ յօ
Եիւրե, ա Լա՛ն Լօջ Ե՛ճ Բսմ Իսր յիւրոնօրս Լեւի յօ; օսյր ա
տրսն Բաճ Եօ Եաճա Ելսաճա ին Բիւրսիւր իմրսւր, ին
Բիւրսալլ. Դա լիւրսալլ յօն Բսր Եսրնա մարտ, լիւրսալլ
Բսր Եոնօ մարտ, լիւրսալլ Բսր մարտ սիւր, ա տօրն զեծհանմէի
Բսր մարտ սիւր, օսյր ա զեծհանմէի Բսր Եսիւնե՛ճ, օսյր Վա
լիւրսալլ Բսր Վա միաճա ին Բաճա. Դօ Վա՛ւ սիւր Բսր, Են-
մօճա Եսն միաճ Բաճա, օսյր Ելօս ին Լեւե՛ս իմն Վա
միաճ Բաճա յօն, օսյր Վաճաճ Իսր յեւթ լօ. Ընդհանր Լեւի
Իսր Վա միաճա ին Եսիպէ ին միաճ Վաճաճ, ո՞ր տրսն
Եոնա Վաճաճ Բսր; Եոնա Վօ Բսր, Վա տէրտա միաճ ո՞ր Լօջ, ա
Լե՛ն ո՞ր տրսն ինո.

¹ *The fine for it.* It is probable that the case, so obscurely and confusedly stated here, is when the tenant had not received the full stock from the landlord, and therefore the fine for non-payment of the rent, was not so heavy as it would otherwise have been. In O'D., 1008, it is said that when a tenant failed in paying any part of his rent, he

chattels or dead chattels which have no produce or increase, THE BOOK OF AICILL. but should they have increase or produce, additional *hire* for the increase should be given with them, or their own produce *returned*.

What is the reason that the interest given for them on the security of strangers is more than *that given* on one's own security? The reason is; it is more lawful as regards the 'seds' that what springs from themselves *should be restored* than the addition which would be *made* to them of the 'seds' of strangers.

What is pay? i.e. the price of a sack.

That is, what is the complementary pay that is given with the four sacks? i.e. this is a sack i.e. of one quarter *that is given* with the dead chattels of strangers to the end of a year.

What is the difference between this and where it is said; "If a sack or its value be wanting, its half or its third *is the fine* for it?" A proportion equal to one-fourth of his stock had been given to the middle 'bo-aire'-chief in this case, in 'saer'-stock tenure, i.e. where it is *said*, "If a sack or its value be wanting, its half or its third, i.e. shall be *the fine* for it." The fourth of the stock of the middle 'bo-aire'-chief had been given to the middle 'og-aire'-chief. *The amount in this case* is eighteen screpalls, his own full honor-price when he is half unworthy; and the third of this, *namely*, six 'screpalls,' *is given* to him every year during the expectation of separation. Of these, two 'screpalls' are for the beef of a cow, a 'screpall' for the bacon of a pig, a 'screpall' for an unsalted pig, its three-fourths for an unsalted pig, and one-fourth for wheat, and two screpalls for two sacks of malt. *Supposing* all these were paid, except one sack of malt, and that *the payment* of the second sack of malt was evaded, and for this evasion there is double. The sack of double is equal to half the two sacks of restitution, or a third when it is added to; hence is *derived the rule*, "If a sack or its value be wanting, its half or its third is *the fine* for it."¹

was liable to a penalty equal in amount to three times the value of that part wherein he failed, besides a fine for breaking the law.

THE BOOK
OF
ARCELL
—

Caitte dail? Ní aógalltar.

.1. in leth ingellur neač dail, ocur muna deč, bíann rmačt
uicirann dail uad, .i. uingí declardacta, ocur leč nuingí
do tuata. Mađa nvech, noco nuil rmačt uicirann dail
uad.

Caitte cuinóligeo iur fionb?

.1. mađa geilfine do uibartur ann, teorā cethramčana
uibao geilfine do uicirfine, cethruimčī uicirfine ocur
uicirfine, teorā cethramčana na cethramčana uicirfine,
ocur ā cethramčhu uicirfine.

Mađa uicirfine po uibartur ann, teorā cethramčana
do uibao uicirfine do geilfine, ā cethruime uicirfine ocur
uicirfine, teorā cethramčana na cethramčana uicirfine,
ocur ā cethramčhu uicirfine.

Mađ 1 in iurfine po uibao ann, teorā cethruimčī do
uibao iurfine do uicirfine, ā cethramč do geilfine
ocur uicirfine, teorā cethramčna na cethruime do geil-
fine, ocur ā cethruime uicirfine.

Mađ i uicirfine po uibao ann, teorā cethruimčī do uibao
uicirfine uicirfine, ā cethramč do geilfine ocur do uicir-
fine, teorā cethruimčī na cethruimčī do uicirfine, ocur
ā cethramč do geilfine.

¹ *Failure of meeting*.—This means a court or legal meeting. The fine for non-attendance was a cow. *Vid.* O'D. 1694.

² The 'geilfine'-division. In O'D. 738, it is said that the 'geilfine' consisted of five persons, and each of the other three 'fines' or divisions, of four persons, making in all seventeen persons. It is also said that the 'geilfine' is the youngest and the 'inuifine' the oldest of these four divisions; that if a person be born into

What is a meeting? What is promised.

THE BOOK
OF
AICILL.

That is, when a person promises to go, and unless he does go, a 'smacht'-fine for failure of meeting¹ *shall be recovered* from him, i.e. an ounce to an ecclesiastic, and half an ounce to a layman. If he goes, there is no 'smacht'-fine for failure of meeting *due* from him.

What is the reciprocal right among families?

That is, if it be the 'geilfine'-division² that has become extinct, three-fourths of the property of the 'geilfine'-division *shall go* to the 'deirbhfine'-division, *and the remaining* one-fourth to the 'iarfine'-division, and to the 'indfine'-division, i.e. three-fourths of the fourth to the 'iarfine'-division, and one-fourth of it to the 'indfine'-division.

If it be the 'deirbhfine'-division that has become extinct, three-fourths of the property of the 'deirbhfine'-division *shall go* to the 'geilfine'-division, one-fourth to the 'iarfine'-division and the 'indfine'-division, i.e. three-fourths of the fourth to the 'iarfine'-division, and a fourth of it to the 'indfine'-division.

If it be the 'iarfine'-division that has become extinct, three-fourths of the property of the 'iarfine'-division *shall go* to the 'deirbhfine'-division, one-fourth of it to the 'geilfine'-division and 'indfine'-division, i.e. three-fourths of the fourth to the 'geilfine'-division, and one-fourth of it to the 'indfine'-division.

If it be the 'indfine'-division that has become extinct, three-fourths of the property of the 'indfine'-division *shall go* to the 'iarfine'-division, *and* one-fourth of it to the 'geilfine'-division and the 'deirbh'-division, viz., three-fourths of the fourth to the 'deirbhfine'-division, and one-fourth of it to the 'geilfine'-division.

the 'geilfine,' so as to make it exceed five persons, this causes one of them to be sent up into the 'deirbhfine'; and in the same manner a man shall pass from one 'fine' of them up into a higher, as far as the 'innfine,' which shall send out a man into the 'duthaig ndaine,' i.e. the community. Hence it seems that these 'fines' were artificial divisions of a family made for law purposes.

THE BOOK OF ARCHIL. — **Մար 1 ցեղքիւն օսյ թերեքիւն թո տօնս ան, շօրս ցեղքաւմէ ա ռօնսո մար ան տարքիւն, օսյ ա ցեղքաւմէ տոտքիւն.**

Մար 1 իտքիւն օսյ յարքիւն թո տօնսքս ան, շօրս ցեղքաւմէ ա ռօնսո թո թերեքիւն, ա ցեղքաւմէ թո ցեղքիւն.

Մար 1 թերեքիւն օսյ յարքիւն թո տօնսքս ան, շօրս ցեղքաւմէ ա ռօնսո մար ան թո ցեղքիւն, ա ցեղքաւմէ տոտքիւն.

Մար 1 ցեղքիւն օսյ իտքիւն թո տօնսքս ան, շօրս ցեղքաւմէ թո տօնս ցեղքիւն թո թերեքիւն, օսյ ա ցեղքաւմէ տարքիւն; շօրս ցեղքաւմէ թո տօնս իտքիւն տարքիւն, օսյ ա ցեղքաւմէ թո թերեքիւն. Օսյ առ comlin և լիւթ քեր ռօնս ար սո անորոն, օսյ մսնս եւի՛, O'D. 737. ոսոս եւսո [composuon], ա՛ւտ ին տի եսո քերս տա երեւի.

Իտքիւն սիւս թո տօնս՝ ան լին, օսյ տա մեւի՛ ան ծսւն տօն տարքս, թո երսո ին ինսոն ևա արարարարարի հե ևա շօրս քիւն արարս; օսյ մսնս մարքոն, իր ա արարս.

Մա մարս ին տաժար, օսյ առստ տա մաւս ևս, օսյ O'D. 738. առ comlin քիւն [cach mac տօն], [և. ցեղքս], իր արարս & C. 412. ևո ռքեւս [ին տաժար] ցքիւն քիւն ին cach քիւն [տօն, օսյ O'D. 738. comas] տա ցեղքիւն լատ ան. Օսյ մա տաւոն ին տօնս ա O'D. 738. հոնս ևս, [ար արար ևա քիւն] իմսւ՛, և քա եւի՛ ա մաւս ոս ա երաժար ին տի իր ա տօնս տաւոն ան ին քիւն տալլ ար ա ճիւն, ոսոս մո երար հե ևա ևա՛ քեր տօն քիւն.

Գեղքիւն իր իր լին, իտքիւն իր իր.

¹ *Are then forthcoming.* This seems to mean that the four classes should be made up again out of the family, if it were sufficiently numerous for the purpose; and if this could not be done, there was to be no partition.

If it be the 'geilfine'-division and the 'deirbhfine'-division that have become extinct, three-fourths of the property of both *shall go* to the 'iarfine'-division, and one-fourth to the 'indfine'-division.

THE BOOK
OF
AICILL.
—

If it be the 'indfine'-division and the 'iarfine'-division that have become extinct, three-fourths of their property *shall go* to the 'deirbhfine'-division, *and* one-fourth of it to the 'geilfine'-division.

If it be the 'deirbhfine'-division and the 'iarfine'-division that have become extinct, three-fourths of the property of both *shall go* to the 'geilfine'-division, *and* the one-fourth to the 'indfine'-division.

If it be the 'geilfine'-division and the 'indfine'-division that have become extinct, three-fourths of the property of the 'geilfine'-division *shall go* to the 'deirbhfine'-division, and one-fourth of it to the 'iarfine'-division; three-fourths of the property of the 'indfine'-division *goes* to the 'iarfine'-division, and a fourth to the 'deirbhfine'-division. And the whole number of the seventeen men are then forthcoming,¹ and if they be not, there shall be no partition, but the nearest of *kin* shall take it (*the property*).

All the 'indfine'-division had become extinct in this case, but if any one of them had been in existence, he would take it (*the property*) when the *other* three divisions should not share it between them; but if he is not living, it is to be shared (*among the other divisions*).

If the father is alive and has two sons, and each of these sons has a family of the full number, *i.e.* four, it is the opinion of *lawyers* that the father would claim a man's share in every family of them, and that in this case they form² two 'geilfine'-divisions. And if the property has come from another place, from a family outside, though there should be within in the family a son or a brother of the person whose property came into it, he shall not obtain it any more than any *other* man of the family.

² Ir. Are.

The 'geilfine'-division is the youngest, the 'indfine'-division is the oldest.

Ledar Clcle.

τάνιc nech [οιμαρρηαῖδ] ανιρ α γελρiνε, ιρ περ το
 ιτι ρuar ι ηοειρbρiνε, ocup περ το ουλ αρ caē ρiνε
 ile no co ρia ιnορiνε, ocup περ το ουλ ειρτι ρειc ι
 iξ [ηοαινε].

Cairi ρeoir τυρclaiδε ?

Lan log enech ar n in daerpaic, ocup pāth
 l polo, lan pāth ocup pāth, ocup da trian pātha
 ait na tri pāthi daerpaic da ēeile. Lan log enech,
 ocup trian log enech, ocup nomad loigi enech uaitiib ar
 aipitiu. Lan enecclann ocup leē enecclann ocup trian
 neineclanni doib i meth a n i d. Lan pmaēt ocup leē
 pmaēt ocup cethpūmēi pmaēta doib ina pūilleo ρin. Lan
 enecclann, ocup leē enecclann, ocup trian neineclanni doib i
 poḡail laim do denum pū pū na daerpaib, na teopa pēct-
 mad neineclanni doib i poḡail laim no denum pū na
 paerpaib, no a mac a daerēeile; ocup noco nūil nī do a mac
 a paerēeili; no da mbeic, comad pēctmad in pēctmaid.
 Ocup noco nūil poḡiallā, na cuirpā a paerpaethaib.

Cairi comup o ḡraimib ocup uigib ?

.1. τρiς ραιnσι ι noρlach, cēiṛi opṛaiḡi ι mbair, teopa
 bair ι τρiḡi, da τρiḡi dec ι pēṛaiḡ, da pēṛaiḡ dec ι
 poṛpaiḡ, da poṛpaiḡ dec ι τiρ cumailē da poṛ, pē poṛpāḡe
 da leēet, ma beic ina toimṛib techtaib.

Da lan dec uigē ciρci α meipṛin, da meipṛin dec ι noll-
 veipb, da oillveipb dec ι noilmedā, no ι nolpaṛaic, da

¹ *The three chiefs*—Vid. "Cain Aigellue."—*Senchus Mor*. Vol. ii.

If one person has come up into the 'geilfine'-division, so THE BOOK OF AICILL. as to make it excessive* (*i.e. more than five persons*), a man must go out of it up into the 'deirbhfine'-division, and a man is to pass from one division into the other up as far as * Ir. Of excess. the 'indfine'-division, and a man is to pass from that into the community.

What are the returnable 'seds'?

That is, full honor-price on receipt of the 'daer'-stock, and the stock is like the property, full stock, and half stock and two-thirds of stock are given by the three chiefs¹ 'of daer'-stock tenancy to their tenants. Full honor-price, and one-third of honor-price, and one-ninth of honor-price *are obtained* from them (*the tenants*) on receipt of the stock. Full honor-price, and half honor-price, and one-third of honor-price *are paid as fines* to them (*the chiefs*) for failure of their food-rent. Full 'smacht'-fine, and half 'smacht'-fine, and one-fourth 'smacht'-fine *are paid* to them as an addition to it (*their food-rent*). Full honor-price, and half honor-price, and one-third honor-price *are due* to them for full trespass done to them in *the persons* of their 'daer'-stock tenants, the three-sevenths of honor-price *are due* to them for full trespass done to *them in the persons* of their 'saer'-stock tenants, or for the son of a 'daer'-stock tenant; but he (*the chief*) shall have nothing for the son of his 'saer'-stock tenant; or if he has, it shall be the seventh of one-seventh. And there is no chief of second claim, or chief of third claim in 'saer'-stock tenancy.

What is the measurement by grains and eggs?

That is, three grains *are* in an inch, four inches in a palm, three palms in a foot, twelve feet in a rod, twelve rods in a 'forrach'-measure, twelve 'forrach'-measures in a 'tircumhaile'-space in length, six 'forrach'-measures in its breadth, if it be of its lawful dimensions.

Twelve times the full of a hen-egg *is* in a 'meisrin'-measure, twelve 'measrin'-measures in an 'ollderbh'-measure, twelve 'ollderbh'-measures in an 'oilmedhach'-measure, or in an

THE BOOK OF
ARCHIL.
— ol ƿeine. Cethrap ar ƿichit do clairēib imme, ocuƿ ɔa
ƿer dec do tuathairb. Cuthpuma bio ɔoib, ocuƿ ɔiabla
lenna do na tuathairb, ar na ƿabat na clairuǵ ar moirē,
ocuƿ ar na mulla a tƿaēa umpu.

C. 1830. [Conmeƿer a ngnoma ocuƿ a ƿiācha] ar a linaib, ar
a ƿelbairb, [ocuƿ ar a naora a cuthpuma].

.1. ƿapa cunnatabairt in uaēairb no naēa uaēairb ɔo
ƿineo in ƿarbaro, noco nuil aithgin ɔic ann; aēt ma com-
poǵa leo ƿar aen, ocuƿ cio bē ɔib ƿiri poǵa in cƿannēuƿ,
iƿeo bioa ɔo. Ocuƿ iƿ amlairb ɔo noēer in cƿannoēuƿ:
tƿi cƿairno ɔo ēuƿ ino, cƿann cinnaiǵi, ocuƿ cƿanno ƿlainaiǵi,
ocuƿ cƿanno na tƿinnnoit na ɔiaio. Iƿ loƿ ɔa ƿiaēuǵaēno
ɔa ƿlainnoit uǵaē. Maƿ ē cƿanno na tƿinnnoit tainnoic ar, a
ēuƿ caē nuairē no co ti cƿann aile ar.

. Maƿa cinnnoit conao uaēib ɔo ƿineo in ƿarbaro, iƿ aith-
gin ɔic ann. Maith ɔoib ƿar aen ƿin. Maē ɔon ƿiƿ
amuiē, maia iƿiƿ nach mil bec cettinnatē po poǵail ƿiƿ.
Maith ɔon ƿiƿ ēall, maia iƿiƿ nach mil biēbinnē po poǵ-
ail uao. Maē ɔon aithgin, im ic ɔo ǵabail uao ann.
Iƿ amlair ictar in aithgin: cƿannoēuƿ ɔo ēuƿ ar caē noen
ƿeilb, ocuƿ ar caē naen mil ɔo ƿetair na ƿelba ƿin, co
ƿinnotar in mil airiē po poǵlairo ƿiƿ; corab lan po aicneo
in mil ƿin ictar ann; naƿa mil cettinnatē i cinnnoit in mil
biēbinnē, ocuƿ naƿa mil biēbinnē i cinnnoit mil cettinnatē.
Ocuƿ ar maithē ƿe ƿeichemair ɔoichēo ɔo noēer ƿin ɔa
mbe ac aƿa aithgina o ƿiƿ ɔiƿiƿ. Ocuƿ iƿ amlair icaio-
pium in naithgin ƿin etappu ƿein tall; ƿēēt ƿanna im
ɔuine, cuic ƿanna im boin, ocuƿ ɔa ƿairno im ech. Cach
uair iƿ ƿecht ƿanna im ɔuine, icait innoile lain tƿi ƿanna

¹ Two 'olfeine'-measures. In O'D. 1067, half an 'olfeine'-measure is said to be
equivalent to an 'olpatraic'-measure; and the proportions are mentioned, as six
laymen to twelve clerics.

'olpatraic'-measure *which contains* two 'olfeine'-measures.' THE BOOK OF AICILL.
 Four and twenty clerics *sit down* about it, and twelve laymen. They (*i.e. both parties*) get an equal quantity of food, but double ale *is allowed* to the laymen, in order that the clerics may not be drunk, and that their canonical hours may not be set astray on them.

Their deeds and their debts are estimated equally from their numbers, from their herds, and from their ages.

That is, if it be doubtful whether it was by them (*the persons charged*) or not by them the killing was committed, there is no compensation to be paid for it (*the killing*); but if they both choose, or whichever of them chooses that lots should be cast,* it (*the casting of lots*) shall be *conceded* to him. And *I.e. The lots. the lots are cast in this manner:—three lots are put in, a lot for guiltiness, a lot for innocence, and the lot of the Trinity after them. This is enough to criminate or acquit them. If it be the lot of the Trinity that came out, it is to be put *back* each time until another lot comes out.

If it be certain that it was by them the killing was committed, compensation shall be paid for it. This *is* good for them both. *It is* good for the man outside, unless he knew that it was not a small animal of first offence that injured him. *It is* good for the man inside, unless he knew that it was not a wicked animal *of his* that did the injury. *It is* good for the compensation, with respect to getting payment from him for it. This is the manner in which the compensation is paid:—lots are cast upon each herd, and upon each animal of the 'seds' of that herd, until the particular animal is known which did the injury to him; so that the full *fine* according to the nature of that animal is paid for it; that it be not an animal of first trespass for the offence of an *habitually* wicked animal, or an *habitually* wicked animal for the offence of an animal of first trespass. And this is done for the good of the plaintiff should he be suing for compensation from man to man. And this is the way they pay that compensation between themselves within:—seven parts for a person, five parts for a cow, and two parts for a horse. Whenever it is seven parts for a person, cattle of full-*fine*

THE BOOK
OF
AICILL
—

ար ար օւր, օւր տօւր 1 Կուծօւր Կօ հինօլե Լօւի մ Եր
րանօւն օլե, օւր ԿօմիԿ Ետարր; տօւր ԿօմիԿ Լօւի Կօ
հինօլե ԿիԿնա մ Կր րանօ ԿԵ Կր րԵԿի ԿիԿնա, օւր
ԿօմիԿ Ետարր.

Cach Կար Կր ԿուԿ րաննա մ Կօն, ԿԵ ԿօմիԿ Լօւն Ե
րանօ Կր Կր օւր; տօւր 1 Կուծօւր Կօ ԿօմիԿ Լօւի մ Կ
Ե րանօ օլե, օւր ԿօմիԿ Ետարր; տօւր ԿօմիԿ Լօւն
օւր Լօւի Կօ ԿօմիԿ ԿիԿնա մ Կր րանօ ԿԵ Կր րԵԿ
ԿիԿնա, օւր ԿօմիԿ Ետարր. No Կօնօ ճօն, Կօն Ե
րանօ ԿԵ Կօ Կօն Կօն ԿիԿնա մ Կօն, օւր ԿԵ
րանօ մ Կօն, օւր ԿԵ րանօ մ Ե.

Cach Կար Կր Ե րանօ ԿԵ մ Կօն, րԵԿ րանօ Կր
ԿօմիԿ Լօւն, ԿԵր րաննա Կր ԿօմիԿ Լօւի, օւր րանն Կր
ԿօմիԿ ԿիԿնա. օւր Կր ԿմլօԿ րն ԿԵ ԿօմիԿ Լօւի
օւր ԿԵր րԵԿմօ Կր ԿօմիԿ Լօւն, օւր ԿօմիԿ ԿիԿնա
1 ԿԵր ԿմլօԿ ր ԿօմիԿ Լօւի, օւր ԿօմիԿ ԿիԿնա 1
րԵԿմօ ր ԿօմիԿ Լօւն.

Cach Կար Կր ԿԵ րաննա մ Կօն, ԿուԿ րանօ Կր ԿօմիԿ
Լօւն, ԿԵր Կր ԿօմիԿ Լօւի, րանն Կր ԿօմիԿ ԿիԿնա; օւր
Կր ԿմլօԿ ԿԵ ԿօմիԿ 1 Եր ԿուԿ ր ԿօմիԿ Լօւն, օւր
ԿօմիԿ ԿիԿնա 1 Եր Կ ԿօմիԿ Լօւի, օւր ԿօմիԿ Կի-
Կնա [1] ԿուԿ ր ԿօմիԿ Լօւն.

C. 596.

C. 1830. ԿԵ Կար Կր ԿԵ րանօ մ Ե, [ԿԵր] րաննա Կր ԿօմիԿ
Լօւն, օւր Եր Կր ԿօմիԿ Լօւի, օւր Ե րանօ Կր ԿօմիԿ
ԿիԿնա; օւր Կր ԿմլօԿ րն ԿԵ ԿօմիԿ Լօւի 1 Եօր
ԿԵր ԿմլօԿ ր ԿօմիԿ Լօւն, օւր ԿօմիԿ ԿիԿնա մ Ե
Եր Կ ԿօմիԿ Լօւի, օւր ԿօմիԿ ԿիԿնա 1 ԼԵ ր Կ-
օմիԿ Լօւն.

ՄԵ րան ԿօմիԿ Լօւն օւր Լօւի օւր ԿիԿնա Կ Կր ԿԵ

¹ Nine parts for a cow. The MS. adds here ".u. րաննա մ Կօն, five parts
for a cow," which is plainly a mistake.

² Four of these parts.—O'D. 1464 reads here "րԵԿ, seven," which is manifestly
wrong.

pay three parts of them first, and they come into shares with cattle of half-fine respecting other three parts, and they pay *them* equally between them; the cattle of half-fine come *into shares* with cattle of restitution respecting the part that is for restitution, and they pay equally between them.

Whenever it is five parts for a cow, the cattle of full-fine pay two parts out of it at first; they come into shares with cattle of half-fine respecting the other two parts, and they pay equally between them; the cattle of full-fine and of half-fine come *into shares* with cattle of restitution respecting the part that is for restitution, and they pay equally between them. Or, *according to others*, the restitution may be divided into twelve parts for a person, and nine parts for a cow, and nine parts for a horse.

Whenever it is twelve parts for a man, seven of *these* parts are upon the cattle of full-fine, four parts upon the cattle of half-fine, and one part upon the cattle of restitution. And thus the cattle of half-fine are *in a proportion of four-sevenths* with the cattle of full-fine, and the cattle of restitution are in one-fourth *proportion* with the cattle of half-fine, and the cattle of restitution are in one-seventh *proportion* with the cattle of full-fine.

Whenever it is nine parts for a cow,¹ five of *these* parts are upon cattle of full-fine, three upon cattle of half-fine, and one part upon cattle of restitution; and thus the cattle of half-fine are in three-fifths *proportion* with the cattle of full-fine, and the cattle of restitution in one-third *proportion* with the cattle of half-fine, and the cattle of restitution in one-fifth *proportion* with the cattle of full-fine.

Whenever it is nine parts for a horse, four of *these* parts² are upon cattle of full-fine, and three upon cattle of half-fine, and two parts upon cattle of restitution; and thus the cattle of half-fine are in three-fourths *proportion* with the cattle of full-fine, and the cattle of restitution in two-thirds *proportion* with the cattle of half-fine, and the cattle of restitution are in half *proportion* with the cattle of full-fine.

If it be different cattle of full-fine, of half-fine, and of restitution that are *together engaged* in the killing of "a dog

Leban Circle.

na tri ngnim, icat inoile lán cethruiméi ocup reé-
to ar tur, ocup tecait a cuibiuir co inoilib leíe im
thruiméi ocup im reétmad, ocup comicac etarpu.
cait inoile lán ocup inoile leíe [i cuibiuir] co hin-
aithgina [im cethruiméi], ocup comicac etarpu.

Ma rian inoile leíe ocup lán he, icat inoile lán
cethruiméi reétmad ar ar tur, ocup tecait a cuibiuir co
hinoilib leíe im cethruiméi ocup im reétmad, ocup comi-
cac. Tecait inoile lán ocup inoile leíe co hinoilib
aithgina im cethruiméi, ocup comicac etarpu.

Ma rian inoile lán ocup leíe, icat inoile lán ceth-
ruiméi ocup oétmad ar ar tur, ocup tecait i cuib-
iuir co inoilib leíe im leí ocup im oétmad, ocup comicac
etarpu.

Ma rian inoile lán ocup aithgina, icat inoile lán
teora cethruiméi ar ar tur, ocup tecait i cuibiuir co
inoilib aithgina im cethruiméi, ocup comicac etarpu.

Ma rian inoile leíe ocup aithgina, reé randa do denum
don aithgin ann, ocup icat inoile leíe cuic randa ar tur,
ocup tecait i cuibiuir co hinoilib aithgina im in da rian
aile, ocup comicac etarpu. No dono čena, ata coirpou
in duine ir teorait i coin na tri ngnim, co mbeí in cut-
puma po icraíeá i nduine do rannaib i neccuibuir sic
inot. .i. da rann dec do denum de in aruá aorubramar
romait ar in cuibiuir in duine. Inoile lán, ocup leíe,
ocup aithgina rin romait.

Mana uil aét inoile lán ocup leíe, in naithgin sic doib.

¹ *A dog of the three deeds.* That is, tracking, seizing, and defending a person
attacked, in certain cases. Vid. O'D. 2449.

of the three deeds,"¹ the cattle of full-*fine* pay a fourth and a seventh first, and they *then* come into shares with the cattle of half-*fine* respecting a fourth and a seventh, and they pay equally between them. The cattle of full-*fine* and the cattle of half-*fine* come into shares with the cattle of restitution respecting a fourth, and they pay equally between them.

THE BOOK
OF
AICILL.
—

If it be different cattle of full-*fine* and of half-*fine* *that have killed the dog*, the cattle of full-*fine* pay a fourth of a seventh out of it (*the fine*) at first, and they come into shares with the cattle of half-*fine* respecting one-fourth and one-seventh, and they pay equally. Cattle of full-*fine* and cattle of half-*fine* come *into shares* with cattle of restitution respecting a fourth, and they pay equally between them.

If it be different cattle of full-*fine* and of half-*fine* *that have killed the dog*, the cattle of full-*fine* pay the fourth and the eighth out of it (*the fine*) at first, and they come into shares with the cattle of half-*fine* respecting one-half and one-eighth, and they pay equally between them.

If it be cattle of full-*fine* and of restitution *that have killed the dog*, the cattle of full-*fine* pay three-fourths out of it at first, and come into shares with cattle of restitution respecting a fourth, and they pay equally between them.

If it be cattle of half-*fine* and of restitution *that have killed the dog*, the compensation shall then be divided into seven parts, and the cattle of half-*fine* pay five parts at first, and come into shares with the cattle of restitution respecting the other two parts, and they pay equally between them. Or, *according to others*, as the body-fine of a person who is a stranger is *the fine* for the "dog of the three deeds," so the number of portions which would be paid for a person in cases of unequal division should be paid for it, i.e., as to the dispositions which we mentioned before in the case of unequal division respecting a person, they are to be divided into twelve parts. Cattle of full-*fine*, and half-*fine*, and restitution are those referred to before.

If there be only cattle of full-*fine* and half-*fine*, the compensation is to be paid by them.

THE BOOK OF AICILL. — In tainmpairne po icfaiur inoile lethe pe inoile laim, co mbeif inoile aithgina accu, cupub e in tainmpairne rin icait cuna mbeif ocur inoile laim.

Mará inoile aithgina ocur inoile lethe uil ann, in aithgion sic ann doib, ocur in tainmpairne po icfaiur inoile aithgina pe inoilib leif, co mbeif doibilib laim acu, cupub e in tainmpairne rin icait cuna mbeif ocur inoile lethe .i. feoit cethirparba po romann.

Mará feoit ata rmaet ocur aithgion, ocur na fuil oire, ma ta ceifri cutruma a aithgina do rmaet ann, ir aruba feoit ceifirparba; mana fuil ceifri cutruma aithgina do rmaet ann, ir aruba feoit duibulba.

Mará mo in rmaet ina naithgion, ocur nı fuil ceifri cutrumay na aithgina ann, ocur in tainmpairne rin don aithgion ber ar inoilib aithgina; ocur a fuil ann o ẽa rin amach ar inoilib laim ocur lethe.

Mará mo in aithgion ina in rmaet, in tainmpairne gıibey in rmaet bec irin naithgion moir, cupub e in tainmpairne rin don aithgion ber ar inoilib aithgina; ocur a fuil ann o ẽa rin amach ar inoilib laim ocur lethe; ocur a comic doib etarpu.

Mar aipe do cuatur do ẽum in breitheman, diairfaiẽ cınbar icfaiur in eccuibuiur, ireo ir coir don breithemaim ann a rao; icao fer na haen bo cutrumay pe fer na mbo inoia. Ma cuibuiur do cuatur, ir coir don breithemaim a rao; icao fer na oen bo cutruma pe haen boin do buaib rin na mbo inoia.

Cach cin co cıntach.

.1. cem ber cıntaẽ i cpiẽ noco ẽlegar inbleogaim bra-

The proportion which cattle of half-*fine* would pay *in relation* to cattle of full-*fine*, there being cattle of restitution with them, is the proportion which they (*cattle of half-fine*) pay when they are with* cattle of full-*fine* only.

THE BOOK
OF
AICILL.
—
* Ir. And.

If it be cattle of restitution and cattle of half-*fine* that are concerned in it (*the killing*), the compensation shall then be paid by them, and the proportion which cattle of restitution would pay *in relation* to cattle of half-*fine*, they having cattle of full-*fine* with them, is the proportion which they shall pay when they are with the cattle of half-*fine* only, i.e. the above were 'seds' of four degrees.

If it be a 'sed' which has 'smacht'-fine and restitution, and has not 'dire'-fine, if there be four times as much of 'smacht'-fine as there is of restitution for it, it has the graduation of a 'sed' of four degrees; if it has not four times as much of 'smacht'-fine as it has of restitution, it has the graduation of a 'sed' of double.

If the 'smacht'-fine be greater than the restitution, and is not equal to four times the restitution, that proportion of the restitution shall be upon the cattle of restitution; and what there is from that out *shall be* upon the cattle of full-*fine* and of half-*fine*.

If the restitution be greater than the 'smacht'-fine, the proportion which the little 'smacht'-fine bears to the great restitution, is the proportion of the restitution that shall be upon the cattle of restitution; and what there is from that out *shall be* upon the cattle of full-*fine* and half-*fine*; and they pay equally between them.

If it was for this they went to the Brehon, to ask how they should pay the unequal proportions, what the Brehon ought to say is; "Let the owner of the one cow pay as much as the owner of the many cows." If it be *in a case of* equal proportions they went, it is right for the Brehon to say: "Let the owner of the one cow pay as much as one cow of the cows of the owner of the many cows."

Every crime to the criminal.

That is, as long as the criminal is in the territory it is not lawful to sue his next of kin or his kinsman surety, but

Lebap Aicle.

Ma paṭa daera, aṭt toicheo aip peim po aicneḏ a
; ocup athgabail do gabail de; ocup poiḡeltaḏ ocup
ocup lobaḏ do dul ina cenn.

Ma puil i epuḏ itip he, no ce na beit, mana puilit
; aiei, ma po leicitar eloo, a poḡa don peichemain
heoḏa in inbleoḡain brathar no paṭa aiceper; ocup cio
dib aepar, ip leip a poḡa; aṭt mar e a poḡa inbleoḡain
ip in daera, icar in uiliatato uile pyp. Ocup mar e
x q inbleoḡain paṭa [daera], noco nictar aṭt mar
e athgin.

Cio potepa caḏ uair ip e a poḡa inbleoḡain brathar
xera co nictar in uiliatato uile pyp, ocup caḏ uair ip e a
poḡa inbleoḡain paṭa, co na icar aṭt mar cept aithgin?
ip paṭ potepa; inbleoḡain paṭa nocop gaburpar paithe do
laim aṭt mar ic no tobaḏ, ocup coip cen co hieo aṭt mar
cept aithgin, no co po leicea peim eloo.

Inbleoḡain brathar imorpo, nocop gaburpar paithe do
laim itip ic no tobaḏ, aṭt aḡuul po poyro eui ei ar
ceimennab, ocup coip cia no icar in uilotoato uile, uair
diablaḏ cintag ipi aithgin inbleoḡain.

Mar e a poḡa inbleoḡain paṭa daera, noco nicann aṭt
cept aithgin ineich pyp i noḏar, no co leicea peim eloo,
ocup icar inbleoḡain brathar oigbail laime pe hinbleo-
ḡain paṭa.

Mar e a poḡa inbleoḡain brathar daera, icar pin in
uiliatu po oleḏt ano, uair uiliatu cintoato ipi aithgin
gill inbleoḡain; ocup in tan tic cintoḏ pe oligeo, icaro
oigbail laime pe hinbleoḡain.

Mana puil i epuḏ itip he, aṭt ma tait peoit aiei ipin
epuch, a poḡa don peichemain toicheoḏa in iat a peoit gebur
o muro gill, no inbleoḡain brathar no paṭa aicepur.
Mar e a poḡa a peoit do beit ina laim o muro gill, a caithem
a laḏta no a ḡimpraro, ocup poiḡelt ocup bleit do dul ina
cenn, ocup noco teit lobaḏ. Mar e a poḡa inbleoḡain
brathar, ip a beit mar aoubnamar romaino.

Truan do aipget in caḏ eipuc.

.1. o bur tria compaiti, no tria anpot peipgi innoitbipe

to sue himself according to his rank ; and to make a distraint upon him ; and to let expense of feeding and tending, and forfeiture accumulate upon it (*the distress*). THE BOOK
OF
AICILL.
—

If he is not in the territory at all, or though he be, unless he has 'seds,' or if he has absconded, the plaintiff has his choice whether he shall sue the next of kin or the surety ; and whichever of them he sues, he has his choice ; but if it be his choice to sue the next of kin, the entire claim is paid him. And if it be his choice to sue the kinsman surety, proper compensation only shall be paid him.

What is the reason that whenever it is his choice to sue the next of kin, the entire claim is paid him, and whenever it is his choice to sue the kinsman surety, only proper compensation is paid him ? The reason is ; the kinsman surety had not undertaken to do aught except to pay or levy, and it is right that he should not pay but proper compensation, unless he should himself abscond.

The next of kin, however, had not undertaken at all to pay or to levy, but as it would come to him in course, and it is right that he should pay the entire claim, for "the compensation of the next of kin is double that of the defaulter."

If it be his choice to sue the kinsman surety, he pays but exact compensation for the thing for which he went *security*, unless he should himself abscond, and the next of kin shall pay the emptying of his hand to the kinsman surety.

If it be his choice to sue the next of kin, he (*the next of kin*) shall pay the entire of that which was due in the case, for the whole liability of the defaulter is the restitution of the kinsman's pledge ; and when the defaulter submits to law, he shall pay the emptying of his hand to the kinsman.

If he (*the defaulter*) is not in the territory at all, but has 'seds' in the territory, the plaintiff has his choice whether he shall seize his 'seds' after the manner of a pledge, or sue the next of kin or the kinsman surety. If it be his choice to have his 'seds' in hand after the manner of a pledge, he may use their milk or their labour, and expense of feeding and of tending accumulates upon them, but forfeiture does not. If it be his choice to sue the next of kin, it is to be as we have said before.

One-third is sued in each 'eric'-fine.

That is, when it is intentionally, or inadvertently in

[illegible][illegible]

1n 1a peiſer ar aenach ni peiſenn ar aobbero. 1n 1a
peiſer ar aobbero, ni peiſenn ar oenach; ocur cemas ail
a peiſ orpo antoir in aenacſt, noco peiſenn acſt mas ar
neſtar de. Ocur noco nſuil iarmberithemnur o daser no
co roib etirimtoibi bail, ocur o diaſ, in rann othruſa no
aitſina uil anto iſ ar oenach peiſhier no ar tſi haobber-
toib. Ocur nucon ar daiſin tuba na hainme do rime ſer
aobberota a iarſaiſto anto, co ſiſ na can ſiſ rochleigſi
do liaiſ; ocur damur eo, ro diaſ eiſic tuba na hainme
anto ne taeb ſin.

Μας αρ θαιγιη τυβα να ηαιημε το ριγνη περ ιαηραιγιθ
α ιαηραιγιθ, ιηλαν ηιαιξ ανη, οσυρ ειηις ηις ηηιρ ιαη-
ραιγιθ.

Մայր եւր բարբառս յոգեկեցիր զօրն ու լիակ, ու
նահեցէտք ընդ նոյնս և լեզբ իւր, ահա և ի ծով հընդ.

¹ For each 'aenach'-injury. The words "aenac," or "oenac," and "aro-bnero," have been left untranslated as no gloss upon them, in the sense which they seem to bear in the text, has been as yet found. "Aenach" is probably the exposure of a blemish; and "aibred," the reproaching a man therewith, in which sense the word occurs in *Senchas Mor.*, vol. i., p. 72, line 5 from bottom.

* *And the inquirer.* The marks of aspiration over the *g* and *o* in the Irish word, *uap-paig-o*, are in different ink and of a different form from the usual marks of aspiration in the MS. They are evidently by a later hand.

unlawful^a anger the wounds are inflicted, a proportion of THE BOOK OF AICILL. one-third body-fine for every wound shall be incurred in the case for each 'aenach'-injury¹ as far as three 'oenach'-injuries, when no limb has been removed;^b but if a limb has been removed, it is for four 'aenach'-injuries *it is due*; or, the eighteenth part of body-fine *is paid* for a wound in every 'aidbred'-injury as far as eighteen 'aidbred'-injuries, without removal of a limb; but if there has been removal of a limb, it is *paid for as many as twenty-one* 'aidbred'-injuries.

^a Ir. unnecessary.

^b Ir. Without cutting off a limb.

If it (*the wound*) was *inflicted* inadvertently in lawful^c anger, the proportion of a third of half body-fine shall be incurred for it for every 'aenach'-injury till it reaches three 'aenach'-injuries; *this is*, without removal of a limb. And if there be removal of a limb, it extends as far as four 'aenach'-injuries; or the eighteenth part of half body-fine for every wound as far as eighteen 'aidbred'-injuries *shall be paid*, when there has been no removal of a limb; and if there has been removal of a limb, it is *paid for as many as twenty-one* 'aidbred'-injuries.

^c Ir. necessary.

The day which runs for an 'aenach'-injury does not run for an 'aidbred'-injury. The day which runs for an 'aidbred'-injury does not run for an 'oenach'-injury; and though it should be desired that it should run for them both at once, it does not run but for either of them. And there is no after-judgment from a 'daer'-man, unless a limb has been removed, and when it has, the portion of sick-maintenance or compensation which is *due* for it runs for one 'aenach'-injury or for three 'aidbred'-injuries. And it was not for the purpose of exposing the blemish the 'aidbred'-man made the inquiry in the case, with knowledge or without knowledge of bad cure by the physician; and if it were, the 'eric'-fine for exposure of the blemish would be *due* for it besides.

If it was for the purpose of exposing the blemish that the inquirer made the inquiry, the physician is exempt in the case, and the inquirer^d shall pay 'eric'-fine.

If it be in consequence of bad curing with the physician's knowledge, the testing time is not taken into consideration with respect to it, but it (*the 'eric'-fine*) is always to be paid *at once*.

THE BOOK
OF
AICILL.

Μαρ τρι ριριριρο ροδλειγρι can ριρ το λιαιγ, act μαρ
ρε ρε ριυβαile τανκατρη ριρ ιατ, ιρ α ειρικ ρικ το λιαιγ ρο
αινεο ριυβαιγ techta no etechta, co ρρεαβιρι.

Μαρ ιαρ ρε ριυβαile, ιρλαν; cein βειθιρ oc ιη λειγρ
noco ριcτάρ ιη τιαρμβρειξ[emh]ιρ; ocυρ o ταιργεβα ιη
λειγερ, ιρ ann ατά ρé ριυβαile το ριαγαιτ ριρ.

Μαρ τρια ριριριρο ροδλειγρι co ριρ το λιαιγ, ιρ α ic
το αηυιλ το βεραο o λαιμ. Ματα ροδλειγερ, ιρ α ic το
λιαγ ρο αινεο ριυβαιγ techta no etechta.

Λειτ ειρικ caich α coιρ, α λαιμ, α ριυιλ, α τενγαιγ.

.1. Μα ρο βεραο α λετδωρ, no α λετlam co lan λυτη το
ουινε, no λετbel, no τενγα cu νυρλαβρα, no ρρον co
mbolctunugao, no ριυιλ co ριμcoιριη, no cluap co ρειρτωετ,
ιρ leth coιρρoιρε (.ι. αρ αρειτδe) ann; ιρ λετ αιτγιη ocυρ
ιρ lan enecclann το ann. Ocυρ ιρ ceτραιγ co mbeτ lan ιριη
mbel, ocυρ ιριη ριρoιη, ocυρ ιριη τενγαιρ; ocυρ ciο ριυοιc
βενταιρ ball leth αιτγιηα αρ ραινε ρεετ, (no ρειργi ταν-
αιρτi), βιαιρ ριη το.

Μα ρο βεραο ρα ball λετ αιτγιηα α neneτt ρe, τρε εν-
ρειργ, lan coιρρoιρε ann ocυρ lan enecclann ocυρ αιτγιη
comlan. Ocυρ ciο ρεινιc βενταιρ ρα ball λετ αιτγιηα
ρe α neneτt, noco βια ιηcτiβ αcτ ριη. Τρι ραινε ρειργi
[βεραο] ρe ιατ ριη.

¹ *They came against him.* That is, his wounds became troublesome to him.

² *A foot, a hand, an eye, a tongue.* In a fragment of this article in C. 631, a ques-
tion and answer to the following effect, are given: "When is there full 'eric'-fine
for a foot or a hand? Full 'eric'-fine is *due* for each member of these when he (*the*
injured party) has but one eye, or one foot, or one member of half compensation."

³ *According to his intention.* The Irish for this phrase is an interlined gloss by
a later hand.

If it was in consequence of bad curing without the physician's knowledge, and if it was within the time of testing they came against him,¹ the 'eric'-fine is to be paid by the physician, according to his rank of lawful or unlawful physician, with security.

THE BOOK
OF
AICILL.
—

If it be after the testing time, he (*the physician*) is exempt; while the cure is being made the after-judgment is not paid; and when the cure shall have been finished, it is then the testing time is the rule respecting it.

If it is in consequence of bad curing with the physician's knowledge, he is to pay as if he (*the physician*) inflicted *the wound* with *his own hand*. If it be bad curing, it is to be paid for by the physician according to his rank of lawful or unlawful physician.

Half the 'eric'-fine of every person *is to be paid* for a foot, a hand, an eye, a tongue.²

That is, if a person has been entirely deprived of the use of one leg, or one hand, or of one lip, or of his tongue, so as to lose^a his utterance, or of his nose, with the sense^{Ir. with.} of smell, or of the sight of^b an eye, or the hearing of an^{Ir. An} ear,^c he is entitled to half body-fine, i.e. according to his (*the assailant's*) intention;³ and half-compensation and full honor-price for it (*the injury*) are *due* to him. And it is the opinion of *some* that there should be full 'eric'-fine for the mouth, and for the nose, and for the tongue; and as often as a person shall have been deprived of a member for which half compensation is due,^d the occasions being distinct, (or in second anger),⁴ that *fine* shall be *paid* to him.

^bIr. An
eye with
sight.

^cIr. An
ear with
hearing.

^dIr. Of
half com-
pensation.

If a person shall have been deprived on the same occasion of two members for which half-compensation is due, and through one *fit of anger*, full body-fine, and full honor-price, and full compensation *shall be paid for it*. And however often a person is, on the one occasion, deprived of two members for which half compensation is due, only that *amount* shall be *paid* for them. Through a different *fit of anger*, they were cut off him.

⁴ Or in second anger. The Irish for this also is an interlined gloss by a later hand.

THE BOOK
OF
AICILL.
—

Μα περσο cneo αρ ιη notan αρ α αιλε, ιρ coirp-poiru
ocur enecclann ann po truma na cneoi do, ocur αιτηγιη, ηο
ετοιμωιθε baill.

Μα πο μαρβαο ηε αρ α αιηλε ρηη, ρεετ cumala ι neap-
peapao cuip-p ρηη hanmair, uair ρεετ α coip ocur anam.

Μα πο benao α cluar co neipceet do duine, ιρ leet coirp-
poir, ocur ιρ leiet enecclann, ocur ιρ leet αιτηγιη; ηο dono,
co ηα beiet ιη αιτηγιη ιοιρ, uair ιρ α lenmair ιη ειρτεετα
biρ; ηο dono čena, comao coirp-poiru ocur enecclann po
truma na cneoi.

Μα πο benao mepa α čop ηο lam de, ιρ lan coirp-poiru
ocur ιρ lan enecclann ocur αιτηγιη comlan; ocur ci do iat
α mepa uile bentap de, noco nuil nι ιρ mo ηα ρηη ano.

Cutpuma ι mepaib ηα coρ; ηο, cumao mepa ηα coρ
aηuail mepa ηα lam; ηο dono, cumao cutpuma ιη caē mep
do ηα ρηη mepaib uile, cenmota ιη opoa; uair opou ηα
coip aηuail opou ηα laime; ocur cia ηο bentα α lam o ča
gualaino do duine, ιρ ιηano do ocur po bentα de ηι ac
apoeil; ocur cia po bentα α čop o ča α glun de, ιρ ιηano
do ocur po bentα de ηι ιca aobpono.

Μα πο pacao nι ba luth ιρηη coip ηο ιρηη laim, ηο ba
himciρηη ιρηη tuil, ηο ba boltnugaē ιρηη tρpōiη, ηο ba
ειρτεετ ιρηη cluair, ηο ba uplabpa ιρηη tenzaio, ceth-
puime coirp-poiru, ocur cethpuime αιτηγιη, ocur leet ene-
clann ann do caē duine ιοιρ ipel ocur uapal, ocur pamair.
Ar ρon αιτηγιη ιρηη laim, oeτ ρepipail dec pa do, α hoēt
dec oib ιρηη opoair α aenup; α hoēt dec aile acut an-
pise; nae ρepipail oib ιρηη mep pata ιρηη laim deip, ηο
ιρηη mep mibair ιρηη laim ci; nae ρepipail acut an-
pise; ρηη ρepipail cach mep do ηα ρηη mepaib aile.

¹ *The maimed person.*—For “notan” of the MS., Dr. O'Donovan conjectured
“notap.” The term “otap” means “a sick person.”

If a wound was afterwards inflicted on the maimed person,¹ body-fine and honor-price *shall be paid* to him for it according to the severity of the wound, and compensation, or the separation of a member.

THE BOOK
OF
AICILL.
—

If he was killed after this, seven 'cumhals' *shall be the fine* for killing^a him, for *there are* seven 'cumhals' for body and soul.

^aIr. Separating body from soul.

If a person be deprived of his ear with hearing, half body-fine, and half honor-price, and half-compensation are *due for it*; or, *according to others*, there may be no compensation at all, for it is following of the hearing it is; or, *according to others*, it may be body-fine and honor-price according to the severity of the wound.

If the toes of his feet, or *the fingers* of his hands have been cut off a person, full body-fine, and full honor-price, and full compensation are *due*; and even though it be all his fingers that have been cut off him, there is no more than this for it.

There is the same *fine* for *each of* the toes of the feet; or, *according to others*, the toes of the feet are *paid for* as the fingers of the hands; or indeed, there is the same *fine* for each of the three toes, except the big-toe; for the big-toe of the foot is like the thumb of the hand; and though the arm should be cut off a person from the shoulder, it (*the fine*) is the same to him as if it were cut off him at the elbow; and though his leg were cut off him from his knee, it (*the fine*) is the same to him as if it were cut off from the ankle.

If any of its power has been left in the foot or in the hand, or of its sight in the eye, or of its sense of smell in the nose, or of its hearing in the ear, or of its utterance in the tongue, *the fine* is one-fourth of body-fine, and one-fourth of compensation, and one-half of honor-price for it to every person whether low or high, and a 'samhaise'-heifer. As compensation for the hand, twice eighteen 'screpalls' are payable, eighteen of them are for the thumb alone; eighteen more remain with you then; nine 'screpalls' of these are for the long finger of the right hand, or for the middle finger of the left hand; nine 'screpalls' remain with you then; three 'screpalls' are for each finger of the three other fingers.

Երբ քրքրալի ւնա նստւո իրո ալ լիտարաչ, ծա քրքրալի
իրո ռալէ մեծոնա՛, քրքրալի աւր իրո ալ սա՛ւտարաչ.

² *The white blow*.—That is, a blow which does not produce a lump, or cause bleeding or discolouration.

There are three 'screpalls' for cutting the lowest joint, two 'screpalls' for the middle joint, and one 'screpall' for it (*the injury*) for the upper joint.

THE BOOK
OF
AICILL.

If the top of his finger has been cut off him from the root of the nail, or from its black upwards, body-fine and honor-price are paid for it, according to the severity of the wound; or if bleeding was caused in cutting off his nail, he shall have 'eric'-fine for bleeding on account of it. If it was from the black upwards his nail was cut off him, there shall be 'eric'-fine for a white blow on account of it, and a wing-nail shall be given to the harper by way of compensation, if it was off him, it (*the nail*) was cut.

If half his hair or the whole of his hair has been cut off a person, half body-fine and half compensation and full honor-price shall be paid for it.

If the upper lids of his eyes have been taken off a person, body-fine and honor-price shall be paid for it according to the severity of the wound inflicted; or, according to others, it (*the penalty*) may be half body-fine and half honor-price for it, if he sleeps; but if he does not sleep, it (*the penalty*) is full body-fine, for a person cannot live^a without sleep.

^a Ir. *Is not alive.*

If it be a part of half his hair or of the whole of his hair that has been cut off him, the proportion of half hair or of whole hair that has been cut off him, is the proportion of half body-fine and of half compensation and of full honor-price that shall be paid for it (*the cutting*).

Two cows are paid for the lump-blow,¹ or for the shaving bare, and the seventh of honor-price; and the fine for the shaving bare exceeds the fine for the lump-blow by the equivalent of the seventh of the two cows to be given as^b compensation. The twenty-first part of compensation is the fine for the shaving bare, and an ounce for the white-blow,² or for the shaving without making bare.

^b Ir. *Of.*

Two cows are paid for the lump-blow, or for the shaving bare, and one-seventh of honor-price; and there is one-seventh of the two cows due as^b compensation additional for the shaving bare. A cow is paid for the white blow, or for the shaving without making bare; one-and-twentieth part of compensation additional for the shaving without making bare.

Leban Cicle.

✱ Cawt deiðbir atarpu po .1. itir cañir, ocur i bail ita: Lompat porporiont cach mna tri tpeblonnar do penar do tob tpeinib piae a meblaigti? .1. coirpouri a cneide ata doibpunt in eipic giunta co lomato, no cen lomato, ocur enecclann ata to ðall ma parugato.

Epuc giunta co lomato a ciabaib na eporan, ocur na peoloc, ocur na ningen mael, ocur i cañar a puipe, ocur a pinopat a malað, no cañir, no peroc no a nulea na pear. Iy eipic giunato co lomato no cen lomato doib ann; no, comato eipic leð puilt no lan puilt doib a nupla; no dono, co na beið panto doib itir daiðgin i necore inoðigteð.

Ocur eia no bentu a baill leð aithgina uile i naenpeðt lan coirpouri ocur lan aithgin ocur lan enecclann to inotib.

OD. 1964-5. [Map i a uirum po benað ar in tuine, lan coirpouri ocur lan encelann, ocur aithgin comlan to inotib. Na haipne toile, ocur in toil feið, cio be tob bentar ar tur, iy ann ata in coirpouri comlan, ocur coirpouri po truma na cneide iy in ni bentar de po ðeoið. Map i a uirði cle po benað ar ar tur, iy lan coirpouri, uair iy uati ata in geineñain; ma a uirði ðer, iy coirpouri po cutruma na cneðe. Daine dia poñnat rin, ocur to gni clannugato doib. Ma daine to na poñnat, ocur na denat clann doib, amail ata renoir oibliche no per gnatð, ni puit doib inotib aët coirpouri po truma na cneide.

OD. 1966. Ma enam cumach cen letpað cen cneð, iy a potail riue ocur aithgina féin; ma to pat imurpo in enam comat

What is the difference between this, i.e. between *the shaving of the hair*, and where it is said:—*For shaving of the belly of any women through wantonness there is incurred two-thirds of the fine for seducing her?* That is, they have to pay in this case body-fine for her injury as 'eric'-fine for shaving bare, or without making bare, and she has honor-price above for her violation.

THE BOOK
OF
AICILL.
—

'Eric'-fine for shaving bare is paid for the false locks of the poets, and of the 'scoloc'-persons, and of the shorn girls, and for the lashes of their eyes, and the hair of their brows, or for the hair, or the beard or the whiskers of the men. It is 'eric'-fine for shaving bare, or not shaving bare that shall be paid to them in this case; or, according to others, 'eric'-fine for half hair or full hair shall be paid them for the hair of the head; or indeed, according to others they shall have no part of compensation for an unlawful visage.

And though all his members entitled to half compensation should be cut off a person on one occasion, he shall have full body-fine only, and full compensation and full honor-price for them.

If it is his virile member that was cut out of a man, he shall have full body-fine, and full honor-price, and complete compensation for it. As to the glands of desire, and the sinew of desire, whichever of them is cut out first, there is complete body-fine for it, and body-fine according to the severity of the wound for that which is cut off him last. If it was his left testicle that was cut out of him first, it (the penalty) is full body-fine, because it is from it generation proceeds^a; if it be his right testicle, it (the penalty) is body-fine according to the severity of the wound. This is in case of people to whom they are of use, and whom they serve in procreating. If they (the persons mutilated) be people to whom they are not of use, and for whom they do not procreate, such as a decrepid old man or a man in orders, there is nothing due to them for the loss of them, but body-fine according to the severity of the wound.

If it be a case of bone-breaking without rending or wounding, it (the penalty) is a division of 'dire'-fine and compensation itself; if, however, the bone-breaking has caused a

THE BOOK OF
AMOS.

Ἐπειδαιρ α νοθηρὰ υἱε, ἀὶτ α περζα.

**.1. берар іаг уіе рор а доиритион уайр био окур лега, на
таине, наџат ергебтайбе уитиур.**

[illegible]

Na hualē toane nachit epecebtarōe uithor, mar tpu com-
parat, no tpu anpot feirig, inōeibiru no feparo cneo opho,
ir a neimbriei amac ar polair nothrupa, ocuy biaro ocuy
liaig toib co ruici a tech.

Ματ τρια ανθρωποι εν χειρι, πο τρια ερβα, πο τρια ινωδε-
 βιου τορβα, ιφ α μβριε πορ πολατ νοτηρυα, εννοθηα να
 ειρεσεταιι ιστηρι; υαιρ ματ ιατ ρην, ειρε ποσουλ ειτσε
 Ο.Δ. 1966. τριαρ α περφατερ ενεο ορρο, ιφ [α νεμβρετ ιμαχρ πορ
 πολατ νοτηρυα, αετ] βιατ ουρ λιαιτ τοιβ κο ρυιαι α τιξ, πο
 λοτ οτηρυα.

Μαρο θεο αθηcuma cethpa.

ՕՐ. 1966. 1. օ Կօյն ԵԵՏ ԵԻՏԱԻԶ [սրբաւի] ԵԵՏԱԻ ՆԱ ԼԱՆԱ ԴՕ ԱՆՍԱԴ;
 ՆՕ Օ ԵՕՏՈՆՔ ՍՐԵԱՎԻ ԵՐԱ ԻՆՅՈՒԷԻԽԻՐԵ ԵՐԽԱ, ՆՕ Օ ԵԱԵՐ ԵՐԱ
 ԵՄԲՐԱԵԻ. ՕԵՐ Ի ՐՕԶԱ ԲԻՐ ԻՆ ԵՕՆ ԱՐԱ ՄԵՐԱՅԻՆ ՆԵ ԻՐԻ ԵՕ
 ԵՐԱ, ՆՕ ՆԵ ԻՆ ԵՐ ՎԻԼԻԶԵՐ; ՕԵՐ ԵԱՄԱՐՔ Ե Ա ՐՕԶԱ ԻՆ ԵՐ
 ԵՕ ՎԻԼԻԶՅՈՒՆ, ԵՕ ԶԵԵՐՕ ԶՐԵԻՄ ԻՆԱ ԵԵՏ ԵԻՏԱԻՆ Ի ՆՍՐԵԱՅՈՒՐ.

¹ *Divisions*.—For “*ḥana*,” of the text, O’D. 1966, reads ‘*ḥanna*,’ ‘divisions.’

wound, it is *a case of* body-fine according to the nature of the wound, and his division of honor-price when it is greater than his own division of 'dire'-fine and compensation.

THE BOOK
OF
AICILL.
—

They are all brought into sick-maintenance, except the *wounded in* anger.

That is, they are all brought to the noble relief of food and medical attendance, *i.e.* the persons who are not exceptions from sick-maintenance.

When it has happened by design, or inadvertently through anger, whether it be lawful^a anger or unlawful^b anger, food and medical attendance shall be *supplied* to him till he (*the wounded man*) reach his house.

^a Ir. Necessary.
^b Ir. Unnecessary.

All the persons who are not exceptions from sick-maintenance, if the wounds were inflicted on them through design or inadvertently in unlawful anger, are not to be brought out into sick-maintenance, but food and medical attendance *shall be supplied* to them till they reach their houses.

If *the wounds were inflicted* inadvertently without anger, or through play, or through unnecessary profit, they (*the wounded*) are to be brought into sick-maintenance, save the exceptions from sick-maintenance; for if they be such, whatever section of the *law of* 'eitge'-crimes the wounds inflicted on them come under, they are not to be brought out into sick-maintenance, but food and medical attendance *shall be supplied* to them till they reach their houses; or, *according to others*, the price of sick-maintenance *shall be given* them.

If it be living laceration of cattle.

That is, from the hound of first trespass belonging to a native-freeman these divisions¹ of *fin*es following are due; or *they are due* from a native sensible adult in a *case of* unnecessary profit, or from a 'daer'-man through design. And the owner of the hound has his choice whether he shall pay this, or forfeit the hound; and should it be his choice to forfeit the hound, it (*the fine*) will take effect for its first offence in 'urradhus'-law.

Leban Aicle.

eða na pob aihail eneb na ndaoine, o ða bar co ban
no o bar co enoic beim.]

ir tre compaiti no anpot feirgi in dēibiri po ferat
i eneda] orra, rin ar fon aithgina, ocur a ceirri cut-
ar fon wiri, ir na retair cethramda rin ar fon
ihaina, ocur a cutpuma ar fon diablað ir na retair
ilta.

Mar tre anpot feirgi dēibiri, rin ar fon aithgina ocur
a da cutpuma ar fon diablað ir na retair cethramda,
no a leð cutpuma ar fon diabla ir na retair diablað.

Leit wiri in riab ina epoli bar, ocur lan neneclainn da
tigeria; da trian in leit wiri ina epoligi cumaille, ocur
leð enecclainn da tigeria. A trian ina mannpais pe ret,
ocur trian neneclainne da tigeria; cutpuma feirto
and, no feitmar co na tabairt ri ir an inantpais peð
ret.

Cio bar a riuliugad na pob? In tainmpainne gabair
na eue feoit a coirpōire marbða in duine, cupub e in
tainmpainni rin do wiri aicinta in riab ber ina riuliugad.
Re eneda in duine riagailter eneda na pob o bar co
ban beim; no o ða bar co enocheim; no comat o bar co
riuliugad.

O bar tria compaiti no tria anpot feirgi in dēibiri
C. 1775. [po ferat na eneda], in tainmpainni da [lan] coirpōiri po
biat do co na ferðair air fein, cupub e in cutpuma rin do
O'D. 1967. wiri in treoit fein ber ina ferðair ar in pob, cio pob [ir
O'D. 1967. lú cio pob] ir cleit; ocur in [tainmpainne] dēineclainn
po biat do cona ferðair air fein, cupub e in tainmpainne
rin da enecclainn ber do co na ferðair ar in pob ir cleit,
ocur a leð ina ferðair ar in pob ir lu.

¹ *Double fine*.—For 'diablað', of the text O'D. 1967, read 'wiru;' and also for
'diablað' in the next paragraph.

² *A tent-wound of six 'seeds'*.—That is, a wound requiring the use of lint in its
treatment, and the penalty for which wound would be six 'seeds.'

The wounds of beasts *are* as the wounds of human beings, THE BOOK OF AICILL.
from death to white blow, or from death to lump-blow.

If it was through design or inadvertently in unlawful anger the wounds were inflicted on them, that *shall be* for compensation, and four times as much for 'dire'-fine, *i.e.* for the animals of quadruple *compensation* by way of compensation and as much by way of double-fine' for animals of double *compensation*.

If it was inadvertently in lawful anger, that *shall be* for compensation, and twice as much as double *fine* for animals of quadruple *compensation*, or half as much as double *fine* for animals of double *compensation*.

Half the 'dire'-fine of the animal *is due* for its death maim, and full honor-price *is due* to its owner; two-thirds of its half 'dire'-fine for its 'cumhal'-maim, and half honor-price to its owner. A third *is due* for its tent-wound of six 'seds,' and one-third of honor-price to its owner; the equivalent of one-sixth or one-seventh *is due* for inflicting upon it a tent-wound of seven 'seds.'

What shall be *paid* for drawing the blood of animals? The proportion which the five 'seds' bear to the body-fine for the killing of the human being, is the proportion of the natural 'dire'-fine of the 'sed' that shall be *paid* for drawing its blood. By the wounds of the human being the wounds of the animals are ruled from death *down* to a white blow; or from death to a lump-blow; or it may be from death to drawing of blood.

When it is by intention or inadvertently in unlawful anger the wound has been inflicted, the proportion of the full body-fine which he (*the owner*) would have for its infliction on himself, is the proportion of the 'dire'-fine of the 'sed' itself that shall be *paid* for its infliction on the animal, whether it be a small animal or a large animal; and the proportion of honor-price that would be *due* to him for its infliction on himself, is the proportion of honor-price that will be *due* to him for its infliction on the large animal, and the half of it for its infliction on the small animal.

THE BOOK OF
ACHIL.
— O buy tpiā anpoṣ pēiṛḡi ṭoiṭḡiṛi, in tainmṛaiṇṭoi ṭa
leṭ coiṛṭoiṛi ṛo biāṭ ṭo ina pēṛṭaiṇ aiṛ pēiṇ, coiṛub e
in tainmṛaiṇṭoi ṛiṇ ṭa leṭ ṭiṛi beṛ ṭo ina pēṛṭaiṇ aiṛ in
ṛob, ciṭ ṛob iṛ lu, ciṭ ṛob iṛ cleiṭi. In tainmṛaiṇṭoi ṭa
leṭ eneclaiṇṇ ṛo biāṭ ṭo cona pēṛṭaiṇ aiṛ pēiṇ, ciṛub e
in tainmṛaiṇṭoiṭe ṛiṇ ṭa leṭ eneclaiṇṇ beṛ ṭo ina pēṛṭaiṇ
aiṛ in ṛob iṛ cleiṭi, ocuṛ a leṭ ina pēṛṭaiṇ aiṛ in ṛob iṛ
lu.

Maṛa cuṛṛumuy cleiṭi iṛ eṛbaṭaṭ ṭon aiṭḡiṇ anṇ, iṛ
c. 1778. laiṇ eneclaiṇṇ; maṛa cuṛṛumuy lai, iṛ leṭ eneclaiṇṇ; [ocuṛ
maṛ cuṛṛumuy pēiṛiṭ, no pēṭṭmaiṭ, no ṛaiṇṇe iṛ lu, iṛ
ṭuille ṛṛiṛ.]

O'D. 1970. [Maṛa cuṛṛumuy cēṭṛamaṇ, no cuiṭiṭ, no ṛaiṇṇe iṛ
mo inaṛ, iṛ aṭṭeuy uile ṭṛiṭ; ocuṛ cēṇ cob eṛbaṭaṭ aṭṭ an
cēṭṛamaṭṭa ṛaiṇṭ ṭe, co ṛiṛ, iṛ aṭṭeuy uile ṭṛiṭ.]

In cēṭṛaiṇṭe ṛaiṇṇ ṛichit ṭo ṭiṛi in ṛuiḡ ina cṇocbeim,
no ina ḡiṇṇaṭ co lomāṭ, ocuṛ in cēṭṛaiṇṭe ṛaiṇṇ ṛichit
ṭaiṭḡiṇ ṭimaiṛeṛaiṭ iṛiṇ ṇḡiṇṇaṭ co lomāṭ, ocuṛ in
cēṭṛaiṇṭe ṛaiṇṇ ṛichit ṭeineclaiṇṇ ṭa ṭiḡeṛṇa; no, comāṭ
cēṭṛumaṇ ṛaiṇṇ ḡeṇa.

c. 1776. In oḡṭmaiṭ ṛaiṇṇ cēṭṛaṭat co leṭ [ṇa ḡoḡṭmaiṭ ṛaiṇṇe]
cēṭṛaṭat ina ban beim ṛacaib pēiṭ ṛo ṛaṭṭ, no ṇa ḡlaṛ,
no ṇa aṭ, no ṇa ṭeṛḡ; ocuṛ aṭa iat a ṭṛiṇṇ anṇ; maṇa
ṛuiḡ aṭṭ aṇ, no ṭeṭa ṭib anṇ, in oḡṭmaiṭ ṛaiṇṇ cēṭṛa-
ṭat co cēṭṛaiṇṭiṭi ṇa ḡoḡṭmaiṭ ṛaiṇṇ cēṭṛaṭat. In

O'D. 1968. oḡṭmaiṭ ṛaiṇṇ [cēṭṛaṭat] ṇama ina ban beimcēṇ ṭeṇṭoiṛ,
no ina ḡiṇṇaṭ cēṇ lomāṭ; ocuṛ ṇa ṛaiṇṇa cēṭṇa ṭa ene-

O'D. 1968. laiṇṇ [iṇṇṭu ṛe ṭaoḡ ṛiṇ.] No ṭono ḡeṇa, in tainmṛaiṇṭoi
ṭa eneclaiṇṇ ṭo biāṭ ṭo ina pēṛṭaiṇ aiṛ pēiṇ, ciṛub e in
tainmṛaiṇṭoi ṛiṇ beṛ ṭo ina pēṛṭaiṇ aiṛ in ṛob iṛ cleiṭi,
ocuṛ a leṭ ina pēṛṭaiṇ aiṛ in ṛob iṛ lu.

¹ But the one-fourth.—In the MS. over the latter part of the contraction for
the word "fourth," there is written by another hand, "achaṭ," to intimate
probably that the word might be "cēṭṛachaṭ," a fortieth.

When *the wound has been inflicted* inadvertently in law-ful anger, the proportion of his half body-fine which he would have for its infliction on himself, is the proportion of half 'dire'-fine that shall be *due* to him for its infliction on the animal, whether it be a small animal or a large animal. The proportion of half honor-price which he would have for its infliction on himself, is the proportion of half honor-price he shall have for its infliction on the large animal, and the half of it for its infliction on the small animal.

If the compensation be deficient in an amount equal to *the value* of a large animal, there is full honor-price *due for it*; if it (*the deficiency*) be the equivalent of a small animal, there is half honor-price *due for it*; and if it be the equivalent of a sixth, or a seventh, or of a lesser portion, addition is to be *made* to it.

If it be the equivalent of one-fourth, or one-fifth, or a larger division, *that is deficient of the 'sed,'* it is to be all returned in consequence; and even if there should be deficient but the one-fourth¹ part of it, with proof, it shall be all returned in consequence.

The twenty-fourth part of the 'dire'-fine of the animal is *paid* for a lump-blow, or for shaving it bare, and the twenty-fourth part of compensation in addition for shaving bare, and the twenty-fourth part of honor-price to its owner; or it might, however, *according to others*, be the fourth part.

The forty-eighth part with half the forty-eighth part is *the fine* for the white-blow which leaves a sinew in pain, or discoloured, or swollen, or red; and the three *conditions* are present; if there be but one or two of them present, *the fine shall be* the forty-eighth part with the fourth of the forty-eighth part. The forty-eighth part only is *due* for a white blow without soreness, or for shaving without making bare; and the same proportions of honor-price for them besides. Or else, the proportion of honor-price which would be *due* to him for the infliction *of the wound* on himself is the proportion that shall be *due* to him for its infliction on the large animal, and the half of it for its infliction on the small animal.

THE BOOK OF AICILL. Ceṭṭhaimṭi tiri cneidi in ruib ar a leiḡer, amail ata o
 ————— ḡraṭaib peine. Iy ar ḡabair: ceṭṭhaimṭi tiri cneidi caḡa
 ruib ruamanta ar a leiḡer lanno arda, do reir dianceḡt
 canbpeḡaig; iy e po ḡno in bann. No dono ḡena, comao
 a venum ar in loḡ iy luḡa buḡabar do liaiḡ; no dono cena,
 O'D. 1971. comao a ruḡaile pe aithḡin [in ruib], uair iy oṭhrur
 O'D. 1971. nemḡraio, eutrama aithḡina [in ruib ina nemtincirio, no]
 loḡ oṭhrura.

Nocu nuil aḡor orpo do ḡrér tre ruiriuuo cneṭ
 tpeṭṭain orpo, no coma timaineḡ; ocuṛ ó buṛ tim-
 aneḡ, irpeṭ oḡeḡar a nachur. No dono ḡena, o buṛ tria
 compaiti no tre anpot reirḡi inṭeibiu, cen cumao
 eṛbaṭach aḡt in aenmaṭ rann pichit tui, iy a naḡḡur,
 ocuṛ eutrama na ainme ar ion diabla. Maṛ tre anpot
 reirḡi tpeibiu, aḡt maṛa eutrama triu no ceṭṭhaimṭi no
 ni iy mo inar iy eṛbaṭaḡ tui, iy a naḡḡur uile triu. Maṛa
 eutrama reḡtmaio no oḡtmaio, no ranno iy luḡa anar, iy
 a ruilleḡ. Maṛa inṭeibiu toṛba, noco nuil a naḡḡur do
 ḡrér no co po timaineḡ, ocuṛ o buṛ timaineḡ, iy a naḡḡur.

No con ruil aḡḡur na rob do ḡrér tre na cneouḡao, no
 co ra timaineḡ iat, ocuṛ o buṛ timaineḡ iat, iy ann ata
 in taḡḡor tpeḡo.

O'D. 1970. Cio poṭera [eiriḡe, ocuṛ re ḡa raṭo ra ninaṭo eile], cio
 bec in ainim o buṛ maṛḡanaḡ hi co ruil a naḡḡor triu,
 O'D. 1970. ocuṛ a bail ata colpaḡ ar aircenḡ [ḡo ruil eṛbaio laiḡ
 ocuṛ laḡta iṛin bliatoin rion, ocuṛ] co na ruil aḡḡor triu?

¹ A double-fine.—For 'diabla,' here, Dr. O'Donovan suggested 'oirpe' as a
 more correct reading.

The one-fourth of the 'dire'-fine for the wound of the animal is *paid* for the curing of it, as is *obtained* from the 'Feini' grades. From this is derived: "the fourth of the 'dire'-fine of the wound of each ruminating animal is *paid* for its complete cure, according to the fair-judging Diancecht; it was he that established the rule." Or else, *according to others*, it is to be done for the smallest fee that is found for a physician; or else, it is to be ruled by the compensation for the beast, since it is the sick-maintenance of a non-grade, or the price of sick-maintenance that is the equivalent of the compensation for the beast in case of non-attendance.

They are never to be sent back *to the person who has injured them*, in consequence of wounds having been inflicted on them, unless they are *become* useless; and when they are *become* useless, they ought to be sent back. Or else indeed, when *they have been injured* intentionally or inadvertently in unlawful anger, even though they should be but the one-and-twentieth part deteriorated in value,* they are to be sent back, and the equivalent of the blemish *is to be paid* as double *fine*.¹ If it were in lawful anger, and if the deterioration amounts to the third or the fourth of their value, or to more, they are all to be sent back in consequence of it. If it amount to one-seventh or one-eighth or a smaller part of *their value*, addition is *to be made* to it (*the compensation*). If it happened through unnecessary profit, they (*the animals*) are never to be sent back unless they are *become* useless, and when they are *become* useless, they are to be sent back.

*Ir. Though but the one and twentieth part be deficient in them.

Animals are never to be sent back because of their being wounded, unless they are *become* useless, but when they are *become* useless, they are then to be sent back on account of them (*the wounds*).

What is the reason of this, and that it is said in another place, however small the blemish, if it be permanent, they are to be sent back in consequence of it, and where a 'colpach'-heifer is under cure, and the injury is such that there is a deficiency of the calf and milk for that year, that there is no sending back for it (*the wound*)?

THE BOOK
OF
AICILL.

O'D. 1970.

O'D. 1970.

O'D. 1972.

O'D. 1972.

1 ր Ե րա՛ թ րօթըրա: Երօ Եե՛ րո անոմ օ Եր Եարթա
նրսւլ րթրթրթր րալտոնճի աւո րարօան, օԵր Ե
նրթա Ե ԵճԵր Երթ. 1 Եալ Եր Եոլրա՛ Եր Եր
րթրթրթր րալտոնճի Եր, օԵր Եր Եո Եո Երթ
Երթ. No, Եոո Եոա, Եր Եե՛ րո անոմ օ Եր Եար
Եր Եոթրաւո [ո Եր Երթ րթրթ րոթրթրթր]
Երթ Եր, օԵր Եր Ե Եո Երթա Ե ԵճԵր; օԵր 1
Եոլրա՛ Եր Երթոթ, Եր րոթրթրթ Երթա ո Եր
Եր, օԵր Եր Եո Եո Ե՛ Ե ԵԵԵր.

[ՕԵր Եա Եր Եո րոթա րր րո Երթ Ե ԵԵ Ե
Եր, րոթա ԵԵրԵր օԵր Երթ օԵր Եե՛ Եր Եո Եո

[Եո Եր ԵԵ]; Երթ Ե Ե ԵԵ ԵԵ ո Եոլլո Եր,
Եո Եր Ե Եր. [No ԵԵր օԵր Եո Եր ԵԵր].
Ե ԵԵրթր Երթ ո Եոլլո Եր, օԵ ԵԵրԵր
ԵԵրթա Եո ո ԵԵր Ե ԵԵրԵր ԵԵ Եո ԵԵ
Եոթր Եր; օԵր Եր ԵԵրԵրԵր, ԵԵրթր ԵԵ
ԵԵ ԵԵրթա ո Եո ԵԵր օԵ ԵԵրԵր Եո Ե

Երթ Եր Ե Եր Երթ, Ե ԵԵրԵր ԵԵ ԵԵրթ
ԵԵր Ե ԵԵրԵր ԵԵ Եո ԵԵրԵր.

Երթ Եր Ե Ե Երթ, ԵԵրթ ԵԵրԵր ԵԵ ԵԵ
Եո ո ԵԵր օԵ ԵԵրԵր րո Եո ԵԵրԵր. 1 Ե
օԵր Եր ԵԵրԵրԵր, Ե ԵԵրԵր ԵԵ ԵԵ ԵԵ
Եո ո ԵԵր ԵԵրթ ԵԵրԵր Եո ԵԵրԵր.

Երթ Եո Երթ, Ե ԵԵրԵր ԵԵ ԵԵ ԵԵրթա
Եր ԵԵրթ ԵԵրԵր Եո ԵԵրԵր. 1 Եոթր Ե
Երթ ԵԵրԵրԵր, ԵԵրԵր ԵԵ ԵԵ ԵԵրթա
ԵԵր Ե ԵԵրԵր Եո ԵԵրԵր.

¹ *Thriving*.—"րալտոնճի" appears to mean, expectation of increase
of producing young the following year, or of improvement in value ge

The reason of it is: though small the blemish may be, when it is permanent, there is no hope of its thriving' afterwards, and it is right that it should be sent back in consequence. In the case in which the 'colpach'-heifer under cure is *referred to*, there is hope of thriving, and it is right that there should be no sending back in consequence. Or else indeed, *as to* the rule "though small the blemish may be when it is permanent," &c., *it applies where* the wound was inflicted intentionally or inadvertently in unlawful anger, and it is right that it (*the animal*) should be sent back; and in the case in which "the heifer under cure," &c., *occurs*, the wound was inflicted through unnecessary profit, and it is right that it should not be sent back.

THE BOOK
OF
AICILL.
—

And if it were the choice of the owner of the 'sed' to have his own 'seds,' he should have sick-maintenance and 'dire'-fine, and honor-price along with them.

A cow for the udder; if it be the entire of her udder that has been injured, a cow *shall be given* in her stead always. The quadrupeds in general *are estimated* according to the same rule. If it be her four teats that have been injured, eight 'screpalls' shall be paid every year until sixteen 'screpalls' shall have been paid *in* one year. This is in a *case of* certainty; but if it be a doubtful case, four 'screpalls' shall be paid every year until eight 'screpalls' shall have been paid *in* one year.

If it be three of her teats^a *that have been injured* six 'screpalls' shall be paid each year until twelve 'screpalls' shall have been paid *in* one year. ^a Ir. *Her three teats.*

If it be two of her teats^b *that have been injured*, four 'screpalls' shall be paid each year until eight 'screpalls' shall have been paid *in* one year. This is in a *case of* certainty; but if it be a doubtful case, two 'screpalls' shall be paid each year until four 'screpalls' shall have been paid *in* one year. ^b Ir. *Her two teats.*

If it be one teat *that has been injured*, two 'screpalls' shall be paid each year until four 'screpalls' shall have been paid *in* one year. This is in a *case of* certainty; but if it be a doubtful case, one 'screpall' shall be paid each year until two 'screpalls' shall have been paid *in* one year.

THE BOOK OF AICILL. [Mar aine rine i' erbadach uirre, rerpall co leť inn
gaća bliadña, no tri rerpall aon bliadain.

O'D. 1972,
&c.

O gatar ciall don trailtine, i' oť rerpall na raitine
dic ann.

Mar a rreb po milleť an i' in trine, in tainmpainne
geabur in rine i' in uch, gurab e in tainmpainne rín deiric
in trine ber i' in trine.

Loť a laća dic gaća bliadña co po ietur loť laća ocup
raitine aon bliadain, ocup cen nať ní dic o ěa rín
amať; no dono, loť laća dic in cet bliadain, ocup loť
laća ocup raitine dic an bliadain tainurte, ocup ce-
nach ní dic o ěa rín amať; no dono, loť laća dic cenn da
bliadain, ocup cen ní dic o ěa rín amach.

Ma tainic in traitine i' muť ría cinn bliadña, eir
i' in lo deiric aon bliadain ti hi, i' airc loťeťa na
raitine amach; muna tainic, i' a neimairic. No dono,
co nairecťa, uair i' eiric rogail. In tan i' bo ceiric
rerpall ríchic rín; in tan imurro, i' bo ríchic rerpall, i'
tri rine po loťeť di, i' deiric rerpall i' naon bliadain, no
cuic rerpall caća bliadña. In tan i' da rine, i' cuic
rerpall in aon bliadain, no da rerpall co leť gaća
bliadña. In tan imurro i' aon rine, i' da rerpall co
leť gaća bliadña, no rerpall co ceirime rerpall aon
bliadain.

Ma tainic in lať di i' artein, i' in ní fuil ar rgať rai-
tine dairic. In tan i' marť, no do ěuair muťa, cen airc
in ní tuc ar rgať raitine. In tan imurro na tucar
imach iní fuil ar rgať raitine, cen a airc imach.

Mať tri rine bur erbadach di, i' ceiric rerpall co

If it be one teat that is defective in her, a 'screpall' and THE BOOK OF AICILL. a half *shall be paid* for it every year, or three 'screpalls' *in one year.*

When every idea of the expectation is abandoned, the eight 'screpalls' of the expectation shall be paid for it.

If it be the milk-passage that was destroyed in the teat, the proportion which the teat bears to the udder is the proportion of the 'eric'-fine for the teat that shall be *due* for the milk-passage.

The value of the milk shall be paid every year until the value of the milk and of the expectation be paid *in one year*, and nothing shall be paid from that forth; or else, the value of the milk shall be paid the first year, and the value of the milk and of the expectation *of calves* the second year, but nothing shall be paid from that forth; or else, the value of the milk shall be paid till the end of two years, but nothing shall be paid from that forth.

If the expectation came outside before the end of a year, even if it be on the last day of the year it comes, the value of the expectation is to be returned out; if it has not come, it (*the value, &c.*) is not to be returned. Or else, *according to others*, it is to be paid back, since it is 'eric'-fine for trespass. This is when it is a cow of four and twenty 'screpalls' *worth that is in question*; but when it is a cow of twenty 'screpalls' *worth, and three of her teats were spoiled*, it (*the payment*) is ten 'screpalls' in one year, or five 'screpalls' every year. When it is two teats *that were spoiled*, it (*the payment*) is four 'screpalls' in one year, or two 'screpalls' and a half every year. When, however, it is one teat *that was spoiled*, it (*the payment*) is two 'screpalls' and a half every year, or a 'screpall' and a fourth of a 'screpall' in one year.

If the milk came to her afterwards, the thing which is for the sake of expectation is to be returned. When she dies or has gone astray, what was given for the sake of the expectation is not to be returned. When, however, that which is for the expectation was not given out, it is not to be paid out.

If it is three teats that are defective in her, it is four 'screpalls' and a half *that are to be paid* every year, or nine

Ledar Cicle.

Éa bliadna, no noi perrpall aon bliadain. Ocur
uib pír buo poğa a ie in aoinpéet, amlaid pín, euit
anche. Mađ perr lap in perr eile perrpnaíde na rail-
ipeđ pağur do, uair ipeđ ip dliğed ann .i. a poğa do
prtana na cneíde.

Íđ in aoinpéet íetur, ocur tainie in trailtínche iar
ip a airc amach ma ipín ¹¹iađain ip nera éi pí ceta-
p. Mar gađ bliadain íetur in trailtínche, eíđ gat
tur call in bó pín. no eíđ cpech riallađ berena, íetur a
ltínche pír í cen buo aicir ta a beđ a mbetaíđ, cin
ie da bpeiđ. Mara báp po geib éall hí, no da mbepa
ip a epod pín uile, no uirpiche de, no cpine, no pail
mcoiméta, no cpech neimberena via mbpeiđ uile, noco
nícar ní don trailtínche pír o pín amach.

Da pasbaíđ imurpo in cpech no in galap ní aige.
íetar a railtínche beor pír.

Ca haipet beíđip íca íc pín? .i. co mbeped cpech riallađ
nemberena íat, no uirpiche de, no cpine; no, ip e aipet
beđer íc a híc gupab cinri nemtarpađtain na railtínči
amuiğ, ocur o buo cinnti, loğ lađta ocur railtínči uic ann
in bliadain pín, ocur cin ní uic ann o éa pín amađ. No
dono čena, comao loğ lađta uic ann in céet bliadain,
ocur loğ lađta ocur railtínchi uic amađ in bliadain tan-
aire, ocur cen ní uic ann o éa pín amađ. No dono cena, o
po icpaíđéa loğ lađta ocur railtínche amađ co cenn
mbliadna, co na híeđa ní ann tairip pín].

'screpalls' in one year. And whichever of them is his choice, he shall pay the consideration for expectation at the same time in this manner. If the other man prefers to wait for the result of the expectation, it shall be ceded to him, for the law of the case is, "the inflicter of the wound has his choice."

THE BOOK
OF
AICILL.
—

If it is at once it is paid, and the expectation came afterwards, it is to be paid out, if it (*the expectation*) came first in the next year. If the expectation is paid for every year, though the cow herself may have been stolen *within*, or plundered from people outside who have a 'bescna'-compact, the expectation shall be paid for, as long as it is natural that she should be living, and not overtaken by decay. If she has died within, or if disease has carried off all her young, or the visitation of God, or decay, or neglect of keeping, or the plundering act of people with whom there was not a 'bescna'-compact, has carried them all off, nothing shall be paid to him for the expectation from that forth.

If, however, the plundering or the disease has left something of the value of the young with him, his expectation shall be paid him.

How long will this continue to be paid? That is, until the plundering act of a party with whom there is not a 'bescna'-compact shall have carried them off, or the visitation of God, or decay; or, *according to others*, the time during which it will be paid, is until the non-appearance of the expectation is ascertained outside, and when it is certain *that there will be no increase*, the value of the milk and of the expectation shall be paid for it that year, and nothing shall be paid for it from that forth. Or else, *according to others*, the value of the milk is to be paid for the first year, and the value of the milk and of the expectation shall be paid out the second year, and nothing shall be paid from that forth. Or else, *according to others*, after the price of the milk and of the expectation shall have been paid to the end of a year, nothing more shall be paid beyond that time.

No dono cena, o po ieraiſea log laſta ocuſ railtinſi
iaſ co cenn ōa bliarain co na ieta nſi anto tairuſ rin.
uſ o ſetair ciall don tſailtinſi, iſ oſt ſeripall na
iltinſi die.

Ma tainic in tſailtinſi amuiſ iarſain, in eutruma
— ſeaſ railtinſi — ſairſe amuiſ; no dono, co
iſtea, uair iſ eipic poſla.

[Seiſio iſin eluair ſo neiſtaſt, ce be ſob, no iſin aſairſe
ſo na ſlibac, no iſin neſball ſo enaim; aile deſ iſin
eluair ſan eiſtaſt, no iſin aſairſe ſan tſlibaſ, ocuſ in
ceſſaimſe ſann ſichit iſin neſball ſan enaim.]

In bo tſreiniugaſo uirſe: tſrian ap ſeaſ a colla, tſrian
ap ſeaſ a railtinſi, tſrian ap ſeaſ a laſta ocuſ a laiſ;
a teora ceſhſuimſi ap in laſt, ocuſ a ceſhſuimſi ap in
laeſ, in tſrian ata ap ſeaſ a laſta ocuſ a laiſ, ſe ſeripall
deiſioſe ap ſeaſ laſta, ocuſ ſa ſerſepall ap ſeaſ
O.D. 1971. laiſ [i. ciſ ſiſeno, ciſ boinnenn é, in la beſap; ocuſ bo
ceiſſe ſeripall ſichet hi.]

In ſam, tſreiniugaſo air: tſrian ap ſeaſ a colla, ocuſ
tſrian ap ſeaſ a ſnimpairſo, ocuſ tſrian ap ſeaſ a railtinſi
iarſain.
C. 1782. [In tairb, tſreiniugaſuſ air; tſrian ap ſeaſ a colla, ocuſ
tſrian ap ſeaſ a ſnima, ocuſ tſrian air ſeaſ a tſailtinſe.]

Cach ſet aca ta colano, ocuſ railtinſi, ocuſ laſt, iſ
tſreiniugaſo air. Cach ſet ac na ſuil aſt colano ocuſ
railtinſi, no colano ocuſ laſt, iſ ſoinſo ap ſo. Cach ſet
C. 1782. ſoib ac na ſuil [laſt na ſnimpairſo, ocuſ ac na ſuil rail-
tinſe iarſain], aſt colano nama, iſ airſomeſ comaiſeſ air,
aſt mana marſe cana aicillne, ocuſ marſeſ, iſ ceiſhſi
ſeripall air.

Or else indeed, *according to others*, when the value of the milk and the expectation has been paid out to the end of two years there shall be nothing paid for it from that forth. And when it is ascertained that there is no expectation, the eight 'screpalls,' *the value* of the expectation, are to be paid.

THE BOOK
OF
AICILL.
—

If the expectation came outside afterwards, the amount that had been given for the expectation shall be returned to the man outside; or indeed, *according to others*, it is not to be returned, because it is 'eric'-fine for an injury that shall be paid.

A sixth shall be paid for the ear that has hearing,* of what beast soever, or for the horn with its pith, or for the tail with its bone; one-twelfth for the ear without hearing, or for the horn without pith, and the twenty-fourth part for the tail without bone.

* Ir. With
hearing.

The cow has a tripartite division; *viz.*, one-third for her body, one-third for her expectation, and one-third for her milk and her calf; three-fourths of it (*the last third*) are for the milk, and one-third for the calf, *i.e.* of the third which is for the milk and the calf, six 'screpalls' are for the milk, and two 'screpalls' for the calf, *i.e.* whether bull or cow calf, the day it is calved; and it (*the cow in question*) is a cow of four-and-twenty 'screpalls' value.

The ox has a tripartite division; *viz.*, one-third for its body, and one-third for its work, and one-third for its expectation afterwards.

The bull has a tripartite division: one-third for his body, and one-third for his work, and one-third for his expectation.

Every 'sed' that has a body, and expectation, and milk, has a tripartite division. Every 'sed' that has but body and expectation, or body and milk, is to be divided into two parts. As to every 'sed' of them that has neither milk nor work, and that has not expectation afterwards, but body only, the arbitration of neighbours is to be had respecting it, unless it be a beef in 'cain aigillne'-law, and if it is, four 'screpalls' are to be the value for it.

Leban Aicle.

teoh, tpenugad ar : trian ar feaḏ a colla, trian
 aḏ a railtineḏi, trian ar feaḏ a gnumrao. Aile dec
 mathar ar in fepnach in uair berair he, amail ata
 dec ar in laeg in uair berair he; no[co]mato leḏ aile
 a aḏar in inbano iḏ fepir in tathair.

ana fuil aḏt colanto ocuḏ railtineḏi, no colanto ocuḏ
 nrao, iḏ pointo ar do. Mana fuil aḏt colanto nama,
 noco nuil naḏ ni, uair noco main marpa he.

In muc, tpenugad uirre : trian ar feaḏ a colla, trian
 ar feaḏ a railtineḏi, ocuḏ trian ar feaḏ a hail ; ocuḏ iḏ
 cepraḏ comato ina bpointo po milles he ; ocuḏ damato ar
 na breiḏ, iḏ pingino ar caḏ nore co rice tri horcu, no
 comato co nas noreu, mara cinoti eo tibrao arḏ he.

C. 1785. [In muc, mara a carpa iḏ eḏbatoaḏ uirru iḏ a haḏcuḏ,
 ocuḏ muc a comacinta tar eir.

Mara al na bliatna iḏ eḏbatoaḏ to, trian a nurcom-
 air a hail, ocuḏ trian a nurcomair a colla, ocuḏ trian
 a nurcomair a railtince.

Mara ni da hal (.i. da rinnoib tra) iḏ eḏbatoaḏ uirre,
 in tainmpainne do triun icair gaḏa bliatna, no a da
 coibeir aon bliatna ; trian ar feaḏ a hail, ocuḏ ina
 bpointo po milles in tal ann rin ; ocuḏ damato ar na breiḏ,
 iḏ pingino ar gac nore go ruigi nai noreca, no tri oreca .i.
 nomato loiḡe a mathar rin, amail ata a nuan caoraḏ na
 tri fepiboll.]

In muc fipenn, pointo ar do uirre.

C. 1785. [In lair, tpenugad uirru ; trian ar feaḏ a colla, ocuḏ
 trian ar feaḏ a railtineḏi, ocuḏ trian ar feaḏ a fepnach
 ocuḏ a gnumra.

¹ That it would have given milk. For "tibrao arḏ he," O'D. 1977, reads
 "eo tibriuḏ ar."

The horse has a tripartite division ; one-third for its body, one-third for its expectation, and one-third for its work. The one-twelfth of *the value of its dam is to be given* for the foal when it is foaled, *just as the calf is worth the one-twelfth of the value of its dam* when it is calved; or *according to others*, it is the one-half of the twelfth of *the value of its sire* when the sire is better.

If it (*the 'sed'*) has only body and expectation, or body and work, it is to be divided into two. If it has but body only, there is nothing *for it*, because it is not a beef carcass.

The pig has a tripartite division ; one-third for her body one-third for her expectation, and one-third for her farrow ; and it is an opinion that it was in her uterus it (*the young*) was destroyed ; but if it was after farrowing, it is a 'pinginn' for every young pig as far as three young pigs, or it may be as far as nine young pigs, if it be certain that it would have given *milk to them*.¹

As regards the pig, if it be its flesh that is deficient in it, it (*the pig*) is to be returned, and a pig of the same nature *is to be given* in lieu of it.

If it be the litter of the year that is deficient in her *case*, one-third *shall be paid* in consideration of her litter, and one-third in consideration of her body, and one-third in consideration of her expectation.

If it be part of her litter (i.e. of her teats) that is deficient in her, the proportion of a third shall be paid every year, or twice as much *in one year* ; one-third on account of her litter, and it was in the uterus the litter was injured in this case ; and if it were after they were brought forth, a 'pinginn' shall be *paid* for every young pig as far as nine young pigs, or, *according to others*, three young pigs, i.e. this *is* the ninth part of the price of their dam, as is *paid* for the lamb of a sheep of *the value of* the three 'screpalls.'

The he-pig has a tripartite division.

The mare has a tripartite division ; one-third in consideration of her body, and one-third in consideration of her expectation, and one-third in consideration of her foal and her work.

Leban Aicle.

•Mar e a huē iŕ eap̃baōaē uir̃pe, iŕ a haēchur, ocuŕ laiŕ
naicinta tap̃ a heiri.

iŕ e ferpaē na b̃liaōna iŕ ep̃baōaē uir̃pe, iŕ a haē-
ocuŕ laiŕ a com̃aicinta tap̃ a heiri.

Mar é ferpaē na b̃liaōna ap̃ ep̃baōach uir̃pi, t̃riān a
nup̃comaiŕ a ferpaiŕiŕ, ocuŕ t̃riān a nup̃comaiŕ a ŕñm̃pa,
ocuŕ t̃riān a nup̃comaiŕ a ŕail̃t̃inche.

Mar e an t̃apaŕiŕne iŕ ep̃baōaē uir̃pe, ma ta beaēuŕ[ar]
a ferpaiŕiŕ iŕin ŕiŕne aile, aēh̃gin inn ocuŕ op̃ēap̃, ocuŕ
muna ŕuil, iŕ t̃riān ŕuil inn. Ocuŕ mar a mb̃roinñ .i. a
mathap̃, p̃o milleō in ferpaē, iŕ nom̃aō loiŕi a mathap̃
inn. Ocuŕ mar ap̃ an aēaō, iŕ aile ŕeg a mathap̃ inn.

Ciō p̃oēpa co na mo ina milleō a mb̃roinñ a mathap̃
na ap̃ nacha, ocuŕ ŕona mo iŕ nep̃aŕñ é ap̃ an ach̃a? Iŕ é
an ŕaē p̃oēpa, moō ēŕaōil̃ter p̃oglaō t̃pap̃ ŕi ina milleō
ina b̃roinñ na ap̃ naēa.

Aicle ŕeg ap̃ an ferpaē, .i. a mathap̃, in l̃á beap̃a é,
ciō ŕip̃rinñ ciō boinñann, am̃ail̃ at̃a aile ŕeg a mathap̃ ap̃
an laōŕ in uaiŕ beap̃a é; ocuŕ ŕeip̃ in mathap̃ iŕ coŕmail̃
anñr̃iñ é, ocuŕ mar ŕeip̃ in nachap̃ im̃op̃ro, iŕ aile ŕeg
a athap̃ aip̃: ocuŕ mana coŕmail̃ le cēētap̃ ŕe iŕiŕ é, iŕ
leē aile ŕeg o cēētap̃ ŕib̃ anñ in inb̃uiō iŕ ŕep̃r̃ p̃o bui in
tathap̃, cona aile ŕeg com̃lan ŕiñ.

In tēē ŕip̃rinñ, iŕ ŕaiññ ap̃ ŕo ŕuiŕpi.]

In muc ŕip̃enñ, ŕoiññ ap̃ ŕo uir̃pe.

In caēpa, t̃reiniug̃aō uir̃pe; t̃riān ap̃ ŕc̃áē a colla, t̃riān
ap̃ ŕc̃áē a ŕail̃tiñēi, t̃riān ap̃ ŕc̃áē a holla ocuŕ a h[u]ānñ
O'D. 1976. ocuŕ a [l̃aēta. .i. p̃inŕiññ ap̃ ŕc̃áē a huaiñ, ocuŕ p̃inŕiññ

¹ *Her milk.* For "l̃aēta," milk.—O'D. 1479, reads "ŕail̃tiñci," expectation
of a calf, &c.

If it be her udder that is deficient in her, she is to be returned, and a mare of the same nature *is to be given in lieu of her.* THE BOOK
OF
AICILL

If it be the foal of the year that is deficient in her, she is to be returned, and a mare of the same nature *is to be given in lieu of her.*

If it be the foal of the year that is deficient in her, *then, according to others, one-third shall be given in consideration of her foal, and one-third in consideration of her work, and one-third in consideration of her expectation.*

If it be one teat* that is deficient in her, if there be the feeding of her foal in the other teat, *there is compensation for it and sick-maintenance, and if there be not, there shall be one-third paid for it.* And if it is in the uterus, i.e. of its dam, the foal was destroyed, it is the ninth part of *the value of the dam that shall be paid* for it, and if it be on the field *it was destroyed, the twelfth part of the value of the dam shall be paid.*

What is the reason that there is more *to be paid* for destroying it in the uterus of its dam, than *when destroyed* on the field? The reason is, it is supposed that greater injury will result to her (*the dam*) for destroying it in her uterus than in the field.

One-twelfth *is to be given* for the foal, i.e. *one-twelfth of the value* of its dam, the day it is foaled, whether it be male or female, *just as one-twelfth of the value* of his dam *is to be given* for the calf at the time it is calved; and it is the dam it is like in this case, but if it be the sire *it is like*, it is one-twelfth *of the value* of the sire *that is to be given* for it; and if it be not like either of them at all, it is half the one-twelfth of each *that is to be given* in the case in which the sire was better, so that this is full one-twelfth.

The male horse has a twofold division.

The he-pig has a twofold division.

The sheep has a threefold division, *viz.*, one-third for her body, one-third for her expectation, one-third for her wool and her lamb and her milk,¹ i.e. a 'pinginn' in consideration of her lamb, and a 'pinginn' and a half in

Լեծար Աճե.

Արբա՛ճ ա՛ հո՛ւն, .i. օճը օճոն նա ԲԼԻՃՈՆԱ սԻԼ ին,
ԼԵ՛ժ քնցնո՛ւ արբա՛ճ ա՛ ԼՈ՛ՇՏԱ. ԸՍՐԱ թի քօքսքա՛լլ ին ;
ՇԵՄԱ ըսրա ԲՈ՛ժ մօ ո՛ւ ԲՈ՛ժ ԼՈ՛ՂԱ նա ին հԻ, Ի՛ր Ե ին
ՏԱ՛Լ թօ ԲԻ՛ժ սրբօ մ տրօնս՛Ղա՛ժ.

ԸՍՐԱ քրօնո՛ւ, Ի՛ր քօնո՛ւ ար ա՛ ժօ սրբօ.

Ի՛ր ըսրա ՏԱ քօքսքա՛լլ հԻ, քնցնո՛ւ ար մ օճոնո՛ւ, օճը
Ո՛Ւ ար սն սն օճը ար մ ԼՈ՛ՇՏ, ա՛ ՏԱ թրան ար սն, օճը
ն ար մ ԼՈ՛ՇՏ.

ԸՍՐԱ ; մար Ե ա՛ հա՛ժ սԻԼ Ի՛ր ԵրԲԱ՛ժԱՇ սրբօ, Ի՛ր ա՛ հա՛-
ՍՐ ար ԵՍԼԱ, օճը ըսրա մո՛ւՇ մօնՏԱ ՏԱՐ ա՛ հօյր. ՄԱՐ Ե
Ո՛Ւ օճը ԼՈ՛ՇՏ նա ԲԼԻՃՈՆԱ ին Ի՛ր ԵրԲԱ՛ժԱՇ սրբօ, Ի՛ր տրօն-
ՂԱ՛ժ սրբ ; թրան ա՛ շօմար ա՛ հսոն օճը ա՛ ԼՈ՛ՇՏԱ, օճը
թրան : շօմար : շօլԼԱ, օճը թրան : շօմար ա՛ քա՛լՏոնՇԻ.

ՄԱՐ ըսրա ՏԱ քօքսքա՛լլ հԻ, Ի՛ր ՏԱ քնցնո՛ւ ար ին ա՛ հսոն
օճը ա՛ ԼՈ՛ՇՏԱ .i. քնցնո՛ւ շօ ԼԵ՛ժ ար մ ԼՈ՛ՇՏ, օճը ԼԵ՛ժ քնցնո՛ւ
ար մ սն ; սար ՇԵ՛Րսմօ Ի՛ր ԼՈ՛ՇՏ մ ՏԱՆ.

ՄԱՐ աօն ին Ի՛ր ԵրԲԱ՛ժԱՇ սրբօ, օճը ա՛ ԲԵ՛ՏՂԱ՛ժ մ
սոն Ի՛ր ին ԵԻԼԵ, ՏԵՐԱ ՇԵ՛Րսմօ քնցնո՛ւ մ ՂԱ՛Շ ԲԼԻՃ-
ՏԱՆ, ո՛ւ քնցնո՛ւ շօ ԼԵ՛ժ աօն ԲԼԻՃՈՆԱ. ՄԱՐ ըսրա թի
քօքսքա՛լլ հԻ, Ի՛ր քօքսքա՛լլ ար ին ա՛ հսոն օճը ա՛ ԼՈ՛ՇՏԱ .i.
ՏԱ քնցնո՛ւ օճը ՇԵ՛Րսմօ քնցնո՛ւ Ի՛ր ԼՈ՛ՇՏ, օճը ՏԵՐԱ
ՇԵ՛Րսմօ քնցնո՛ւ Ի՛ր սն ; սար ՇԵ՛Րսմօ Ի՛ր ԼՈ՛ՇՏ մ
ՏԱՆ.

ՄԱՐ աօն ին Ի՛ր ԵրԲԱ՛ժԱՇ սրբօ, օճը ա՛ ԲԵ՛ՏՂԱ՛ժ մ
սոն Ի՛ր ին ԵԻԼԵ, քնցնո՛ւ օճը օՇՏՄԱ՛ժ քնցնո՛ւ առ ՂԱ՛Շ
ԲԼԻՃՈՆԱ, ո՛ւ ՏԱ քնցնո՛ւ շօ ՇԵ՛Րսմօ քնցնո՛ւ առ աօն
ԲԼԻՃՈՆԱ.

Օճոն նա ՇԱՐԱ՛Շ ա՛ ՇԵ՛Ր ԲԵ՛Ր սրբօ ա՛մա՛լ քոնքա՛ժ նա
թօ արՇՈՆԱ, ԵԻ՛ժ ին ո՛ւ Ի՛ր նա ԲՈ՛ՒՆ ՏԻ.]

¹ *A fourth of the milk.*—This calculation is evidently wrong, it is one-third according to the previous distribution.

consideration of her wool, i.e. this is the wool of the whole year, and half a 'pinginn' for her milk. This is a sheep of the value of three 'screpalls;' and though it should be a sheep of greater or less value than that, this is the proportion that will be observed in its tripartite division.

THE BOOK
OF
AICILL.
—

The male sheep is divided into two parts.

If it be a sheep of the value of two 'screpalls,' there is a 'pinginn' for the wool, and a 'pinginn' for the lamb and for the milk, i.e. two-thirds thereof for the lamb, and one-third for the milk.

As to the sheep, if it be her whole udder that is deficient in her, she is to be returned, and a perfect sheep of the same nature is to be given in lieu of her. If it be the lamb and the milk of that year that are deficient in her, there is a tripartite division of her; one-third in consideration of her lamb and her milk, and one-third in consideration of her body, and one-third in consideration of her expectation.

According to others, if she be a sheep of the value of two 'screpalls,' it is two 'pinginns' that will be paid for her lamb and her milk, i.e. a 'pinginn' and a half for the milk, and half a 'pinginn' for the lamb; for the lamb is equal to a fourth of the milk.¹

If it be one teat that is deficient in her, and the feeding of the lamb is in the other teat, three-fourths of a 'pinginn' shall be paid in each year, or a 'pinginn' and a half in one year. If she be a sheep of the value of three 'screpalls,' there is a 'screpall' to be paid for her lamb and her milk, i.e. two 'pinginns' and one-fourth of a 'pinginn' for the milk, and three-fourths of a 'pinginn' for the lamb; for the lamb is equal to a fourth of the milk.

If it be one teat that is deficient in her, and the feeding of the lamb is in the other teat, a 'pinginn' and the eighth of a 'pinginn' shall be paid for it every year, or two 'pinginns' and one-fourth of a 'pinginn' in one year.

The wool of the sheep while it is on her is like the fur of the beasts in general, though it is worth something when taken off her.

Leban Aicle.

gabap, [treiniuḡað aip .i.] tpuan ap pcat a colla, n ap pcat a failtini, tpuan ap pcat a laēta ocup a ain; a teopa cethruimēi ap in laēt, ocup a cethnēi ap in mennan .i. da tpuan pingini ap pcat a men-
na, ocup pinginn ocup tpuan pinginne ap pcat a lachta.
[p gabap da pcpall é; uair noēa tēit in gabap tap
pcpall.]

cu do beit amail in mac, ocup an gabap do beit amail
in caera, ocup an capall amail in boin, itep erball ocup
notap ocup uth. No dono, map aon ēpine millter don
aip, ip coirpōipe po tpuan na cneib inn. Ma ta leapug
a pcpaḡ ipin pine, aēgin ocup oērap inn; ocup muna puil,
ip tpuan inn. Ocup ma é pcpaē na bliadna millter ann,
ip tpuan na lapā ann; ap nī tapba in laēt da eip. Ocup
mana puil aēt colann ocup failtine aic, no colann
ocup gnimrap, ip poinn ap do puip; ocup mana puil
aēt colann nama aic, noēa nuil naē nī aip, uair naē main
map.

On cu : map e a capna ip erbaḡaē uip, ip aēōp, ocup
cu a comaiḡinta tap a héip. Ocup map é al na bliadna
ip erbaḡaē aip, ip treiniuḡ aip. Ocup map nī da pinnaib
ip erbaḡaē aip, in tainmpainne do pinnaib ip erbaḡaē aip,
supab e in tainmpainne don ēraileētain ícap ḡaēa
bliadna.

Nomao loiḡi, na con in ḡaē cuilen oia cuilena, no in
cait, co po pcpap pu, ocup o pcpait, ip pmaēt unnta
ḡo po ḡaḡait gnimrap opna; ocup o ḡeḡait, ip eipic po
aiḡneo a nḡimmpait unnta.

On ceph, tpenuḡ uip .i. tpuan ap pcat a colla, ocup

¹ According to their work.—O'D. 1978, says, "Éipic in con no in cait, ip
a gnimrap ḡebap opno inntib; the 'eric'-fine for the hound and the cat

The goat has a tripartite division; i.e. one-third of *its* THE BOOK OF AICILL. *value* is for its body, one-third for its expectation, and one-third for its milk and its kid; three fourths of *this* third for the milk, and one-fourth for the kid, i.e. two-thirds of a 'pinginn' for its kid, and a 'pinginn' and the third of a 'pinginn' for its milk. And it is a goat of *the value* of two 'screpalls'; for the goat does not exceed two 'screpalls' in *value*.

The hound is like the pig, and the goat is to be like the sheep, and the horse like the cow, as regards tail and fur and udder. Or, *according to others; as regards the mare*, if it be one teat that has been destroyed in the mare, it is body-fine according to the severity of the injury *that shall be paid* for it. If the feeding of her foal be in the other teat, there shall be compensation and sick-maintenance for it (*the injury*); and if it be not *in it*, there is one-third *due* for it. And if it be the foal of the year that has been destroyed, it is one-third of *the value* of the mare *that shall be paid* for it; for the milk is of no benefit after it (*the foal*). And if she has only body and expectation, or body and work, she is divided *as to value* into two parts; and if she has but body only, there shall be nothing for it, because it is not valuable as beef.

As to the hound; if it be its flesh that is deficient in it, it is to be returned, and a hound of the same nature *is to be given* in place of it. And if it be the litter of the year that is deficient in her, there shall be a tripartite division of her. And if it be a part of her teats that is deficient, the proportion of the teats that are deficient is the proportion of the expectation that shall be paid every year.

The ninth of the price of the hound *is to be given* for every whelp of her whelps; and *the ninth of the price* of the cat *for every kitten of her kittens*, until they separate from them (*are suckled*), and when they have separated, it is 'smacht'-fine *that shall be* for them until they are fit for work; and when they are, 'eric'-fine shall be *paid* for them according to the nature of their work.¹

The hen has a tripartite division, i.e. one-third for shall be according to the nature of the work they are set to do." That is, hunting or mousing.

Leban Circle.

ar pcat a hail, ocur trian ar pcat a f[ailtinch] i ar-
 | Nomad loig; na eirce in gac en da hencab an
 ; bet pe coir; ocur o pcepaic, ip leč loig; a mathar
 a, [no co tora amper iunta; ocur o do pōda aim
 . ip coñloğ in ceph mor ocur in tairin; no dono, in
 p ita itir in mboin mbicc ocur in bō mor gupab hi
 ibir cetna bir itir in eirun ocur in pēpcep.]

An gē, mar pē a doč ip erbačāc ar, ip ačēur; ocur
 p ē doč na bliadna [rin ip erbačach ar, ip treinuğāc
 ar; trian a comair a colla, trian a comair āil, ocur
 trian a comair f[ailtinch]; ocur mar nī da doč ip erbačāc,
 ip, gupab e an tairmpairnōc [don al ip erbačac] i ar in.

Seoit peiri poğlaiğcher tpe anpot, no tpe inbeičbir
 eorba rin; ocur dama tpe compaiti, po bo tpe po truma
 na eneitōc innotib, ocur orēur, ocur eneclann.

Seoit ağ na haicinter lačt ocur gnumpat rin, ocur
 da mar peoit ağ na beič lačt no gnumpat iat, pob aiğin
 ocur oğur innotib; ocur mar peoit ağ na fuil lačt na
 O'D. 1979. gnumpat [po cetoir, ocur aca ta f[ailtinch] i ar tairin], ip
 O'D. 1979. airōmer coimīčāc ar, [ačt man mairt cana aiğillne, ocur
 mārcač, ceğraime pēripuill ar.

Do ar uč; .1. bō innlaog, no bo tpe laog; no mana ru
 očt pēpēpauil an mar, ocur por cemo ru očt pēpēpauil
 an mar.]

O'D. 1981. Cio do gni teorairō do uprat [ocur uprat do
 teorairō]?

.1. in teorairō pēpēpauil: ip e a aiğinōc, tūime meincōğer

her body, one-third for her clutch, and one-third for her expectation afterwards. The ninth part of the value of the hen *is given* for every chick of her chickens, as long as they are with her; but when they separate *from her*, it is half the value of their mother *that is given* for them, until the time of laying comes; and when the time of laying has come, the large hen and the pullet are of the same value; or indeed, *according to others*, the difference that is between the large cow and the small cow is the same *proportionate* difference that shall be between the pullet and the full-grown hen.

THE BOOK
OF
AICILL.
—

The goose, if it be its hatching that is deficient, is to be returned; and if it be the hatching of that year that is deficient, there shall be a tripartite division of her; one-third on account of her body, one-third on account of the clutch, and one-third on account of expectation; and if it be part of her clutch that is deficient, the proportion of the clutch that is deficient shall be paid for.

These are 'seds' that are injured through inadvertence, or through unnecessary profit; but if it were by design, 'dire'-fine should be *paid* for them according to the severity of the injury, and sick-maintenance, and honor-price.

These are 'seds' that are not recognized as having milk and *being capable of* work, and if they were 'seds' that may not have milk or *be capable of* work, there should be compensation and sick-maintenance for them; and if they be 'seds' that *actually* have not milk and *are not capable of* work at first, and have expectation afterwards, the arbitration of the neighbours is *to be had* respecting them, unless it be beef of 'cain aigillne,' and if it be, the fourth of a 'screpall' *shall be paid* for it.

A cow for the udder, i.e. an incalf cow, or a cow after calving, or if the beef is not worth eight 'screpalls,' or though beef be worth eight 'screpalls.'

What is it that makes a stranger of a native free-man and a native freeman of a stranger?

That is, an outlawed stranger: he is defined to be a per-

Leban. Aicle.

do denum, ocuy noco netat in pine a cunta do diður
 tna na toidit, no co tucat log ap a cunta do diður
 . peēt cumala do plait, ocuy a peēt mbliatna peintu
 ic pe] eclaiy, ocuy a da cumal cairu cacha leēo
 ceitru leitib iur ata comcairde; ocuy o do beirait
 do iur, iur paer iat ap a cuntaib, no co tucā nech tob
 i peime no baiy gráin do; no no co pcurpea a eoēu i
 an iur pine ap coibpialēaire. Ocuy da tucat, nocy roer
 ; [ap a cuntaibh] no co tucat in eutpuma cetna ap diður
 : cuntaib tob apur. Ocuy cū pe tuait, cū pe eclaiy, cū pe
 er cairu do ne rogā, a dul iur na peēt cumalaib
 i laim plaita, no co tair a toēaitium; [ocuy ma
 iur a toēaitēam, a rogāo cia iur nōerua rogāil
 a haēle iur e, in pe tuait, in pe heglaiy]; [no pe
 nōer cairde] ocuy map pe aer cairu, iur a dul iur na
 mail cairu; ocuy map pe eclaiy, iur a dul iur na peēt
 liaitnaib peintu uil a laim eclaiye, no na peēt cumala
 ap a ion. Ocuy cū pe tuait do ne rogāil eclaiye noco
 teit nī da pūil ac eclaiy ino, uair naē dligro tuatē
 pennait. Noco meann eclaiy nī pe tuait, uair teit eclaiy
 O'D. 1982. i pīaēat tuait, [ocuy] n[ōē]a teit tuatē i pīaēat eclaiye.

¹ *Shall have given in this way.*—Dr. O'Donovan remarks on this matter:—"When the outlaw was proclaimed by his family, they were obliged to give up into the hands of the different parties mentioned, certain funds for the payment of his future trespasses. They were then free themselves from the payment of any 'eric'-fines for his subsequent trespasses. These funds appear to have been:—1, seven 'cumhals' placed in the hands of the chief of the territory; 2, seven 'cumhals' in the hands of the church of the territory; and 3, two 'cumhals' in the hands of his neighbours with whom he had entered into 'cairde'-relations. The seven 'cumhals' in the hands of the chief of the territory should be first exhausted in payment of fines for his trespasses. Then, these being exhausted, it should be considered against whom he had trespassed, before any of the other reserved funds could be called upon. If it was against any of those with whom he had entered into 'cairde'-relations, the fine should be paid out of the two 'cumhals' placed in

son who frequently commits crimes, and his family cannot THE BOOK OF AICILL. exonerate themselves from his crimes by suing *him for* Ir. Glee. them, until they pay^a a price for exonerating themselves from his crimes, i.e. seven 'cumbhals' to the chief, and *seven 'cumbhals' for his seven years of penance* are paid to the church, and his two 'cumbhals' for 'cairde'-relations *are paid* to each of the four parties with which he had mutual 'cairde'-relations; and when they (*the family*) shall have given in this way,¹ they shall be exempt from his crimes, until one of them gives him the use of a knife, or a handful of grain; or until he unyokes his horses in the land of a kinsman out of family-friendship. And if they give *him these*, they shall not be exempt from his crimes until they pay the same amount again for exonerating themselves from his crimes. And whether *it be* against laity, or against a church, or against 'cairde'-allies he committed trespass, it (*the fine*) shall be deducted from^b the seven 'cumbhals' which are in the ^bIr. It is to go into. hands of the chief, until they are exhausted; and if they become exhausted, it is to be seen against whom he has committed trespass afterwards, whether against laity or against a church, or against 'cairde'-allies; and if it be against the 'cairde'-allies, it (*the fine*) shall be deducted^b from the two 'cumbhals' of the 'cairde'-allies; and if it be against a church, it shall be deducted^b from the *fine* for seven years of penance which is in the hands of the church, or the seven 'cumbhals' which are in lieu of it.² And if he should commit an ecclesiastical crime against the laity, nothing of what the church has *in her hands* shall be charged with it,^c for the ^c Ir. Goes into it. laity are not entitled to penance. A church pays nothing to the laity, for *the law says*, "a church goes into the debts of the laity, but the laity do not go into the debts of a church."

their hands. And if he trespassed against a stranger church, the fine should be paid out of the seven 'cumbhals' placed in the hands of the church of his native territory, which church was not called upon to pay fines for any trespass he may commit against the laity. If, after all these funds were exhausted, the outlaw returned to his native territory and received the countenance of any one native freeman of his kindred, which might be done by giving him the loan of a knife or a handful of corn, the whole family were bound to give a similar number of 'cumbhals' into the hands of the parties before mentioned."

² In lieu of it. The MSS. are defective here.

THE BOOK OF AICILL. O'D. 1982. [Cio fodepa co téit eclair i riachaid tuaiti, ocup cona téit tuat i riachaid eclairi? Iy é in pat fodepa: pet na oligto tuat ita i laith na heclairi .i. in pennait; ocup in comat bectar a denam na pentaithe, dia nberna fogail pe heclair, iy a dul a riachaid eclara; ocup mar pe luct cairthe, iy a dul iy na dicumalaid cairthe iar gcaitheh cota tuaithe.]

In mac do rine ria nbenum deoraid precair do iy a bith amail each nruine nligtecl don rine. In mac do rine iar nbenum deoraid precair de, a cin for rine a mathar .i. lan riad deoraid da petaid ruithir buidoin in a cinraid, ocup berid a coirpuidi.

C. 2542. Iy ann iy comrair plan he, plan do cacl ruine a marbad, plan in mbair tuca na neide rin romaird[ar], ocup na ruil rig i ruil timaircei, ocup na ruil ar gruun ruine airidi, ocup na ruil per biata airidi. Ocup ma ta rig i ruil timaircei, iy a cin dic do, ocup ni ruil ar cup na ar ruil ruine airidi irin cri; ocup ma ro marbad he, iy coirpuidi deoraid berena dic ann.

Ireo iy ruil timaircei do rig ann, cen a timairceiun pe ruine airidi, no cen a beid ar gruun airidi, no cen per biata airidi.

Ma ta ar gruun ruine airidi, iy a cin dic do, ocup a coirpuidi dic do; ocup ma ro marbad he, iy coirpuidi deoraid dic ann. Ocup ireo do ní deoraid de, a ferant do dul uat.

Ma ta per biata airidi aici, iy a cin dic do po aicneo biata pe nbenum cinad no iar nbenum cinad. Lan riach iy in mbiaid pe nbenum cinad, ocup let riach iy in

¹ *He may be killed with impunity.*—The third 'plan' in the Irish seems redundant. Though found in the MS., E. 3, 5, it is not in the corresponding passage in O'D. 1982, and C. 2543.

What is the reason that a church goes into the debts of the laity, and that the laity do not go into the debts of a church? The reason is: the church has in its hands a 'sed' which the laity have no title to, i.e. penance; and while the penance is being performed, if he has committed a trespass against a church, it (*the penalty*) is to go into the church debts, and if against persons who have^a 'cairde'-relations *with him*, it is to go as part of the two 'cumhals' of 'cairde'-relation, after the portion of the laity is spent.

THE BOOK
OF
AICILL.

^a Ir. *of*.

The son whom he had begotten before he had been made an outlaw is to be like every other lawful man of the family. *As to* the son whom he may have begotten after he had been made an outlaw, his liabilities shall be on the family of his mother, i.e. *they pay* the full debt of a stranger out of their own rightful 'seds' for his liabilities, and they obtain his body-fine.

The case in which a man^b may be killed with impunity, i.e. ^b Ir. *He*. every person is exempt *from liability* for killing him, is when these things before mentioned were given for him, and the king has not neglected to restrain him, and he is not on the land of any particular person, and there is no particular person who feeds *him*. But if the king has neglected to restrain him, and if he is not in the employment or hire of any particular person in the territory, he (*the king*) shall pay for his crime; and if he be killed, the body-fine of a stranger who has a 'besena'-compact shall be paid for it.

Neglect of restraint on the part of the king means, that he did not restrain him to *the employment of* a particular person, or did not have him *living* on a particular land, or fed by a particular person.

If he be on the land of a particular person, he (*the person on whose land he is*) shall pay his liabilities, and shall obtain his body-fine; and if he be killed, it is the body-fine of a stranger that is to be paid for him. And what makes a stranger of him is, his land having gone from him.

If a particular person feeds him, he shall pay for his crime according to the nature of the feeding before or after committing the crimes. Full fine *is to be paid* for the feeding before committing crimes, and half fine for the feeding after

THE BOOK OF ABRAHAM. mbiacharo iap nbenam cinato; ocur ictap in lan fiač, ocur nocon ictap in leč fiač, ap ir a cin padeirin icap cač ann irin mbiacharo iap nbenam cinato.

Cio potera co nicap nup in lan fiač, ocur nač ictap nup in leič fiač? Ir e fač potera, a dualgur inbleogann ictap in lan fiač, ocur a dualgur biata ictap in leč fiač.

O'D. 1984. [Ma tairnuc na rečt cumala ita illaim plača do to-caičem, ocur ni puil nix a paill tiumairce, ocur, ni puil ap cur na ap paitčill duine airiči irin crich é, ocur ni po biathurap é duine nach faor ap cinaič a bič, annirin ir compairte plān é, ocur ir plān ba cach duine a marbač].

C. 2548. [Duine rin ocur a cinto por trebairi, ocur do rinne rogail amuič e iap rin; ocur tangur vagra a cina por an ti aza paithe re gur trarā; ocur ni fear naxh aigi po rogail; ocur ir iriō nuc eolur amač gur an ina paithe. No dono, ir iriō fein po roglaib, ocur vagra fiač do fein do čuair amač ann rin e.

Cio teorair tar crich, no teorair criche, no cič urrač aon criche don ti poč ninnaič é; * * uair tama teorair a rečtar cuirič po gab do laim e gona cinto, noča nicra a cin in ti tar gabač do laim é, ocur nocha ninnraičreč ap nech .i. urrač po gab do laim gona cinto runn, ocur an ti po gab do laim é, lan fiač an cina do dena do ic do; ocur nera fine ann na lepa, no cič compocur; uair na derriat teorair preacair de, ir ina poža rum ata cio be iōb aicepur. Ocur ire a poža rum fine vacra, ocur ica lan fiač nupin reichem toicheva, ocur toibgi lan fiač cuca amuič don ti po gaburap do laim é gona cinto.

¹ *Against himself.* That is, it would seem, against the man with whom he had recently lived.

² *Or a stranger within the border.*—The reading in the MS. Egerton, 88, 45, appears to be "teora, three," for which Professor O'Curry in his transcript, p. 2548, conjectured "teorair, a stranger. If the true reading be "teora," the meaning would be a "stranger beyond three territories."

³ *To shelter him.*—There is a defect in the MS. here, hence the passage is unintelligible.

committing crimes ; and the full fine is paid, and the half fine is not paid, because it is for his own crime that everyone pays in the case for feeding *him* after committing crimes.

THE BOOK
OF
AICILL.
—

What is the reason that the full fine is paid by him, and the half fine is not paid by him ? The reason is, the full fine is paid on account of kindred, and the half fine is paid on account of feeding.

If the seven 'cumhals' in the hands of the chief happened to be exhausted, and the king has not neglected his restraint, and he (*the outlaw's son*) is not in the employment or hire of any particular person in the territory, and no person who is not exempt from crime in feeding him has fed him, then he may be killed with impunity, and any person is safe who kills him.

This is a person whose crimes were upon security, and he committed trespass outside afterwards ; and they came to sue the person with whom he recently was, for his crime ; and it is not known but that it was *while* with him he trespassed ; and it was he that brought word out to the place where he was. Or else, the trespass was committed against himself,¹ and *it was* to demand debts for himself he went out on this occasion.

Whether he be a stranger outside the border, or a stranger within the border,² or a native freeman of the same territory as the person who undertook to *shelter* him,³ * * for if it was a stranger of another province that undertook to be accountable for him,⁴ together with his crimes, the person by whom he was taken in hand, shall not pay for his crimes ; and no one shall be sued for him,⁴ * * i.e. a native freeman he took in hand with his crimes here, and the person who took him in hand shall pay full fine for the crime he commits ; and here family is nearer *relation* than bed, or it may be neighbourhood ; and as they have not made an outlaw of him, he (*the person aggrieved*) has his choice which of them he will sue. And his choice is to sue the family, and they shall pay full fine to the plaintiff, and they shall recover full fine outside from the person who had taken him in hand with his crimes.

* Ir. Took
him in hand.

⁴ And no one shall be sued for him.—The MS. is again defective here. The passage is accordingly unintelligible.

Leban Aicle.

ba gu nuingsi por neč biačar fear nuprocra tar emē
mal ban abač po a lepuš ocyr a comairlegatō an-
to na tie po luiši cana, ocyr emto a ceill an uinge;
yr gin coll cana patrnic do bepar .i. ata ačt and
b gan dena neič yr upreuilte yrin riušail po patrnic
par yin por yir mbiača; ocyr por, da nberna rogail,
eime na fogla uatā ne yin.

i nuingsi por neč biačur mac no ingin a ceile iar
fogra .i. cethraime cumailo yin a leapugato ocyr a
comairlegato ban ocyr mac na mupcartha na tiz po luiš
cana, gu naithi budein eua; ocyr muna aitiōir, popa
ylan.

Do ocyr euis rēpupail deš por neč biačar eiptec na-
treba. Inonn yin ocyr a ní romainn, ačt euita geill ruz
cuige tue ar airt rynn: da rēpupall yrin mboin, ocyr
rēpupall yrin tramarie.]

Acyr munao.

.1. in valta, ačt mar a dan oligēē co dan inoligēē
rucato he; ačt mara cotonač he, ylan cen ní tic rir fein,
ocyr enecclann tic ne cennaiō, ocyr ne coibvelačaiō, ocyr
do cač aen da mbiao rogail enecclainni ina marbato. A
biačhao ocyr a eituio ac denum a dāna inoligēē; ocyr i
necmaiō a rinečaiōe yin, ocyr damato na riatonaiōe, noco
biao ni do cēčtar de.

Marā eccotonač he, ocyr in necmaiō a rinečaiōe, enec-
clann tic rir fein, ocyr enecclann tic ne cennaiō, ocyr ne
coibvelačaiō, ocyr do cač aen da mbiao rogail enecclainni
ina marbač; ocyr a biačao ocyr a eiteo por. Marā
beocneo po ferato air, yr coirpōiri a beocneiōi tic ne
rinechaiōe.

¹ For "rogail," of the MS. Dr. O'Donovan suggested "roval," and translated accordingly.

Six cows with an ounce of *silver* is the penalty upon a person who shall diet a proclaimed man beyond the territory: i.e. this is a 'cumhal' of white proclamation, for supporting and advising a fugitive who does not come under the oath of 'cain'-law, and his partner's share of the ounce; but it is without violating the 'cain'-law of Patrick it is given, i.e. there is a condition that this *fine* is imposed upon the feeder when nothing that is forbidden in this rule of Patrick is committed; and moreover, if he (*the fugitive*) committed trespass, 'eric'-fine for the trespass is *due* from him in addition.

THE BOOK
OF
AICILL.
—

A cow with an ounce is the *fine* upon the person who feeds a son or daughter of another after being proclaimed, i.e. this is the fourth of a 'cumhal' for supporting and advising the women and sons of the foreigners who do not come under the oath of 'cain'-law, until they themselves, (*i.e. the parents*) visit them; but if they visit them, he (*the person who feeds them*) is exempt.

A cow and fifteen 'screpalls' is the *fine* upon the person who feeds a houseless person. This is the same as the foregoing, except that the share of the pledge of a king of a province is brought forward here; two 'screpalls' for the cow, and one 'screpall' for the 'samhaisc'-heifer.

And teaching.

That is, the pupil, if he was brought from a lawful to an unlawful profession; but if he is a sensible adult, there is exemption from paying anything to himself, but honour-price is to be paid to *his* chiefs,* and to *his* relations, and to every-one who would have a share' of the honour-price for his being killed. He is to be fed and clothed while learning his unlawful profession; and this is in the absence of his family, and if it were in their presence, there would be nothing *due* to either of them.

*Ir. Heads.

If he be a non-sensible person, and *if it be* in the absence of his family, honour-price shall be paid to himself, and honour-price shall be paid to *his* chiefs,* and to *his* relations, and to everyone who would have a share of honour-price for his being killed; and, moreover, he is to be fed and clothed. If it be a life-wound that has been inflicted on him, the body-fine for his life-wound shall be paid to *his* family.

THE BOOK
OF
AICILL.

Mar a fionnair a pinnear, plan can ní tic riar in pinn
ann, ocur enecclann tic riarum; ocur mara beocneo po
perrad air, ir coirpóir a beocneoi tic riarum; ocur mara
marbad, ir a bpeit do pinnear. U biathad ocur a eiteo
por ac denam a dāna in dligēi, ocur re pon comat re po
bai ac denam a dāna in dligēi in each inat oib rin.

Mar o dan dligēi co dan dligēi pucad he, mara cur-
puma loḡ in dāna o pucad he ocur loḡ in dāna do cum i
pucad, no eio mo loḡ in dāna o pucad, icad in tairi
pucurpar loḡ in dāna da denad ac an aiti o pucad; ocur
ir ceirair co mbeit enecclann don aiti.

Mar a mo loḡ in dāna cur a pucad he, icad in tairi
pucurpar loḡ in dāna do denad ac in aiti o pucad, ocur
toibgeo a imarparair ma conic, ocur mana cumaic, ir a dūl
re lar.

Nó dīngbail por curu bel.

.1. in turpar aḍtairi; aḍt ma po aḍtairgeo ir eiric
urpari in bōeoin ocur ina claino, a beit in bōeoin ocur
a beit ina claino. Ma po aḍtairgeo eiric urpari in
bōeoin, ocur nīr aḍtair a beit ina claino; no ma po
aḍtair a beit ina claino, ocur nīr aḍtair a beit in bōeoin;
cach ní po aḍtair ir a beit do, cach ní nar aḍtair ir a
neimbeit.

In clann do pinn riar in achugad .i. pīa cennach in
perrair, ir a mbeit ina nōeoparair. In clann do pinn
riar in achugad, ir a mbeit na nūpparair, .i. iar cennach in
perrair; ocur o biar inat aḍa no muilino perrair dīler
ac dūine, no o ceinnoeoir, do ní urpar do.

If it was in the presence of his family *he was taught*, there is exemption from paying anything to the family for it, but honour-price shall be paid to himself; and if it be a life-wound that has been inflicted on him, the body-fine for his life-wound shall be paid to himself; and if he be killed, it (*the fine for it*) shall be obtained by his family. He shall be also fed and clothed while learning his unlawful profession, and it (*the fine*) is proportioned to the length of time that he has been learning his unlawful profession in each case of these.

THE BOOK
OF
AICILL.
—

If he has been brought from a lawful profession to a lawful profession, if the price of *learning* the profession from which he had been taken, and the price of the profession to which he has been brought, are equal, or, though the price of the profession from which he was taken be greater, the teacher who has taken him shall pay the teacher from whom he was taken away the price of teaching the profession; and it is an opinion of *some lawyers* that the *former* teacher should have honour-price *also*.

If the price of the profession to which he has been brought is greater, the teacher who has taken him shall pay the teacher from whom he has been taken the price of learning the profession, and let him recover the difference* if he can, * *Ir. Excess* and if he cannot, it (*the fine*) shall fall to the ground.

Or evading verbal engagements.

That is, the stipulating native freeman; if he has stipulated that the 'eric'-fine of a native freeman should be for himself and for his children, it shall be for himself and for his children. If he has stipulated *that* the 'eric'-fine of a native freeman *should be* for himself, and did not stipulate that it should be for his children; or if he stipulated that it should be for his children and did not stipulate that it should be for himself; whatever he has stipulated he shall have, whatever he has not stipulated, he shall not have.

The children whom he begot before the stipulation, i.e. before purchase of the land, shall be strangers. The children whom he begot after the stipulation, i.e. after the purchase of the land, shall be native freemen; and when a man has the site of a kiln or of a mill of rightful land, or when he shall purchase *such*, it makes a native freeman of him.

THE BOOK
OF
AICILL
C. 1619.

1r ar gabair eirein: 1r uprað imurro in deoraið crenar
reilb.

Manar gnað reðta ro [r]acaið a [r]aeram rop tuine nað
loman comarba, no mara tuine nað gnað reðta ro pacaið
a paeram rop loman comarba, cuic reoit do ceðtar de;
no cumar cuic reoit doib mar aen, ocur da trian d'fir in
paerma, ocur aen trian d'fir na athgabala, ocur in athg-
abail do lecan po ðaill.

O'D. 1987. Taircein ðligið i leð pe cpeðaið ocur pe cneðaið, [geibid
greim] fir paerma no airbirta poerma i leð pe cneðaið
ocur pe cpeðaið. Mana fuil taircein ðligið, no cu
namail tarba; geibid greim fir paerma, no airberc
poerma i leð pe athgabail, cen co roib taircein ðligið.

ðliatoin don lomain comarba im a pincintaið fein ocur
im pincintaið a athar; mí do im a nuacintaið fein ocur
im nuacintaið a athar. Raiði don coðnað im a pincin-
taið fein ocur im pincintaið a athar, ocur reðtmoin
do im a nuacintaið fein ocur im nuacintaið a athar.

Canar a ngabar in mí ata don eccoðnað im a nuacin-
taið fein ocur im nuacintaið a athar?

C. 1619. 1r ar gabair: añaíl 1r e aile dec in raiði [ata do coðnað
im a pincintaið buðein ocur im pincintaið a athar] in

C. 1619. reðtmoin ata do im a nuacintaið [buðein ocur im nuac-
intaið a athar,] coir no d'firde, uair 1r ðliatoin ata don
eccoðnað im a pincintaið fein ocur im pincintaið a

C. 1619. athar, cemað mí do beð do im a nuacintaið [buðein ocur
im nuacintaið a athar] .i. ciamað aile dec na ðliatona
rin.

In turbaio ðliatona uil don eccoðnað im a pincintaið
fein ocur im pincintaið a athar, gnað reðta ro pacaið

¹ A minor.—"loman comarba," is a minor who has lost his father.

² There is something omitted here. For "athgabail" in this place, and in the next sentence, Dr. O'Donovan suggested "athgin, restitution or compensa-
tion."

This is derived from:—"The stranger moreover who purchases property is a native freeman."

THE BOOK
OF
AICILL.
—

If it be a *man of septenary grade* who gave his protection to one that is not a minor,¹ or if it be a person who is not of septenary grade that gave his protection to a minor, five 'seds' are due to either of them; or, according to others, it may be five 'seds' to both of them, and two-thirds thereof are for the protector, and one-third for the man entitled to the distress, and the distress is allowed to escape.²

¹ Ir. *Is*
let into the
wood.

When law is offered with respect to plunderings and wounds, knowledge of protection or being told of protection takes effect respecting wounds and plunderings. If there is no offer of submitting to law, knowledge of protection or being told of protection has no effect; but with respect to distress, knowledge of protection or being told of protection takes effect, although there was no offer of law.

The minor remains^b a year under exemption respecting his own old offences and the old offences of his father; a month respecting his own recent offences and the recent offences of his deceased father. The sensible adult remains^b a quarter of a year under exemption respecting his own old offences and the old offences of his father, and a week respecting his own recent offences and the recent offences of his father.

² Ir. *Has.*

Whence is derived the month which the minor has for his own recent offences and the recent offences of his father?

It is derived from this:—As the week which the sensible adult has for his own recent offences and the recent offences of his father is the one-twelfth of the quarter of a year which is allowed to him for his own old offences and the old offences of his father, it is right from this, that as it is a year the non-sensible person has for his own old offences and the old offences of his father, it is a month, i.e. the one-twelfth of that year,³ he should have for his own recent offences and the recent offences of his father.

As to the year's exemption which is allowed to the non-sensible person for his own old offences and the old offences

³ The one-twelfth of that year.—The text of this paragraph is corrupt in E, 3-5,—O'D. 1483,—and has been corrected from C. 1619.

THE BOOK OF AICILL. poepam pop loman comarba ann; ocur i bail ata in mī ata in a nuacintuib fein, poepum gnaio reēta pīl antro; ocur in a nuacintuib ata in mī do. 1 bail ata in paiti don coonaē in a feincintuib, turbaio eppaig no pozmair tae ouine ap airo ann; iṛ amlaib pīn do biaio don eccoonach in turbaio eppaig no pozmair, samao i in turbaio pīn po aipberetnaiged.

In bail ata reētmain don coonaē, turbaio eppaig no pozmair po aipberetnaig antro pop, ocur in a nuacintuib ata in reētmain; ocur iṛ amlaio do biaio don eccoonach in a nuacintuib, samao i in turbaio [pīn] po aipberetnaiged.

C. 1619.
O'D. 1989. [No ina elod iap luighe po aoth ocath anma.

Derbporḡell lui nach nemeō do gait o gnaō reēta eile a reētar maigin. Ocur in coibeir ita ina gait do gnaō reēta o po gataō, iṛeō ata doṛom, ocur coibeir i pīl venecclann inn, ocur reētmaō mapōēa an gnaō pop a nōerinaō in derbporḡeall.

Maṛa ēairce po icrum imaē in gait ina po per conair eile iat, iṛa aipic doṛum a ruḡ uaō, ocur lan oipe, ocur leē oipe, ocur trian oipe, iṛ na tri ceo pētaib o fīr in derbporḡill leo; ocur gabat a reoit fein gneim aiḡina doṛum.

Maṛa ēairce po per in per conair eile ina po icrum é, in coibeir po icatrom amaē ino gin a fīr, gupab eo icthar pīr, ocur lan oipe, ocur leē oipe ocur trian oipe iṛ na tri pētaib; cona meṛa oṛer denma in derbporḡill in tan na po hīcat na reoit amaē no in tan po hīcat. Derbporḡell

¹ That they had gone another way.—That is; it would seem, that the man accused and made to pay in the first instance, was not the actual thief.

of his father, a *man of septenary grade* has given his protection to the minor in the case; and where the month is *allowed* for his own new offences, the protection of a *man of septenary grade* is *given* here also; and *it is* for his new offences the month is *allowed* to him. Where the quarter of a year is *allowed* to the sensible adult for his old offences, *it was* the exemption of spring or autumn one pleaded then;* and it is so the exemption of spring or autumn would be *allowed* to the minor, if it was that exemption he pleaded.

THE BOOK
OF
AICILL.
—

* Ir. Brought
forward.

Where there is a week *allowed* to the sensible adult, *it was* the exemption of spring or autumn he pleaded also, and the week is for his recent offences; and it is thus it (*the exemption*) would be *allowed* to the minor for his new offences, if it was that exemption he should plead.

Or in evading after taking an oath, “ocath anma.”

A false oath respecting the stealing of an article of little value belonging to any ‘neimedh’-person from another of septenary grade, from a *place* outside a precinct. And the amount that is *due* to the *person of* septenary grade for the theft, when the theft takes place, is what is *due* to him, and the amount of honour-price which is *due* for it, and the seventh of death-fine of the grade against which the false oath was made.

If he had paid the *penalty for the* theft out sooner than it become known *that they (the seds) had gone* another way,¹ it (*the penalty*) is to be restored by him who took it from him, and full ‘dire’-fine, and half ‘dire’-fine, and one-third ‘dire’-fine for the three first ‘seds’ along with them from the man who took^b the false oath; and his own ‘seds’ are ^{b Ir. of} subject to a claim for compensation for him.

If the ‘sed’ had been known *to have gone* another way before he had paid *for* it, the amount which he should pay out for it without its being known, is what is paid to him, and full ‘dire’-fine, and half ‘dire’-fine, and one-third ‘dire’-fine for the three *first* ‘seds’; so that it is worse for the man who made the false oath when the ‘seds’ were not paid out than when they were paid. This is *a case of* false swearing

Leban Acla.

Ma in, ocur damad dberbporzill cuir no cunnartha, ir
i nama.

Diablat ocur enecclann irin anpocal cuir no cunnartha
; l ocur bpaizoe]. Ocur diablat nama irin anpocal
no cunnartha; ocur rect cumala do rmaet ocur
enecclann buðein a dberbporzeall clethe for na
lib; ocur let rect cumala do rmaet ocur lan
ecclann buðein a dberbporzeall clethe for ir lib.

gne eile: lu a rectar patchi, rectmad enecclainni do
rach mo. lan poirzell co neitech lu rectar patchi;
ocur let rectmad ina pad ir go do toing, cin poirzell.

Mad lan poirzell ra eiliugad o ta lu ruar, ir lan
enecclann do mo ina pad ir go; cin poirzell, ir let ene-
clann.

Mad im lu atreid eiligtber, ir let enecclann do mo;
mad pad ir go, cin poirzell, ir cethraime enecclainne.

Uiciu fir muinotiri for troch berca.

.1. uiciu airin in fir da muinotir merca a cetol for
trochberca.

Deiru mathair raich maicne.

.1. mara fer cetmuinotire urnadma, ocur fine cen macu,
O'D. 1990. ir roin ar do [in dibad]. Ma tait meic, ir da trian do
na macuib, ocur trian tine.

Mara fer adaltraiži urnadma, ocur fine cen macu,
trian tir an, ocur da trian tine; ocur ma tait meic, ir
roin ar do.

¹ An 'adaltrach'-woman of contract.—This would appear to have been a woman
not a first wife, but living as wife with a man, on certain conditions. Frequent
mention of persons occupying this position is found in the Brehon Laws.

respecting theft, and if it were false swearing respecting THE BOOK OF AICILL. bargain or contract, it is *a case of* compensation only.

Double and honour-price *are due* for the falsehood *in a case of* bargain or contract, or of pledge and hostage. And, *according to others, it is* double only for falsehood *in a case of* bargain or contract; and seven 'cumhals' of 'smacht'-fine and his own full honour-price for false swearing respecting an article of much value against men of high degree; and half seven 'cumhals' of 'smacht'-fine and his own full honour-price for false swearing respecting an article of much value against men of low degree.

Another version: *as to* an article of little value *taken from a place* outside a precinct, one-seventh of honor price *is due* for it, to every one. Full testimony *is required to prove* that it was falsehood *he swore* respecting an article of little value outside a green; and half one-seventh *of honour-price is due* for saying "it is a lie he swore," without testimony.

If there be full testimony to impugn him *from the case of* an article of little value upwards, full honour-price *is due* to him for saying "it is a lie;" without testimony, it (*the penalty*) is half honour-price.

If it is respecting an article of little value *stolen* from a house, he is impugned, he has half honour-price for it; if he says "it is a lie," without testimony, it (*the penalty*) is one-fourth of honour-price.

Shelter to the family member for bad 'bescna' compacts.

That is shelter to the man by his family, who uses language dangerous to 'bescna'-relations.

The mother obtains the 'rath'-portion of the sons.

That is, if he be the husband of a first wife of contract, and the family *is* without sons, the property is to be divided in two. If there be sons, two-thirds *go* to the sons, and one-third to the family.

If he be a man living with* an adaltrach'-woman of • Ir. of. contract,¹ and the family *is* without sons, one-third *of the property goes* to the man in this case, and two-thirds to the family; and if there are sons, it is to be divided in two.

THE BOOK
OF
AICILL.

Canar a ngabar in trian ata dpir adaltraiḡi urnatoma, uair nach in dpirenn leban? Iy ar gabar, o pīr cetmuinntere urnatoma; reirto imarparait ata do na macaib cetmuinntere urnatoma reč pēr cetmuinntere urnatoma; coir no deirde, cemat reirto imarparait do beir do macaib adaltraiḡi urnatoma reč pēr adaltraiḡi urnatoma.

C. 1625. [Cin cetmuinntir pōr macu 7rē.

.1. Cetmuinntir urnatoma, co macaib; da trian a cinait pōr a macaib, aon trian pōr a fine.

O'D. 1993. Dia mbēra[mac] do cetmuinntir, ocyr puc mac dper eile iar rin, rannait a cinait eorpa i nōé, ačt reirde dimporait pōr mac na cetmuinntire; ocyr iy eirde beper doptom a fine. Ocyr iy e pīrenaiḡer ar in mat cinait iey cechtar do po leir, manab inann mathair doib, ocyr in reirde ata ier in leč ocyr an trian; ocyr biō amlaib rin eib inann mathair doib.]

Marā pēr cetmuinntire poxail, ocyr fine cen macu, tri nomait dpir anu, ocyr re nomait dpirne. Cen macu rin; ocyr ma tait mic, ceirū nomait do macaib, ocyr cūc nomait dpirne, leč ocyr leč nomait dpirne, leč cenmoča leč nomait do macaib.

Marā pēr adaltraiḡi poxail, ocyr fine cen macu, iy da nomait dpir, ocyr rečt nomait dpirne. Cen macu rin; ocyr ma tait mic, iy tri nomait do macaib, ocyr tri nomait dpirne.

Whence is derived the third which is *due* to the man living with the 'adaltrach'-woman of contract, as no book tells it? It is derived from a *comparison with the share* of the husband of the first wife of contract; there is a sixth more *given* to the sons of the first wife of contract than to the husband of the first wife of contract; it is right from this, that the sons of the 'adaltrach'-woman of contract should have a sixth more than the man who lives with the 'adaltrach'-woman of contract.

THE BOOK
OF
AICILL.
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The liability of the first wife is *to be* on her sons, &c.

That is, the first wife of contract, with sons; two-thirds of her liability *are to be* on her sons, one-third on her family.

If she brought forth a son for a first husband *first*, and brought forth a son for another man afterwards, they (*the sons*) divide her liabilities in two between them, but *there is* an excess of one-sixth upon the son of the first husband; and this is taken by him off the family *of the mother*. And what exonerates *the family* from the whole of the liabilities is *what* each of them (*the sons*) pays separately, if their mother be not the same, and the sixth which is between the one-half and the one-third; and this is the case though their mother is the same.

If he be the husband of a first wife of abduction, and the family *be* without sons, three-ninths *are allotted* to the husband in this case, and six-ninths to the family. This is *when they are* without sons; but if there are sons, four-ninths *are thrown* upon the sons, and five-ninths upon the family, *i.e.* one-half, and a half-ninth upon the family, *and* one-half, except a half-ninth upon the sons.

If he be a man living with an 'adaltrach'-woman of abduction, and the family *be* without sons, two-ninths *are allotted* to the man, and seven-ninths to the family. This is *when they are* without sons; but if there be sons, it is three-ninths *that are allotted* to the sons, and three-ninths to the family, *and the remaining three-ninths to the man*.

Leban Aicle.

laiḡ imṭa do niter don dibat rirana pe tecmairin
lainṭo pe raine nathar, no pe tecmairin raine ur-
na pe haen athair, cenat inant clann. Ir e raṭ ar
irntar rin, in cutpuma bepat mic cetmuinṭer
ma, corab a leṭ bepat rine; ocur in cutpuma
at rine, corab a leṭ bepat meic adaltraiḡi ur-
ia; ocur in cutpuma bepat mic adaltraiḡi urnatma,
ir a leṭ berur fer adaltraiḡi urnatma; ocur in cutpuma
berur fer adaltraiḡi urnatma, cur a leṭ bepat meic
altraiḡi foxail; in cutpuma bepat meic adaltraiḡi
xail, cur a leṭ berur fer adaltraiḡi foxail.

Se ranna do venum don dibat, ocur ceirṭi ranna, ocur
oṭ ranna, ocur nae ranna, ocur deiḥ ranna, ocur aen
rann dec.

Ocur caḥ uair ir re ranna, ceirṭi ranna do macaib
cetmuinṭer urnatma, ocur da rainto rine, ocur rainto
riri adaltraiḡi urnatma.

Cach uair ir oṭ ranna, ceirṭi ranna do macaib cet-
muinṭer urnatma, [ṭa] ranna rine, ocur da rainto do
macaib adaltraiḡi urnatma.

Cach uair ir nae ranna, ir a mbiṭ amail aubramar
romaino, aḥ fer cucat; cach uair ir nae ranna, mac
adaltraiḡi in foxail cucat.

- C. 1627. Cach uair ir aen ratt dec, [ceirṭi] ranna vob do macaib
cetmuinṭer urnatma, ocur da ratt rine, ocur da
ratt do macaib adaltraiḡi foxail, ocur ratt riri foxail;
C. 1623. [ocur da ratt do macaib adaltraiḡi urnatma]. Ocur
C. 1628. ce tomaiter ni re [re] cetmuinṭer, no adaltraiḡi

¹Six parts are made of the property.—In C. 1627, &c., the divisions are said to be five, and seven, and eight, and nine, and eleven. The numerals, which are nearly all wrong in E. 3-5, O'D. 1486, are there correct throughout.

Many family distributions^a are made of the property here by the accident of different children by different fathers, or by the accident of different contracts with the one father, though the children be the same. The reason this is done is, of the proportion *of the property* which the sons of the first wife of contract obtain, the family obtains the half; and of the proportion which the family obtains, the sons of the 'adaltrach'-woman of contract obtain the one-half; and of the proportion which the sons of the 'adaltrach'-woman of contract obtain, the man living with the 'adaltrach'-woman of contract obtains the half; and of the proportion which the man living with the 'adaltrach'-woman of contract obtains, the sons of the 'adaltrach'-woman of abduction obtain the half; *and* of the proportion which the sons of the 'adaltrach'-woman of abduction obtain, the man living with the 'adaltrach'-woman of abduction obtains the half.

THE BOOK
OF
AICIL.

^a Ir. Families, or hearths.

Six parts are made of the property,¹ and four parts, and eight parts, and nine parts, and ten parts, and eleven parts.

And whenever it is *divided into* six parts,² four of these parts are given to the sons of the first wife of contract, and two parts to the family, and one part to the man living with the 'adaltrach'-woman of contract.

Whenever it is *divided into* eight parts, four parts go to the sons of the first wife of contract, two parts³ to the family, and two parts to the sons of the 'adaltrach'-woman of contract.

Whenever it is *divided into* nine parts, they are to be distributed as we have said before, but the man is to be included^b; whenever it is *divided into* nine parts, the son of the 'adaltrach'-woman of abduction is to be included.^b

^b Ir. With you.

Whenever it is *divided into* eleven parts, four parts of them go to the sons of the first wife of contract, and two parts to the family, and two parts to the sons of the 'adaltrach'-woman of abduction, and one part to the man *living with the 'adaltrach'-woman* of abduction, and two parts to the sons of the 'adaltrach'-woman of contract. And though a part be claimed by the husband of the first wife, or of the

² Six parts.—The text is here evidently wrong, as it is clear from what follows that there must have been a sevenfold division.

³ Two parts.—The MS. E. 3-5 here has "five parts," which is plainly wrong.

Leban Aicle.

na tait meic ann, noco bepat naē ni. Ocuṛ in eut-
tata do ēlaino poxail, bepat poxol tṛian a cotāē
ib daiēib a inoḷigōd ap pṛne beīē ina aītiṛin in poxail;
ip iur do ēuait menma in uṛaiṛ, eumato menen cina
ina oibato iea compaino; uaiṛ in tṛ po bepat pann
don oibato po iepat pann moṛ don cinao.

Ocuṛ in eutpuma l xal don ēlaino poxail, pēt
panna do denum de, ceitṛi anna do macaib cetmuino-
tipe upnatma, ocuṛ da panno tṛine, ocuṛ pann tṛip aīl-
tṛaiṣi upnatma.

In clann do gentar pu, co inbeē coemaēta tobaiṣ in pṛ
pe oḷigēd co cenṛ moṛ ap a aīle, ip an nṛilṛi tṛip no
tṛine; ocuṛ an a poḡa ata in pacpat no na pacpat. Ocuṛ
da pacat, noco nupailenn oḷigēd oppoṛeic a peic manab
aīl leo pein.

In clann do gentar iapṛ an moṛ noco tṛpat ap upnatom
noḷigēḡ; ocuṛ ip iat pṛin ip clano cetmuinoṛtipe poxail ann,
no aīalṛaiṣi poxail.

In clano do gentar iap na tīaētain ap upnatom noḷig-
tiḡ, ip iat pṛin ip clano cetmuinoṛtipe oḷigēḡe, no aīal-
ṛaiṣi oḷigēḡe.

Maṛa cin ocuṛ oibato uīl ano, ocuṛ clann coṛnaē ocuṛ
clann ecoṛnaē, in oibato do uīl ipṛin cinao.

Maṛa mo in cin ina in oibad, ip a ic don ēlaino coṛnaḡ,
ocuṛicat in clann eccoṛnaē pṛu iapṛain; no dono čena, co
na icṛaiṛ do ḡṛep, uaiṛ ip i a neccoṛnaiṛetu po poep iat
ap tṛip.

Maṛa mo in cin ina in oibato, no maṛa oibato cen cinao,
ip a compaino oīb etappu, ocuṛ ip eutpuma bepat clann
coṛnaē ocuṛ clann eccoṛnaē eipeic.

¹ *Seven parts.*—C. 1629. has eight parts, of which two are to be given to the
sons of the 'adaltrach'-woman of contract.

'adaltrach'-woman, he shall get nothing if there be sons. THE BOOK OF AICILL.
 And as to the portion which is due to the children of the 'adaltrach'-woman of abduction, the abductor shall get a third of their share from them, to avenge their illegal conduct upon the family for having been cognizant of the abduction; for the idea of the author of this law was this,* that the liabilities of all were more frequently divided than the property; for the person who should get a large share of the property should pay a large share of the liability.

* Ir. It was with this the mind of the author went.

And the portion of which the abduction deprives the children of the abduction is to be divided into seven parts,¹ of which four parts go to the sons of the first wife of contract, and two parts to the family, and one part to the man living with the 'adaltrach'-woman of contract.

The children that are begotten by them, while there is power to force the man to law, to the end of a month after it (the abduction), belong by right to the man or to the family; and it is in their choice whether they will sell or not sell them. And if they sell them it is of choice, for the law does not oblige them to sell them if they do not wish it themselves.

The children that are begotten after the month do not come under lawful contract; and these are styled "the children of a first wife of abduction" or "of an 'adaltrach'-woman of abduction."

As to the children that are begotten after she has come under lawful contract, it is they that are styled "the children of a first lawful wife," or "of a first lawful 'adaltrach'-woman."

If there be liability and property, and children who are sensible adults, and children who are infants, the property shall go in payment of^b the liability.

^b Ir. in.

If the liability exceed the property, it is to be paid by the children who are sensible adults, and the infant children shall pay them their share afterwards; or, indeed, as some maintain, they should never pay them, for it was their state of infancy that exempted them at first.

If the liability exceeds the property, or if it be property free from liability, they are to divide it equally between them, and the adult children and infant children obtain equal shares.

Leban Aile.

Ma ta mac ann, noco beipento in ingen [ní do] díbað a mathar no athar, aét lann, ocyr rann, ocyr bregda; no comat éairig ocyr eliora; no dono, comat na reuici do rann doib; ocyr ir ar gabar eirion: rannat ingenu macu.

Ma tait ingena di rir in per no marb hi, ocyr ingena di ne per aile, cuitig a hachar, ocyr leð cuit pine do bpeit ðingenab in rir o na marb hi, ocyr leð cuit pine do bpeit ðingenab in rir aile; ocyr trebairpe orpo cen a bponðat i ninnbeibiuur, ocyr im a aipac uatib iarir an pe.

Ma tait ingena di rir in per o nað marb hi, ocyr ni ruil ingena di ne per aile, cuitig athar ocyr leð cuit pine do bpeit ðingenab in rir o nað marb hi.

Ma tait ingena di rir in per o nað marb hi, ocyr meic di rir in per aile, in eutpuma po beaporum. Ar neimbeib elainoi aiei, copub eo bepat na ingena.

Garibio riri tuilce.

.1. cio uaðat, cio rocharðe tainic ar aigio a ænuur riri tulaiððala, do neoð na tainic i nellað na ðaime neið aile, ocyr na tainic po ðomur ðuine upðalta, ir in naenmat rann pichit ða eneclainn do i comairci ina pironairpe.

Maran nelleð ðaime neið aile, noco nuil ni do fein; ocyr ata in ænmat rann pichit ða eneclainn do tairéð na ðaime.

Mar po ðomur ðuine upðalta tancatur, noco nuil ni ðuibium ant; ocyr ata in naenmat rann pichit ðon ti po

¹ *If there be a son.* This is given somewhat differently in O'D. 1996 & C. 1629.

² *And security.* For "trebairpe" O'D., 1996, reads "coimge."

If there be a son,¹ the daughter does not obtain any part of the property of her mother or father, except the blade of gold, and the silver thread, and the tartan cloth; or, *according to others*, it may be the sheep and the bag *she is to get*; or, indeed, *according to others*, they may divide equally the movable property; and this is derived from: "the daughters share with the sons."

If she has daughters by the husband with whom she died, and daughters by another husband, the share of her father, and half the share of the family shall be obtained by the daughters of the husband with whom she died, and half the share of the family shall be obtained by the daughters of the other husband; and security² *is to be given* by them not to damage it unnecessarily, and to return it after the time.

If she has daughters by the husband with whom she died, and has not daughters by another husband, the share of the father and half the share of the family shall be taken by the daughters of the husband with whom she died.

If she has daughters by the husband with whom she died, and sons by the other husband, they shall obtain equal shares. If she has not had *male* children, the daughters shall take it (*the property*).

They take the 'dire'-fine of the hill *of meeting*.

That is, whether one person, or many came to the hill of meeting, before him (*a privileged person who was*) alone, and did not come in the train of the company of another person, and did not come under the guidance of a certain person, the one and twentieth part of his honor-price is *due* to him for any quarrel in his presence.

If *he came* in the train of the company of another person, there is nothing *due* to himself; but the one and twentieth part of his honor-price is *due* to the chief of the company.

If they came under the guidance of a certain person,³ there is nothing *due* to themselves for it (*the offence*); but the one and twentieth part of honor-price is *due* to the person under

¹ *The guidance of a certain person.* The paragraph is thus given in C. 1633.

² If it was under the guidance of a certain person, nothing is due to any man of them, except the person under whose guidance they came, and the one and twentieth of his own honor-price is due to him."

THE BOOK OF AICILL. — *tancatar tomur, a leť do fein, ocur a leť do tairēaib na daine; ocur comicait etarru na tairiġ dam po comairi no po leťairi. Ocur in eutruma po roich do each tairēch daine, a leť do fein, ocur a leť da daim; ocur cađ aen da daim na fuil ann, iġ a ċuit do brieť dorum, uair iġ e po berad a ċuitiġ tpeabuire.*

In aen tiġ no in naen aipeť rin co naicrin no cen aicrin; no cen co facaiz, ni raibi do tiġi daine no dumeian epāi etarru ní na facpeto co mbiť aťiġiť orpo.

Ma po bi do tiġi daine no dumeian epāi etarru ní na facpeto co mbiť aťiġiť orpo, ocur maizen rin; ocur ma facair, ocur iġ lair in pepann, no ma peťtar maizn, ocur atcondaic, ciro lair cen cob lair in pepann, iġ a leť nomad rann pichit.

Ma peťtar maizn, ocur ni facair, ocur iġ lair in pepann, iġ in nomad rann na haenmad rannoi pichit.

Cađ uair na facair, ocur nađ lair in pepant, ciro maizn ciro peťtar maizn, noco nuil ni ann.

Comeirġi rin, ocur mar fogail iġ mo na comeirġi, in tainmpainoi da eneclaino fein ata don ti iur a nbernat in fogail, corab e in tainmpainoi rin ber don ti in nbernat riatonaire. Comeirġi pe inoileť; ocur cema uiler etarru botein, ocur o centuib, ocur o coibvelađuib, tpe fuiriuuro comairdaĩi cnet in uair rin, noco moite iġ uiler a riatonaire.

Má tria fuiriuuro bi[ť]banuir na imtectais, amuil bu uiler etarru fein ocur o centuib, ocur o coibvelađuib, iġ amlaib do o lucht na riatonaire.

Ma po ba uiler don dapa de ocur inoiler da raile, rlan don ti dar bu uiliur, ocur riach comeirġi on ti dar bu

¹ *Pay it.*—For "comicait" of the MS., Dr. O'Donovan suggested "companionat, they divide."

² *A nine and twentieth part of honor-price.* C. 1633. has "the one and twentieth part."

whose guidance they came, one-half of it to himself, and one-half to the chiefs of the company ; and the chiefs of companies pay it¹ among them equally or unequally *according to their rank*. And of the portion which comes to each chief of a company, one-half *belongs* to himself, and one-half to his company ; and he takes the share of every one of his company who is not present, because it is he that should take *upon him* his (*the absent man's*) share of guarantee.

THE BOOK
OF
AICILL.
—

This is in one house or at one meeting when he (*the privileged person*) saw them, or did not see them ; or though he did not see them, there was not such closeness of men or distance of land between them that he could not see so as to recognise them.

If there was such closeness of men or distance of land between them that he could not see so as to recognise them, and this *within* the precinct ; and if he saw, and the land is his, or if it be outside the precinct, and he saw, whether the land be his or not, it (*the fine*) is half of a nine and twentieth part of honor-price.²

If it be outside the precinct, and he did not see, and the land is his, it (*the fine*), is the ninth part of the one and twentieth.

Whenever he did not see, and the land is not his, whether *within* precinct or outside precinct, there is nothing *due to him* in the case.

This is *in a case of* opposition, and if it be injury greater than opposition, the proportion of his own honor-price, which is *due* to the person to whom the injury was done, is the proportion that will be *due* to the person in whose presence it was done. *This is* opposition to an unlawful person ; and though it should be lawful between themselves, and from chiefs, and from kinsmen, in consequence of a balancing of wounds at that time, it is not the more lawful in the presence.³

If it was in consequence of previous enmity *the offence was committed*, as it would be lawful between themselves, and from chiefs, and from kinsmen, it would be so from those in the presence.

If it was lawful to the one and unlawful to the other, the person to whom it was lawful is exempt, and fine for

¹ *In the presence*.—For "α παρόντα," Dr. O'Donovan suggested "ὁ λόγος παρόντα"; and for "πα παρόντων" of the next line "παμπαρόντων."

Lebar Clicle.

intoler; aét mun burt e a pecra cupub da tichur de do rinne
in eirgi, ocur mar eo, [ir lan do].

In tereur, a do gena aipenn ocur ceilebrat irin tulang
dala, ata rectmat nenclainde do i comeirgi do denum
intu co cenn mir, ma do pune iat mar aen, no co cenn de-
maoi, mana depra aét nectar de.

[Fear eppuroriz peéta ruz, leba letan la cogrann
un. ruiðe.

.1. la ciallrunugad eipe ar na un. ninaða ara tuga biad
ðo. Sluinnter uaða na neipe un. tigi .i. aipneidter uaða,
o neolað, na po hepað e ar un. tigi gin biad do. Dorli dia
buna bpiðtar, topet lam a lam.

Mará leba daer ceile imorro, ocur biatha iar nðenam
einað, ocur nera leba ann na ruz, gabtar cubur uaða um
lan moirpeirir ocur um un. cumala, ocur um un. leðriach-
aib; ocur ica leba leðriach oib amað, ocur ica un. cumala
ocur pe leðriachuib pe ruz. Ocur an tan tic cinctað pe
oliget, ica lan riac pe ruz, ocur gin ni pe leba.

Mará biatha ría nðenam china, ocur raorceilrine, ocur
a nupraður, gabtar cuibur uaiðir rin lan an aenrir a
naðaið peét; mar deza a nðezá, ir tingeð cach deiðinað dia
raile.

C. 1636. Mará biatha iar nðenam china, ocur raorceilrine, ocur
a nupraður, gabtar cuibur uaðaib uile rin lan aenrir. A
naonopeét rin; mará deza a nðezá, [ir leð an cina for
cac fear].

Mará biatha ría nðenam cina, ocur daerceilrine, ocur
a nupraður, ruz go moirpeirer orpa uile a naenpeét; ocur
mará deza a nðezá, ir tingeuib zac deiðinac. No, leð in

¹ *His crimes are adjudged on the seven houses in which he gets beds.*—Dr.
O'Donovan has thus paraphrased this very obscure clause, which appears to mean
literally, "Bed extends with the taking of seven seats;" that is probably, the
giving a bed to a culprit renders the parties giving it liable, until he has been enter-
tained thus in seven houses.

opposition *is got* from the person to whom it was unlawful; unless his answer was that it was to defend himself he made the opposition, and if it was, he is exempt.

THE BOOK
OF
AICILL.

The bishop, when he has made offering and celebration on the hill of meeting, has the one-seventh of honor-price for opposition being made *to him* on it to the end of a month, if he has made both (*offering and celebration*), or to the end of ten days, if he made only one of them.

*As to a man who violates the king's laws, his crimes are adjudged on the seven houses in which he gets beds.*¹

That is, the 'eric'-fine is adjudged to be on the seven places where food was given to him. It is told by him that the seven houses did not refuse *him*; i.e., it is told by him, by the man who knew, that he was not refused in seven houses² without food *being given* to him. He incurs a fine, on whose family it (*the crime*) is proved; "hand has in charge from hand."

But if it be the bed of a 'daer'-tenant, and he was fed³ after committing crime, and "bed is nearer in the case than king," it (*the 'eric'-fine*) shall be got equally from them³ to the amount of the full *fine* of seven persons, and seven 'cumbals', and seven half-fines; and the bed shall pay one-half fine of them out, and shall pay seven 'cumbals' and six half-fines to the king. And when the criminal submits to law, he shall pay full fine to the king, and there is nothing for bed.

³ Ir. Feeding.

If it was feeding before the commission of crime, and 'saer'-tenancy, and in 'urrudhus'-law, equal proportions are got from them for the full *fine* of the one man for a night's lodging; if in succession, it is *a case of*, "each last person protects the rest."

If it was feeding after commission of crime, and 'saer'-tenancy, and in 'urrudhus'-law, equal proportions are got from them all for the full *fine* of one man. This is altogether; if in succession, it is half the liability *that falls* on each man.

If it was feeding before commission of crime, and 'daer'-tenancy, and in 'urrudhus'-law, it (*the fine*) runs to seven persons, upon them all at once; and if it be in succession, "each last person protects," &c. Or, *according to some*, half

¹ *In seven houses.*—The text is defective here, and the meaning of the whole paragraph obscure.

² *Equally from them.*—That is, levied on them in equal proportions.

Lebap Aicle.

ar gac fear a eain; no, leť an cina nama mar
iprađur. No ono cina, ciť paepceilpne ciť paepceil-
...e, ciť biathao pua nđenam ciť biathao iar nđenam
ciť a eain ciť a nuprađur, ciť uatā ciť pachaoe, go
tar cuibep uatāib uile um lan aenpup a naenpect,
a deip po: uair ciť tindleoganuib tūp a nina
a; gabap cuibep uathuib um lan eintaiđ.

Marā biathao iar nđenam cina, paepceilpne, ocup a nup-
prađur, pūť go moipreipeap opua uile a naenať; ocup marā
deđā a nđeđuib, ip leť an cina pōp gac fear.

Marā biathao pua nđenaiť cina, ciť paepceilpne ciť
paepceilpne, ocup a cana, pūť go moipreipeap opua uile
a naenpeať, ocup mar pōp deđā a nđeđuib, ip dūnguib gac
deđinac dia paile.

Marā biathao iar nđenaiť cina, ciť paepceilpne ciť
paepceilpne, ocup a cana, ip pūť go moipreipeap opua
uile a naenpeať; ocup marā deđā a nđeđuib, ip leť in cina
pōp gac fear.

Cnepo do ni paonlegach đe, ocup cnepo do ni uppōpnať?
Ipeť do ni paonleđā đe, gan tiactain pe oligeť copupa
pine. Ipeť do gni uppōpnať đe, an tindleogan ip nepā đā
pōpna.]

Dilep i complectuib.

C. 2506. .1. apm ac in cođnať, ocup cođnať ac in neccođnať,
luť manđuine ac in uapal, [trath ocup earđaire ag in
coin]. Ğneim aipm geibep cať ni oib pin i leiť pe conuib.
Cethpuimđi ap pcať apm acon cođnať, ocup cethpuimđi ap
pcať torba, ocup cethpuimđi ap pcať trath acon coin, ocup
cethpuimđi ap pcať epcaire.

Marā cu co trath co nepcaire, cu lan oligťeť ipoin, leť

the liability *is* on each man in 'cain'-law; or, *according to* THE BOOK OF AICILL. *others*, half the liability only if it be in 'urrudhus'-law. Or else, indeed, *according to others*, whether in 'saer'-tenancy or in 'daer'-tenancy, whether *it was* feeding before committing or feeding after committing crime, whether in 'cain'-law or in 'urrudhus'-law, whether one or many, equal proportions are got from them all for the full *fine* of one man at once, as this *law* says: "For though *it be* for kinsmen, it goes for crimes;" equal proportions are got from them for the full *fine* of a guilty person.

If it was feeding after the commission of crime, and 'daer'-tenancy, and in 'urrudhus'-law, it (*the fine*) runs to seven persons, upon them all, at once; and if it be in succession, it is half the liability *that shall be* upon each man.

If it was feeding before the commission of crime, whether in 'saer'-tenancy or in 'daer'-tenancy, and in 'cain'-law, it (*the fine*) runs to seven persons, upon them all, at once; and if it was in succession, it is *a case of*, "each last person protects the rest."

If it was feeding after the commission of crime, whether in 'saer'-tenancy or in 'daer'-tenancy, and in 'cain'-law, it (*the fine*) runs to seven persons, upon them all, at once; and if in succession, it is half the liability *that shall be* on each man.

What makes a vagabond of him, and what makes *him* a proclaimed person? What makes a vagabond of him is, his non-observance of the 'corus-fine'-law. What makes a proclaimed person of him is, his nearest kinsman proclaiming him.

What is lawful respecting different sorts of dogs.

That is, the sensible adult has a weapon, the non-sensible person a guardian^a, the gentleman has servants, *and* the dog has time and notice. Each of these, as regards dogs, has the effect of a weapon *in the case of the sensible adult*. The sensible adult has one-fourth on account of a weapon, and one-fourth on account of profit, and the dog has one-fourth on account of time, and one-fourth on account of notice.

If it be a dog which has^b time and notice, it is a fully lawful ^{b Ir. With.}

^a Ir. A sensible adult.

Lebap Cliele.

iče ipin torbač co napm, cethpymčī uaiče ipin torbač
apm, no ipin nerbač co napm; iplan do in terpach
apm.

Iapa cu co tpač cen ercaipe, cu leč oligčeč hi; teopa
thpymčī uaiči ipin torbač co napm, leč piach uaiči ipin
nerbač cen apm.

Maapa cu cen tpač cen ercaipe he, ip lan pīač uao ipin
torbač cu napm, teopa cethpymčī uao ipin torbač cen
pm, no ipin nerbač cu napm, ocur cethpymčī uaiči ipin
erbač cen apm.

In cu por banlopz co ppubluing cen pomao a ppub-
luingi, cu ipoin ip teopa cethpymčī inoligčō, ocur ceth-
pymčī oligčō; trian ocur oētmač uao ipin čorbač cu
napm, leč oētmao uao ipin torbač cen apm.

- In cu por banlopz (i. uair let oligčō ap pcač ban-
luingi,) co ppublong co pomao a ppubluingi, ocur in cu
por derglong co pīr lomnačt ipin caill, ocur por eoču ipin
mačaipe, ocur in cu pīadaiz techta, ocur in tapcoicō
C. 2511. tečta, ocur in conbuacaill techta, ocur in cu apaiiz do
nomao cleč on worup, [ocur ni cuaille cīn cuačōa], ocur
C. 2511. woronn pot in apaiiz iap na pīipiz, ocur ni tacmaicet a
beoil lap tige, [no conaip caemtečta], ocur in cu co tpač
co nercaipe, coin lan oligčō uile na coin pīn.

In cu apigiteri nomao cleč on worup, ocur in cu paeinōil,
ocur in cu co tpač cen ercaipe, coin leč oligčō uile na
coin pīn.

Coin do pīnret pōgail pīa dainōb ant pīn; ocur dāma
daine do néič pōgail pīa conaib, cia maō pe herba no pe
bec deitvīpup po beič ac vūl ap amup in con he, ip amail
torbač he ac tīačtain uaiči.

Mana caemnacaip vūl on čoin lan inoligčeč can a

dog, and there is half *fine due* from it for *injuring* the profitable worker who has a weapon, one-fourth from it for the profitable worker without a weapon, or for the idler who has a weapon; it is exempt as regards the idler without a weapon.

If it be a dog which has time but not notice, it is a half lawful dog; three-fourths *fine are due* from it for *injuring* the profitable worker who has a weapon, half *fine* from it for *injuring* the idler *who is* without a weapon.

If it be a dog which has neither time nor notice, there is full *fine due* from it for *injuring* the profitable worker who has^a a weapon, three-fourths *fine* from it for the profitable worker without a weapon, or for the idler who has^a a weapon, and one-fourth *due* from it for the idler without a weapon.

The dog that follows a woman, and that has an untested^b muzzle on it, is a dog that is three-quarters unlawful and one-fourth lawful; and there is one-third and one-eighth of *fine due* from it for *injuring* the profitable worker who has a weapon, one-half of one-eighth for the profitable worker without a weapon.

The dog that follows a woman, (*i.e.* for it is half lawful on account of following a woman), and that has on a tested muzzle, and the dog that *follows* on the red track of a stark naked man in the wood, and of horses in the plain, and the lawful hunting dog, and the lawful stag-hound, and the lawful shepherd's dog, and the dog that is tied to the ninth stake from the door, and not a withered hollow stake, and the length of the tie when contracted is a hand, and its (*the dog's*) mouth does not reach to the floor of the house, or to the thoroughfare, and the dog with time and notice, all these are fully lawful dogs.

The dog that is tied to the ninth stake from the door, and the straying dog, and the dog with time *but* without notice, these are all half lawful dogs.

These are dogs that did injury to persons; but if it were a person that did injury to dogs, whether it was in idleness or of little necessity he was going towards the dog, he is as a profitable worker in coming from it.

If he was not able to get away from the fully unlawful

THE BOOK
OF
AICILL.

^a Ir. With.

^b Ir. A muzzle without testing its muzzle.

Lebap. Aicle.

ibað, ɣlan a mapbað. Mana caemnacair ɔul on coin
ɔligðeð can a mapbað, ɣ leð ina mapbað.

lan a caemnacair ɔul ón coin leð ɔligðeð can a mapbað,
eðruimði ina mapbað.

ana caemnacair ɔul on coin aca ta teopa cethram-
ɔligð ocup cethruimðe inɔligð, can a mapbað, ɣ
ruimði ocup oðtmað ina mapbað.

Mana caemnacair ɔul on coin aca ta teopa cethruimði
ɔligð ocup cethruimði ɔligð, can a mapbað, ɣ oðtmað
ina mapbað.

Mana caemnacair ɔul on conbuaðall techta can a
mapbað, ɣ leð ina mapbað, uair ɣ e a la a aɔaɣ, ocup
ɣ aɔaɣ a la.

Mana caemnacair ɔul on coin faenɔil can a mapbað,
cethruimði ina mapbað, uair ɣ e a lan a leð, ocup ɣ e
a leð a cethruimðe.

[Maða caomrat] ɣon ɔul o cað coin ɔib ɣin uile can a
mapbað, [eio a lo eio a naioche], ɣ a lan ɔipe aieioa
ɔein in cað coin ɔib, uair noco beipno ní ɔa ɔipe o coin
bið co inɔligð, aðt mað ɣ moioi uat ɣin einað ɔo ni, cen-
moða in cu faenɔil; uair mað eipioe, beipio a leð ɣ machit
uat bið ap faenɔil.

Tru coin ɣogail ɣomnaiohep anð.

1. ɣomnaiohep, no upioiðliðep na tru coin ɣeo co na
ɔepnað ɣogail .i. ɣoilngit, cu ɔo ni ɣoileim, cu con, cu na
cuilen, cu loirge, cu ɣuɣ na gabann ɣreim loɣ.

Lan ɔipe ɔo ɣenaioep i einaio na con hi ɣin; lan ɣiað a
cet einaio in ɣoilgeða, mað ɣu ɔuine ɣoglaio; mað ɣu
ɣubu, ɣ leð ɣiað, ocup ɣreim einaio gabuɣ in ɣoilngð ɔo.

1n cu con on muð cetna, mað i naioɣuɣ a cuilen imuɣuɣo

¹ *Whether in the day or in the night.*—The Irish for this is the conjectural reading
of Dr. O'Donovan, for "eio i lan, eio i naiohio: whether for full *fine* or for
compensation," which is found in the MS E. 3, 5 (O'D 1491).

dog without killing it, he is exempt *from liability* in killing it. If he could not have got away from the fully lawful dog without killing it, it is half *fine he incurs* for killing it. THE BOOK
OF
AICILL.
—

If he could not have got off from the half unlawful dog without killing it, it is one-fourth *fine he incurs* for killing it.

If he could not have got off from the dog which is three-fourths lawful and one-fourth unlawful, without killing it, it is one-fourth and one-eighth *fine he incurs* for killing it.

If he could not have got off from the dog which is three-fourths unlawful and one fourth lawful, without killing it, it is one-eighth *fine he incurs* for killing it.

If he could not have got away from the lawful shepherd's dog without killing it, it is one-half *he pays* for killing it, for its day is night, and its night is day.

If he could not have got away from the straying dog without killing it, it is one-fourth *he incurs* for killing it, for its full is a half, and its half is a fourth.

If they could have got away from each and all of these dogs without killing them, whether in the day or in the night, it is its own full natural 'dire'-fine *that is paid* for each dog of them, for it does not take away anything of its 'dire'-fine from a dog to be unlawful, (but there is more *due* from it for every trespass it commits), except the straying dog; for if it is he, *the fact of* his straying takes away half his 'smacht'-fine.

Three dog trespasses are checked.

That is, these three dogs are checked, or attended to so that they do not commit trespass, viz., the springing dog, *i.e.* a dog which makes a spring, a dog of dogs, *i.e.* a dog with whelps, and a crouching dog, *i.e.* a dog against which searching does not avail.

Full 'dire'-fine is paid for the trespass of these dogs; full fine for the first trespass of the springing dog, if it has trespassed against a person; if against animals, it is half fine, and the spring has for it the effect of a trespass.

As to the dog with whelps likewise, if it be while she has* * Ir. In time of.

Lebap Aicle.

Տ, ու շէտ ։ յարեմ շինած ծո շուկան ծո իրելէ, աճ
նո իճեմնի սիրքե.

Եւ Լորդի Եմարո, Լան քիւճ մա շէտ շինած քիւճ, մա
մե քոքլաճ, մա քիւ քիւս, քիւ աշիցիւ ։ ար ու քիւս-
քիւ քիւս քիւ քիւս.

Տրաքլանցի շո մինաց, օքս քիւս շո առաճից, օքս քիւ
շո առաճից.

Տրաքլանցի շո մինաց ։ քիւսլանցի մ ա շո մ շո շո
ն մինացի քիւ հեռաց օքս քիւ հեռաց, օքս քիւ հեռ-
քիւսլանցի մ շո.

Շիւքի շո առաճի, քիւսլ [Լեաք] Լեճիւ [Շիւքի]
ար քիւսլ մ շո մա տաքիւ աշիւ ար մ մինացի քիւս քիւ
մա շո առաճի.

Շիւքի շո առաճի . ա. շո տաքիւ շո միւ քիւ մ շո
քիւսլ մ շո, ա. ա շիւքի շո քիւսլ շո քիւսլ մ շո մա քիւսլ
քիւսլ մա աշիւ.

Օ իւր առաճի քիւսլ մա, քիւ մինացի առաճ շո մա
իւր շիւքի օքս քիւսլ մա առաճ. Մաք քիւսլ առաճ
քիւսլ մա, շո մինացի առաճ մա, քիւ մինացի մա, ար
քիւսլ շո Լեճ շինած շո քիւսլ առաճ շո շոն քիւսլ [ա.] քիւ
քիւսլ մա շինած շո մա շո քիւսլ առաճ, ա. քիւսլ մա շո
քիւսլ մա շո մա, օքս քիւսլ շո քիւսլ մա շոն քիւսլ մա, օքս
քիւսլ մա շո օքս մա շինած շո, մա Լան քիւսլ շո
քիւսլ մա. Ու քիւսլ մա շինած, Լեճ շինած մա շո ար
մա շո շոն քիւսլ մա շինած.

Շիւքի նախ քիւսլ մա շոն քիւսլ մա շոն քիւսլ մա, օքս
քիւսլ մա շո քիւսլ մա շոն քիւսլ մա, օքս քիւսլ մա շոն քիւսլ
մա շոն քիւսլ մա, օքս քիւսլ մա շոն քիւսլ մա. Օքս քիւ
լան մինացի առաճ քիւսլ մա, օքս քիւսլ մա մինացի առաճ
քիւսլ մա, օքս քիւսլ մա շոն քիւսլ մա ։ Լեճ շինած մա
քիւսլ մա շոն քիւսլ մա շինած շոն քիւսլ մա, Լեճ շո քիւսլ

her whelps she commits trespass, to have brought forth THE BOOK OF AICILL. whelps is not taken into account in its trespasses, but a fine according to her viciousness *shall be imposed* upon her.

The crouching dog too *incurs* full fine for its first trespass, if it be against a person it trespassed, if against animals, it (*the fine*) is compensation; for crouching is not the rule for them.

A muzzle for the 'minaigh'-dog, and eye-caps for the 'anaithne'-dog, and a kennel for the 'anfaitigh'-dog.

A muzzle for the 'minaigh'-dog, *i.e.* a muzzle of leather is fastened on the snout of the dog that makes small attacks upon fowl and lambs and the pet animals of the house.

Eye-caps for the 'anfaitigh'-dog, *i.e.* eye-caps, a covering of leather is fastened over the eyes of the dog which does not know its own people from the neighbours.

A kennel for the 'anfaitigh'-dog; *i.e.* the dog's share of food is set before him in the kennel on the *top* of a rod, *i.e.* his mess is put into the kennel to the hound, which cannot be tied after another manner.

When they are so within, it is unlawful to let them out, though there should be time and notice of their being let out. If they are not so within, though they may be lawful out they are unlawful within, for "the trespasses of the dog are charged to him who had tied it to the withered hollow stake," *i.e.* well is it ordained that the trespass of the dog is to be put to the charge of the person who tied it to the withered hollow stake, *i.e.* it was the owner that tied it in this case, and the tying which he made upon it was bad, and he was aware of its defect^a; and it is the same to him as if he had not tied it at all, with respect to paying full fine for the trespass of the dog. Or, well is it ordained that half the trespass of the dog is due from the person who tied it to the rotten hollow tree.

^aIr. A tying with knowledge of defect, he put upon it.

It was a person who was not the owner that tied it in this case, and he tied it, knowing of a defect in the tying, and it was his belief that it would have held the dog, and his belief takes one-half off him. And this is a fully lawful dog with an owner, and a half lawful dog with the man that tied it, and the sensible adult is exempt; they both pay half for the trespass; three-fourths fine is due from it for the profitable worker who has a weapon, half from the man who ties, and

uag, ocur cethruimthe o pír con; leť uao ipín torbač
n arpm no ipín nerbač cu narpm; cethruimēi o cethtar
i, cethruimēi uao ipín torbač cen arpm, ocur aicpín o'pír
uag a aenup.

Noco lugaite pmačt na oipe in coma bič ino'ligēč, ačt
moiti uao ipín pogail do ní, cenmočā in cu paenōil,
uair ma eipum, ip leť poxlait a paenōil uao.

In cu paenōil; cethruimēi ina marbač ipín lo, mana
caemnacair etarpcapao pír čena; ocur ma eumair, ip leť
píac uao; ocur ip e pín a lan píac pum, uair ip e a lan
píach a leť píac, ocur ip e a leť píac cethruimēi.

Na uile con uile, cenmočā in cu lan o'ligēč, mana
coemnačt in duine a etarpcapao pír čena cen a marbač,
ip leth píach ino'ib ipín lo; ocur ma conic etarpcapao
pír čena, ip a lan píach buoēin ino'ib.

In cu lan ino'ligēč, plan a marbač ipín lo, mana coem-
nacair etarpcapao pír čena; ocur ma caemnacair, ip a
lan píac buoēin ino.

O'ligēč cach cu uile in aitočē im a leť píac buoēin ino,
mana caemnacair a etarpcapao pír čena; ma conic, ip a
lan píac buoēin ino. No dono, čena, cío cu o'ligēč cío
cu ino'ligēč, cío a lo cío i naitōčē, mana caemnacair in duine
etarpcapao pír čena cen marbač, iplan; ocur ma conic, ip
a lán píac buoēin ino.

Tpēoi itip inat'pēgtar im telcuro pīpanao, .i. ečairē,
ocur o'pīpīpē, ocur cu.

Coin na ngrao plačā puaplaictēp oib tpač oula i ličī,
ocur a cuibpēč in tpač leicpēp in tēčairē a heoču amāč.

Coin na ngrao pēine puaplaictēp oib im tpač tiachčana
bo im i ličī, ocur a cuibpēč pē turgabail' gñéine.

Cío pōoepa conao pīa in pē do conoib na ngrao plačā
na na ngrao pēine? Ip e in pāč pōoepa, liā torpuma

a fourth from the owner of the dog; half *is due* from it for the profitable worker without a weapon, or for the idler who has a weapon; one-fourth from either of them (*the owner and tier*); one-fourth from it for the profitable worker without a weapon, and it was seen by the tier only.

THE BOOK
OF
AICILL.
—

There is not less 'smacht'-fine or 'dire'-fine for its being unlawful, but there is more *due* from it for the trespass which it commits, except the straying dog, for if it be such, its straying takes away one-half from it.

As to the straying dog; there is but one-fourth fine for the killing of it in the day, if one cannot get away from it *otherwise*; but if he can, it (*the penalty*) is half fine from him; and that is its full fine, for its half fine is its full fine, and one-fourth is its half fine.

As to all dogs whatever, except the fully lawful dog, if the person could not get away from them without killing them, there is half fine for killing them in the day; and if one could get away from them, it is their own full fine that is paid for them.

As to the fully unlawful dog, there is exemption for killing it in the day, if one could not get away from it otherwise; and if he could, its own full-fine is paid for it.

Every dog whatever is lawful in the night as to its own half fine *being due* for it, if one cannot get away from it; if he can, its own full-fine is *due* for *killing* it. Or, indeed, *according to others*, whether *it be* a lawful dog or an unlawful dog, whether by day or by night, if the person could not get away from it without killing it, he is safe; and if he can, its own full fine is *due* for it.

Three are concerned in letting loose here, i.e. a horse-boy, a door-keeper, and a dog.

The dogs of the chieftain grades are let loose at the time of going to bed, and are tied at the time that the horse-boy lets out his horses.

The dogs of the 'feini'-grades are let loose at the time the cows come to their stalls, and are tied at the rising of the sun.

What is the reason that the time which is *allowed* to the dogs of the chieftain grades is longer than *that to those* of the 'feini' grades? The reason is, there is a greater con-

Lebap. Aicle.

ocur počairi ar amur tiži na ngrato plača na to
na ngrato peine, ocur coip cemat pīa in pē tōa conaib.

ocur coṭnač tō gēna in tinnuillet tō gpep iŷ-lan cu
ocur pīač pō aicneč a pača pop in coṭnač.

apa eccoṭnač, leč aithgin pop in coin, ocur leč aithgin
p in eccoṭnač, ocur pīach peneč a pača tō tīpe, maŷa
a poich pann tō tīpe. ebič gpeim leč aithgina cu
ac in aepa ica leč tīpa, cič a leč pē pobaib cič a leč
tānnaib, cič e a cet cin cin co be; ocur noco ŷaibenn ac
n aepa aithgina, maŷa e a cet cin i leč pē pobaib;
ocur maŷa e, ŷaibit gpeim leč aithgina tōp cenč a pīatō
īmač he, uair pō ŷebat ap aŷait bōdēin.

Cič pōdēpa co nŷabenn gpeim leč aithgina cu ac mac
i naep ica leč tīpe, cič a leč pē pobaib cič a leč pē
tānnaib, cič cu cetcinatāch, cič cu bičbinač, ocur co na
ŷabann ac mac i nair ica aithgina, manab e a cet cin a
leč pē pobaib? Iŷ e pač pōdēpa, tōliŷčēcu leiŷ cu ac
coṭnač īna cu ac eccoṭnač, ocur nepa leiŷ tō lan co-
nais lan icaŷ mac i naep ica leč tīpe īnan lan icaŷ mac i
nair ica aithgina.

īn comat bu pīan cu ac coṭnač ata leč othpup nō leč-
aithgin air ac eccoṭnač.

īn comat bep pīach air ac coṭnač ata in pīach cetna
air ac eccoṭnač; uair cač coṭnaitōetu i mbia pēp inmuillet
iŷ īnōliŷčēti cu, cač eccoṭnatu i mbia pēp inmuillet iŷ
tōliŷčēti cu.

¹ *The more lawful of the hound.*—In C. 2516 this is reversed.

course of people and hosts to the houses of the chieftain THE BOOK OF AICILL. grades than to the houses of the 'feini' grades, and it is right that a longer time should be *allowed* to their dogs.

When it is a sensible adult that incites *a dog*, the dog is always exempt, and a fine according to the nature of the case *shall be imposed* upon the sensible adult.

If it be a non-sensible person *that has incited the dog*, half compensation is upon the dog, and half compensation upon the non-sensible person, and a fine according to the nature of the case *by way* of 'dire'-fine, if he be a youth on whom a share of 'dire'-fine comes. A dog *which is* with a youth at the age of paying half 'dire'-fine, whether in regard of animals or in regard of persons, whether for its first offence or not, incurs *a penalty of* half compensation; and it does not incur it *when* with a youth at the age of paying compensation, unless it be its first offence in regard of animals; and if it is, it incurs *a penalty of* half compensation with respect to its owner, for it would incur it on its own account.

What is the reason that a dog *which is* with a youth at the age of paying half 'dire'-fine incurs *a penalty of* half compensation, whether with respect to animals or with respect to persons, whether it be a dog of first offence, or a dog of *confirmed* viciousness, and that it does not incur it *when* along with a youth at the age of paying compensation, unless it be its first offence with respect to animals? The reason is, a dog with a sensible adult was *deemed* more lawful by him (*the author of the law*) than a dog with a non-sensible person, and he considered the *full-fine* which a youth at the age of paying half 'dire'-fine pays nearer to the *full-fine* of a sensible adult than that which the youth at the age of paying compensation pays.

Whenever a dog would be exempt with a sensible adult, there is *a fine of* half sick-maintenance or half compensation upon it with a non-sensible person.

Whenever there is a fine upon it *when* with a sensible adult, the same fine is upon it with the non-sensible person; for the more sensible the inciter is the more unlawful the hound, *and* the less sensible the inciter is the more lawful the hound.¹

THE BOOK
OF
AICILL.

Ósleir í mairbhrethairib arís ruanaída dár nae tón-
daib.

.1. cío fíeoir fíir fíne cío fíeoir fíir aníne, cío fíeoir fíir
beiríne cío fíeoir fíir neimbeiríne, o do beiríne tar nae
tónna mara amuis íat, ocúr dula daentoiríge dár a cenn,
íí a nílíí uilí don tí tuc ar íat.

Már eirí nae tónna mara ocúr tír tucarítar íat, íí
fíeoir ocúr uiríaríat fíir fíne do ruagail ríu; uair íí ríu
ata fíeoir ocúr uiríaríat ná fíneíaríe do ruagail
ríu [.i.] fíeoir do beiríne a aicénairí, ocúr a armaríge, ocúr a
coiríbe cuairíill, ocúr a fíeoiríbe, ocúr a tíge tíneoir,
ocúr íarí nae tónnaib mara ocúr tír. Ocúr ma no bí
daicbeiríe ná hoirída ní fíir ná taríne an uiríaríat dír
bunairí, íí marí do ocúr do beirí fíeoirí aní no uirí-
aríat nána.

Mara fíeoir ocúr uiríaríat fíir fíne, íí a nílíí uilí
don tí tuc ar íat.

Mara fíeoir no uiríaríat fíir fíne, íí uilí a dár tírían
don tí tuc ar íat.

Mara uiríaríat ar aine fíir fíne, íí uilí a tírían don tí
tuc ar íat.

Mara fíeoir ocúr uiríaríat fíir aníne, íí uilí a dár
tírían don tíne tuc ar íat.

Mara uiríaríat ar aine fíir aníne, íí dár tírían in tírían,
no a leí in tírían, no a beirí can ní.

Canar a nábair dár tírían in tírían ata dírí aníne ná
uiríaríat ar aine, uair náí iníneíne lebarí? Íí ar
ábair o fíir fíne; uair í bairí ata, a nílíí a dár tírían dírí

¹ 'Fine'-man.—That is, a man of the same sept or subdivision of a tribe;
'anfine'-man, a man not of the same sept or subdivision.

² The refusal or permission.—This means a case in which the owner of the goods

In sea laws, one has a right to what he has brought over nine waves.

THE BOOK
OF
AICILL.

That is, whether *it be* the 'seds' of a 'fine'-man¹ or the 'seds' of an 'anfine'-man, whether *it be* the 'seds' of a person with whom he has a 'bescna'-compact, or the 'seds' of a person with whom he has not a 'bescna'-compact, when they are brought out from across nine waves of the sea by one who went specially for them, they are all the property of the person who has so brought them thence.

If he has fetched them from a place nearer^a to the land than nine waves of the sea, the refusal and permission² of the 'fine'-man are the rule respecting them; for the following are *all* ruled by the refusal and permission of the family, *viz.*, 'seds' that are recovered from oceans, and from battle fields, and from whirlpools, and from vortices, and from houses on fire, and from between nine waves of the sea and the land. And if it was owing to the danger of consenting that the owner did not give the permission, *if then recovered*, it is the same to him as if there had been either refusal *by the owner to go himself*, or permission only *from him to the other to go*.

^a Ir. *Between nine waves of the sea and land.*

If there be refusal and permission from the 'fine'-man, they are all the property of the person who brought them out.

If there be refusal or permission from the 'fine'-man, two-thirds are the property of the person who brought them out.

If there be permission from the 'fine'-man *to another person to go* for his amusement, the third of them is the property of the person who brought them out.

If there be refusal and permission from an 'anfine'-man, two-thirds of them belong to the person who brought them out.

If there be permission for his amusement from an 'anfine'-man, two-thirds of the third, or half the third *belong to the person who brought them out*, or he is to have nothing.

Whence is it derived that two-thirds of the third are *due* in case of the permission of the 'anfine'-man for his amusement, as no book mentions it. It is inferred from *the rule regarding* the 'fine'-man; for, where it is *said*, when two-

refuses to risk his own life in recovering them, and gives permission to another to recover them if he could, and have them.

THE BOOK
OF
AICILL. fine ina feneb no na uiraraet, ir uilri a trian ata dri
anrine ina feneb no na uiraraet; coir no deirde, uar
ir trian ata dri fine na uiraraet ar aine, cema do
trian in trian do beir dri anrine na uiraraet ar aine.

Ir ar gabair a beir can ni; ma do uiraraet ar aine fir
anrine ac na bi uiraraet fir cota, ni aile cuir ior la ne
do beirar.

Ireo ir feneb ocur ir uiraraet ann, feneb a fet ac
fir bunad, ocur in fet aile do uiraraet do uil ar a cenn.

Ireo ir feneb ann no uiraraet nechar do tob.

Ireo ir uiraraet ar aine ann, uil do neoch ar ainechar
poin.

Uilef tochar do fir puit.

.1. ir uilef dri puit a tarla cuir co puit cuir reit,
ocur o raear tarpu, ir compainn bairi oligti ge air.

In tan tainic fo comur tuaithe airi hi, ocur ni hionoi
do pala hi, aet do reit gae hi a crich aile dar aionoeon,
ocur compainn bairce oligti ge uirne irin crich i tarla
hi. Ocur ir amlaib do niter rin; in fet ir ferr inoi do
rig na tuaithe, ocur fuilleo rig co roib trian na bairi
ann; ocur a trian do cuaithe, ocur a trian dri puit; ocur
trian in reit ir ferr tainic do rig tuaithe uat do rig
cuir; fuilleo rig co roib cethruimti cota cuaithe ann;
ocur cethruimti na cethramtan o rig cuir do rig
eirenn.

In trian no roib do cuaithe a compainn roib earru a

thirds are due to the 'fine'-man in *case of* his refusal or his permission, one-third is due to the 'anfine'-man in *case of* his refusal or his permission; it is right from this, that as it is one third that is *due* to a 'fine'-man in a *case of* permission for his amusement, there shall be two thirds of the third *due* to the 'anfine'-man in *case of* permission for his amusement.

That he *who brings them out* shall have nothing is derived from this:—If there be permission for his amusement from the 'anfine'-man who has not the permission of the owner, the person who fetches *the property* deserves no share whatever.

"Refusal and permission" mean, that the owner refuses to go for his 'seds' himself, and the other gets his permission to go for them.

"Refusal or permission" means either of them.

"Permission for amusement" means that a person goes for the amusement of himself.

What is cast ashore is the property of the owner of the shore.

That is, whatever comes ashore^a is the property of the owner of the shore, as far as five 'seds,' and when it exceeds them, the partition of a lawful bark is *to be made* of it.

When it was coming towards a certain territory, and did not happen to reach^b it, but an adverse wind blew it into another territory, then^c the partition of a lawful bark is made of it in the territory into which it happened to be driven. And that is done thus:—the best 'sed' in her (*the wreck*) is given to the king of the territory, and it is to be added to until it (*his share*) amounts to the third of *the value of the cargo* of the bark; and one-third of it goes to the territory, and one-third to the owner of the shore; and one-third of the best 'sed' which came to the king of the territory is given by him to the king of the province; addition is to be made to it until it amounts to one-fourth of the share of the territory; and a fourth of the fourth is given by the king of the province to the king of Eriann.

The third which comes to the territory is to be divided by them equally among them to all who are able to perform

THE BOOK
OF
AICILL.
—

^a Ir. *To him.*

^b Ir. *Into.*

^c Ir. *And.*

Leban Aicle.

einoti do caē oen oib conic ruba ocup ruba, ocup
aethaō ocup congbaīl ocup coimet loēta na baipci.

⁊ trian po poiē oip [puipt]; noco nuil ni uao do neoē,
iana pui plait oap[ri]aē ap, aēt in eutpuma beiper
ap bunaro a oualgyp cozaē ppiē a manaiē.

anto ata leē a pet uaiē ap cennaiēēt do denum pia
leiē ali, in tan taini comup tuaiē aiipēi hi, ocup
a do pala hi. Let a it uaiē don tuaiē ap cen-
u ē do denum pia don let aile. Ocup noco nupaileno
oligeo uipuyi leē a pet uaiē doibpium no co nōepnat
geēt pia; ocup nocu nuy alenn oligeō ap in tuaiē
cennaiēēt do denum pia no co tuca ri leē a pet doib
an aipci; ocup o do bepa, ip oligeēē cenōaēta no denum
pia.

Cio potepa leē a pet uaiē ap cennaiēēt itip? Ip o
paē potepa; ip puy do ēuaiō menma in uoap co mberōai-
ium oimapepait ipin leē pēcait nī ip mo ina leē oā bepaē
in aipci.

Ip ann ata pet ré pēpēpall uaiē, no pet pōpaci
uigi, in tan tainic po ēomup duine aiipēi hi, ocup nī na
[p]lepe lama rin pēin do pala iat, aēt a pēpān duine aile
na comocup; ocup pet ré pēpēpall do ap connat ocup
uipci do lecat o, maia pēiōia ocup iapān ocup palano
ata inoti; no pet pōpaci uigi, maia cno gnaē ocup
cuiipno; ocup epcup pina no mēla, ma ta rin no mīl
inoti.

Log paethair, mat o ppoēaiō.

.1. Log paētaiō do mat o ppoēaiō in maia amuich do
bepa he.

² An 'escup' of wine. In Cormac's Glossary, edited by Whitley Stokes, LL.D.,
p. 67, "Epscop Fina" is explained to mean a vessel for measuring wine among
the merchants of the Norsemen and Franks. The two derivations suggested by
the author appear incorrect. The learned editor's conjecture that "escop fina"

service of offence and defence, and feeding and maintaining THE BOOK
OF
AICILL. and keeping the crew of the bark.

As to the third, which comes to the owner of the shore ; nothing is given away by him to any one, unless there is a chief of 'daer'-stock tenancy over him, except the portion which the church of his family^a gets as her share of a thing found by her tenant of church-land.

^a Ir. Original church.

The case in which half her 'seds' is *taken away* from her (*the ship*) on condition of trafficking with her for the other half, is when she came *bound* for a certain territory, and it is into it she happened *to be driven*. Half her 'seds' *is to be given* by her to the territory on condition of trafficking with her for the other half. And the law does not compel her to give half her 'seds' to them, until they *engage to traffic* with her ; and the law does not compel the *people of the territory* to traffic with her, until she *engages to give* half her 'seds' to them gratis, and when she has given *them*, it is lawful to traffic with her.

What is the reason that half her 'seds' is at all *given away* by her for trafficking *with her*? The reason is ; the idea of the author of *the law* was that they would gain more by the half they sold than *the value of* the half they would give for nothing.

The case in which a 'sed' of *the value of* six 'screpalls' is *due* from her, or a 'sed' which is worth an ounce of *silver*, is where she came consigned to a certain person, and it was not into his land they happened *to be driven*, but into the land of another person in his vicinity ; and he (*the other person*) is entitled to a 'sed' of *the value of* six 'screpalls' for allowing her firewood and water, if it be hides and iron and salt that are in her ; or to a 'sed' worth an ounce of *silver*, if it be foreign nuts and goblets ; and to an 'escup'-vessel of wine¹ or of honey, if wine or honey be in her.

Reward of labour, if from currents, &c.

That is, the reward of his labour is *given* to him (*the rescuer*) if he has brought it from the currents of the sea outside.

was probably the true reading, a conjecture founded on analogous forms in Cornish, Gothic, &c., is proved correct by the reading in the text.

THE BOOK
OF
AICILL.

Μαρα τοῦρ ρροῖα ριρ υιρ, α cethρι
νορβα ; α τριαν αρ ὅα ορβα dec ; leṣ o ḗα ρ
ριρ ιρ νερα ὅο μυρ ; α ὅα τριαν μαο ανηρ
αile ιρ ρορ cain μαρα.

Ro ρυιτωξεο cethopa coexat cubat ρe hoρ
no ὅαρ noe tonna μαρα anall, cio α τοῦρ

Μαρα τοῦρ ιν τριαν ριν, α cethριμῑ c
α leṣ αρ α ὅο, α τρι cethριμῑ αρ α τρι
τхайρ.

Μαρα tabairt ιτρ noe tonnaib μαρα oc
ocur υιριαραῖτ ocur ρινεῖαιρe ὅο ριαγαil ρι

Μαρα tabairt ιν ρροῖα ριν ρειν, α τριαν
α ὅα τριαν αρ α ρέ, uile αρ α nae.

Μαρα τοῦρ ρροῖα ραile ρceo υιρce, α c
τρι ορβαib, α leṣ αρ α ρέ, α τρι cethριμῑ
αρ α ὅο dec. Al tochor ραιν.

Μαρα tabairt ιν τρροῖα ριν ρειν, α τρ
leṣ αρ α τρι, α ὅα τριαν αρ α cethαιρ, uile

Μαρα τοῦρ ρροῖα murgabail, inanṑ
ρροῖα glain ; α τριαν αρ τρι ορβα, α ὅα τριαν
αρ α nae. Al τοῖορ ριν.

Μαρα tabairt ιν τρροῖα ριν ρειν, α leṣ
τριαν αρ α τρι, uile αρ α cethαιρ co leṣ.

leṣ caḥ τοῖαιρ ινα tabairt, cenmoṣa ιν
glain ; ocur ιν ταινμραινṑι ατα ινα τοῦρ, ι

¹ Or a fetching. The following is Dr. O'Donovan's note on thi

"If any valuable property has been carried away by a fresh
of flood over nine townlands, and then cast on the bank, the o
which it is cast is entitled to one-fourth thereof. If it be
townlands, the owner of the land on which it is cast is entitled
If it has been carried to any further distance, the man on wl
shall have one-half. If it has been carried by the stream to tl

If it be a thing cast up by a freshwater stream, one-fourth THE BOOK OF AICILL. of it is *due* to the owner of the land on which it has been cast, when it has been carried over nine lands; one-third of it when over twelve lands; half of it from that until it reaches that land which is nearest to the sea; two-thirds of it if then; the other third is ruled by the law of the sea.

Four times fifty cubits from the margin of the land have been fixed for a thing cast up, or from over nine waves, whether for a thing cast up or a fetching.¹

If that third is *due* for a thing cast up, its fourth is *due* for one fifty cubits, its half for twice fifty, its three-fourths for thrice fifty, and the whole third for four times fifty.

If it be fetching from between nine waves of the sea and the land, "refusal" and "permission" and "family" is the rule for the third.

If it be a carrying by that stream itself, its third *is due* for three townlands, its two-thirds for six, the whole for nine.

If it be a thing cast up by a salt and fresh stream, its fourth *is due* for three lands, its half for six, its three-fourths for nine, the whole for twelve. This *is* for a thing cast up.

If it be a carrying by that stream itself, its third *is due* for two lands, its half for three, its two-thirds for four, the whole for six.

If it be a thing cast up by a stream of an arm of the sea, it is the same as carrying by a freshwater stream; its third *is due* for three lands, its two-thirds for six, the whole for nine. This *is* for a thing cast up.

If it be a carrying by that very stream, its half *is due* for two lands, its two-thirds for three, the whole for four and a half.

Half of every thing cast up *is due* for its carrying, except the carrying by a freshwater stream; and the proportion that is for its casting ashore, or for its being carried by

the sea, the owner of that townland shall have the two-thirds; but if it has been carried into the sea the whole of it is forfeited to the proprietor of the shore. The space of four times fifty cubits from the brink of the land or high-water mark, has been determined by law as the distance to which goods carried into the sea are considered as lawful 'jetsam'; and goods cast ashore by the sea, or brought by any person from a distance of nine waves, are adjudged to be the property of the owner of the shore, or of the person who rescues them."

Leban Alie.

očamb corub e in zannpawnto rin ber ina točur.
na čabaprt a paball in tippoča rin; ocur ni paball
pocorli, .i. ni paball itar he, marica poarla ppuč ni ar,
i poarant ppoča ocur ni poarant pabauil.

Maſa manſo per ppuči ocur per tpe, iſ na poſa ata in
g ppuči biar ſo, no in cuiſig tpe. Iſ ar ſabar, con-
ata ſnima no tpe.

Maſa paſn per ppuči per tpe, cuiſig ppuči ocur
cuiſig tpe ſo per ppuči

Maſbtoile rin, no iſ e nach cuiſigenn tiačtan
ar a ſualſur a nipt ſein, i ſa cuiſigotij na beoſile
tiačtan ar a ſualſur a t ſein, noco bia ni aru; uar
cio ſata ber per bunaro a toſ; leuſmain a ſet, ocur oſ cič-
per poime iat in ſapa pečt cen co ſaicea in pečt aile, noco
nuil cuiſig ppuči, na točar, na tabarſa uaro ſiſtib, mana
ſic a leſ tabarſt, ocur ma ſic a leſ tabarſt, iſ a ſiaſ-
aile ſe tabarſt ſine no anſine.

Cuiſig ppuči iſ na maſbtoilib ſo ſpeſ, cio a epuch cio a
pechtar epuch, cio a cuaiſt ingelſa cio a pechtar cuaiſt
ingelſa; no beič ar taiſcio ſataiče; ocur o beit, iſ cuiſig
tobaiſ ſiſtib.

Cuiſig ppuči a bečamb ocur a ſaínib ſaepa ſo ſpeſ, no
comaro cuiſig arſaioe, ačt manab e a ſpecpa in ſaiſ
conaro ac tiačtan ſa tiz ſo bi he; ocur maſe a ſpecpa, a
imſenum ſo conaro ac tiačtan ſa čiſ ſo bi he. Maſ
amlaio ppuči he ocur a aiſio ſo čum a čiſi, iſ a imſenum
ſo co nač ac eloſ ſo bi, ocur cen nač ni ſo ar. Maſ
amlaio ppuči he ocur a cul ſe čeč, ocur niſ ariſberſnaſi
nach ac eloſ ſo bi, iſ a imſenum ſon ti ſuair he co nač
ac eloſ ſo bi, ocur cuiſig tobaiſ aru.

Nocon ſuil ni ſo na beoſilib i cuaiſt ingelſa, ocur

streams is the proportion that shall be *due* for its casting ashore, or its conveyance by the carriage of that stream; and it is no carriage, if it has been lessened, i.e., it is not a carriage at all, if the stream has detached anything from it, for streams detach *something* and carriage does not detach.

If the finder, and the owner of the land be the same, he has a choice whether it is a finder's share or a land share he shall have. It is derived from, "Equally lawful are deed or lands."

If the finder, and the owner of the land be different, the finder shall have the finder's share and the land share.

These are dead chattels, or they are live chattels which could not escape by means of their own strength, for if the live chattels were able to escape by means of their own strength, there would be nothing for *rescuing* them; for however long the owner may be following after his 'seds,' and *when* he sees them before him the second time, though he may not see them another time, there is no finding share, or *share* for casting ashore, or carrying *due* from him for them, unless he stood in need of carriage, and if he required carriage, it is to be ruled by "the carriage of family-man or stranger."

A finding share is always *given* for the dead chattels, whether in the territory or outside the territory, whether within grazing range or outside grazing range; or *if* they be in the keeping of a thief; and when they are, there is a levying share *due* out of them.

There is a finding share *due* for bees and 'daer'-persons always, or, *in the case of the 'daer'-person*, it may be a detaining share, unless the answer of the 'daer'-person is that he was going to his *master's* house; and if this be his answer, let him prove that it was going to his *master's* house he was. If he was found with his face towards his *master's* house, he is to prove that it was not absconding he was, and *if he does*, there shall be nothing for *arresting* him. If he was found with his back towards the house, and if he did not plead that it was not absconding he was, the person who found him is to prove that it was absconding he was, and *if he succeeds in the proof*, he shall have an arresting share for him.*

* Ir. Them.

There is nothing *due* for the live chattels within grazing

Lebap Aile.

mitis tobaz eptab pectap campu mzelca. Mo voo
1. if cutis tobaz eptab a campu mzelca aic co mber
a. cutis pectap; ocut o ber. if cutis tobaz eptab
zup campu mzelca, aic papab amlarb ber ocut a
mizato ap a tae; ocut map amlarb, aic mapu cinto co
ticipap. noco aic in eptab. Ma canstabanre in tie
ap no na ticipap, if let cutis tobaz eptab. Mapa
cinto na ticipap, if cutis tobaz comlan eptab.

Mapa beotile conic a pait bubein, if cutis tobaz eptab
tib do pper. In vaine vaper, if a cin tie va tigeptia no co
ngaba nee aile na pailb he ap taein achtangeti; ocut o
gebur, if a cin tie do.

Cin bech.

1. coip ipin caeato, va cip ipin mapbat; ocut inoipio
lebap in cip ina caeato, ocut ni hinotipenn va cip ipin
mapbat; aic amail ip va cutpuma na heipci ata o tuine
i caeato in tuine ata uat (ina mapbat), coip no ticipre,
cema va cutpuma na eipci ata o bech ina caeato, comaro eo
do berth ina mapbat.

Saie ppi do mil ipin pailugetb, cuicco na pacha na
cnoicbeim, a teopa cethpaimeti ina ban beim pacarib pait
po paei, no na glap, no na ac, no na verp; map aen no
veta oib uil ano, if cuicco co let cuicco; cuicco nama
na ban beim aicinta.

Ceip ipin cpoli mbair co neitipimtoibi baill, ocut mana
pail eitipimtoibe baill, if cip cenmoeta pectmap; a va trian
na cpolig cumail; a trian na inanotpaig re pect; cutpuma
picipio ann no pectmap cona tabaipre ppi ipin inonotpaig
pect pect.

but there is a detaining share *due* out of them outside grazing range. Or, indeed, *according to others*, there is a detaining share *due* out of them within grazing-range if they are *found* in the keeping of a thief; and when they are *so found*, there is a detaining share *due* out of them outside grazing-range, but so as they are not with their face towards the house; and if so,¹ and if it be certain that they would come *home*, there is nothing *due* for *securing* them. If it be doubtful whether they would come or would not come, there is half a detaining share *due* for them. If it be certain that they would not come, there is a full detaining share for *securing* them.

THE BOOK
OF
AICILL.
—

If they be live chattels (*i.e. slaves*) that can "steal themselves," there is always an arresting share *due* for them. The crime of the 'daer'-person is to be paid for by his master until another person takes him into his possession for the purpose of making an agreement *with him*; and when he has *so* taken him, his crime is to be paid for by him (*the latter*).

Injuries in the case of bees.

That is, a hive *is the fine* for the blinding, and two hives for the killing of a *person*; and a book mentions the hive for the blinding, and it does not mention two hives for the killing; but as there is twice the 'eric'-fine *due* from a person for killing a person that there is for blinding him, it is right from this, that it is twice the 'eric'-fine which is *due* from a bee for blinding him that should be *due* for killing him.

A man's full meal of honey *is the fine* for drawing blood; a fifth of the full meal for an injury which leaves a lump,^a three-fourths of it for a white blow which leaves a sinew in pain, or green, or swollen, or red; if it be one or two of these *injuries* that are present, it (*the penalty*) is one-fifth with half one-fifth; one-fifth only for his natural white wound.

^a Ir. *A lump-blow.*

A hive *is the fine* for the death-maim necessitating^b the removal of a limb, but if there be no removal of a limb, it (*the fine*) is a hive, less one-seventh; two-thirds of it for a 'cumhal'-maim; one-third of it for a tent-wound of six 'seds'; one-sixth or one-seventh part *is* to be added to it for the tent-wound of seven 'seds.'

^b Ir. *With.*

¹ *And if so.*—That is, if they have their faces towards their house.

From the *owners of the bees* these *finés* are *due* for the persons.

THE BOOK
OF
AICILL.
—

What shall be *due* from the persons for the bees? If the person has killed the bee while blinding him, or inflicting a wound on him until it reaches bleeding, a proportion of the full meal of *honey equal to the 'eric'-fine* for the wound shall be remitted in the case; the remainder is to be paid by the owner of the bee to the person *injured*.

If the person killed the bee while inflicting a white wound upon him, they (*the finés*) shall be *set off* against each other.^a

^a Ir. *Face to face.*

If the person killed the bee while inflicting a lump-wound on him, four-fifths of *the fine* shall be remitted, and one-fifth paid.

If it was while inflicting a white wound which left a sinew under pain, or green, or swollen, or red, *he killed the bee*, three-fifths of *the fine* are to be remitted, and two-fifths paid.

If it was while inflicting one or two of them (*the wounds*) *he killed the bee*, half one-fifth is to be remitted, and one-fifth paid.

From the *owners of the bees* these *finés* are *due* for the persons, and from the persons for the bees.

What shall be *due* from the *owners of the bees* for the animals *injured*, and from the *owners of the animals* for the bees? If the bee has blinded or killed the animal, what shall be *the fine* for it? The proportion which the hive that is *due* from the *owners of the bees* bears to *the fine for their* blinding the person, or which the two hives that are *due* for their killing him bear to the natural body-fine of the person, is the proportion which the full natural 'dire'-fine of the animal shall bear to that *fine* which shall be *due* from the bee for blinding or killing it (*the animal*). One-half of what is *due* for killing it is *due* for blinding it, or inflicting a death-maim which necessitates^b the removal of a limb; if there be no removal of a limb, it (*the fine*) is one-half, less half one-fifth, if it be a quadruple animal; or one-half, less the half of one-half, if it be an animal of double. Two-thirds of this are *due* for a 'cumhal'-maim; one-third for a tent-wound of six 'seds'; and an equivalent of a sixth or seventh part is to be added to it for a tent-wound of seven 'seds,' over and above what shall be *due* for the tent-wound of six 'seds.'

^b Ir. *With.*

Tax Book **OF** **ANIMAL** **—** **—**
 Oset bag o beč i puiliužad in puib ?
 puib in tvač do mal ata o beč i puiliu
 ata uat ina mapbač opub é in tannmpu
 epic caečda no mapbča in puib in ni biar
 ušad .i. cečepa cuico in tannmpu nati na
 cuico na ban beim pacab peč po paeč, na
 at, no na deč.

Mat aen no dečda uib. iř da cuico co
 cuico nanmpu in ban beim ancenta.

O na bečab ata řin iř na pobab. Čre
 iř na bečab ? Ma po mapbuřar in
 čaečad. no ica mapbač, no ic peřčain čneř
 puiliužad, iř cuřuma řača deřic na ci
 lar. ocur a řil ano o ča řin amach uic do
 pe řiřepna in puib.

Mar ac peřčain řiličči ar in pob no m
 bech, iř a mbuř aičib in aičib .i. řiliužo
 mapbač in beič ; no čono čena, in deřčbuř
 ušad in duine ocur řiliužad in puib cori
 řin icter o řiřepna in puib pe řiřepna in b

Mar ac peřčain čnočbeime ar. iř čethř
 uil pe lar. iř cuico uic, in deřčbuř.

Már ac peřčain bain beimē řacab řei
 řlar, no at, no deř. iř a ři cuico do du
 cuico uic řin deřčbuř.

Mar ac peřčain ain no dečda uib, iř da
 do uil pe lar, iř da cuico co leč uic řin

Mar ac peřčain banbeim aičinta ar. iř
 pe lar, ocur [čeiři] cuico uic řin deřčbuř

¹ *Two-fifths and a half.*—The MS. E. 3, 5 here reads "two-fi
 is manifestly wrong. Accordingly Dr. O'Donovan substitu
 half" for "cuico, of a fifth."

² *And four-fifths.*—The Irish for four has here been put
 needed to make sense.

What shall be *due* from a bee for making the animal bleed? The proportion which the full meal of honey that is *due* from a bee for making a person bleed bears to the hive that is *due* from it for killing him, is the proportion which the 'eric'-fine for blinding or killing the animal bears to that which will be *due* from a bee for making it bleed, i.e. four-fifths is the proportion for its lump-wound, three-fifths for its white wound which leaves a sinew in pain, or green, or swollen, or red.

If it be one or two of them *that are inflicted*, it (*the fine*) is two-fifths and half one-fifth. Two-fifths is the proportion for a natural white wound.

From the *owners of the bees* these *finés* are *due* for the animals. What shall be *due* from the *owners of animals* for the bees? If the animal killed the bee while *in the act of* blinding it, or killing it, or inflicting a wound upon it until it reaches bleeding, a proportion of the 'eric'-fine for the wound equal to a full meal of honey shall be remitted, and the remainder shall be paid by the owner of the bee to the owner of the animal.

If it was while *in the act of* causing the animal to bleed it (*the animal*) killed the bee, they i.e. the bleeding of the animal and the killing of the bee, shall be *set off* against each other; or else, indeed, *according to others*, the difference which is between causing a person to bleed and causing an animal to bleed is the difference that shall be paid by the owner of the animal to the owner of the bee.

If it was while inflicting a lump-wound on it *the bee was killed*, four-fifths shall be remitted, and one-fifth, the difference, paid.

If it was while inflicting a white wound which left a sinew in pain, or green, or swollen, or red, *the bee was killed*, three-fifths shall be remitted, and two-fifths, for the difference, paid.

If *the bee was killed* while inflicting one or two of them (*the wounds*), two-fifths and a half¹ shall be remitted, and two-fifths and a half, for the difference, paid.

If *the bee was killed* while inflicting a natural white wound on it (*the animal*), one fifth shall be remitted, and four-fifths,² for the difference, paid.

Leban, Gde.

Ma po batap garobda imda ana, so ma po batap bel
da, iŕ crantčur to čur co in garba o nbernat in poŕail.
O pa ŕintpanteŕ, ačt ma po batap ŕelba imda iŕn
a iŕin, iŕ crantčuri to čur oppo co ŕintčur in trelb
ernat in poŕail; ocur o pa ŕintpanteŕ, ačt ma po
batap [ceŕa] imda iŕin trelb ŕin, iŕ crantčur oppo co
ntap in ciŕ aŕačt o nbernat in poŕail. Ocur iŕ o ŕač
a nbernat ŕin, napab tŕiđ ciŕ i ninaro deiŕceŕačh,
ocur napab deiŕciŕ i ninaro tŕiđceŕač; ačt cŕpab i in ciŕ
o nbernat in poŕail deč iŕin cinaro.

Մայ տըi Կոմբաւել ու տըi Կոթ քիւրցի իրճեւծիւնս ու
մարն ին Ծառն ին Եւճ, քաճ քըi Ծո մալ ար քոն աւեցնա, ք
Եւճնս քաճ ար քոն Ծըi.

Mar tria anfor peirgi deizbiru, rait fir do mil ar fon
aithgina, oeur da rait ar fon dire.

Մար տրա տոճեփրե տօրժա, բաժ՝ ռաժա ար բօն ռաճե-
ցա.

Օ եճաւն սրբաւծ աժա լոյն ի յոսւոյն; ա լե՛ծ օ եճաւն յօրօրաւծ; ա շէրաւմե՛ծ օ եճաւն մարգարէ՛; ո՞՞՞՞նչ ու՛ն ո՛ր օ եճաւն ծաւր, ո՞՞՞՞նչ ո՛ր յա զտիւր ո՞՞՞՞նչ աւիշոյն, օ՞՞՞՞նչ օ յո լոյն: Օ եճաւն սրբաւծ աժա լոյն ի յոսւոյն; ա շէրա լե՛ծմարտ օ եճաւն յօրօրաւծ; յա լե՛ծմարտ օ՞՞՞՞նչ յա շէրաւմարտաւծ յօ՞՞՞՞նչ օ եճաւն մարգարէ՛; ո՞՞՞՞նչ ու՛ն ո՛ր օ եճաւն ծաւր, ո՞՞՞՞նչ ո՛ր յա զտիւր ո՞՞՞՞նչ աւիշոյն, օ՞՞՞՞նչ օ յա լոյն: Օ եճաւն սրբաւծ աժա լոյն ի յոսւոյն; ա լե՛ծ օ եճաւն յօրօրաւծ; ա շէրաւմե օ եճաւն մարգարէ՛; օ՞՞՞՞նչ ո՞՞՞՞նչ ու՛ն ո՛ր օ եճաւն ծաւր ո՞՞՞՞նչ ո՛ր յա զտիւր ո՞՞՞՞նչ աւիշոյն, օ՞՞՞՞նչ օ յո լոյն: Օ եճաւն սրբաւծ աժա լոյն ի յոսւոյն:

¹ *Many hives.* The Irish word for hives has been put in on conjecture, as necessary to complete the sense.

If there were many gardens, or if there were many bees, THE BOOK OF AICILL.
lots are to be cast *to discover* from which garden the injury was done; and when it shall have been discovered, if there were many possessions in that garden, lots are to be cast on them till the *particular* possession be discovered from which the injury was done; and when it shall have been discovered, if there were many hives¹ in that possession, lots are *to be cast* upon them until the particular hive from which the injury was done shall have been discovered. And the reason why this is done is, that a bad hive may not be *given* in place of a good hive, or that a good hive may not be *given* in place of a bad hive; but that the *very* hive from which the injury was done may go for the injury.

If it was intentionally or inadvertently in unlawful anger the person killed the bee, a man's full meal of honey *shall be given* as compensation, and four full meals as 'dire'-fine.

If it was inadvertently in lawful anger *he killed the bee*, a man's full meal of honey *is given* as compensation, and two full meals as 'dire'-fine.

If it was through unnecessary profit *he killed the bee*, only a full meal *of honey is given* as compensation.

This is *due* from the bees of a native freeman for a person; the half thereof from the bees of a stranger; a fourth of it from the bees of a foreigner; there is nothing *due* from the bees of a 'daer'-person, until it reaches sick maintenance or compensation, or, *according to others*, even when it does. From the bees of a native freeman this is *due* for a person; four-sevenths thereof from the bees of a stranger; two-sevenths and one-fourteenth from the bees of a foreigner; there is nothing *due* from the bees of a 'daer'-person, until it reaches sick maintenance or compensation, or, *according to others*, even when it does. From the bees of a native freeman this is *due* for a cow; the half thereof from the bees of a stranger; a fourth of it from the bees of a foreigner; and there is nothing from the bees of a 'daer'-person until it reaches sick maintenance or compensation, or, *according to others*, even when it does. From the

The Bona ech; a leſ o beſanb veoparð; a cethpamæti o beſanb mar-
Aræa. ðarð; ocuſ noco mil æi á beſanb veopri no co ſua oðruſ no
 — æthgri, ocuſ o ſa ſa. O beſanb wepwarð æta ſin; a ceth-
 pamæti o beſanb veoparð; leſ ocuſ feðtmato o beſanb mar-
 ðarð; æſt leſ o beſanb veopri.

Cin ceathra.

1. maſa canntabairt in nuathamb no nach uæðanb do
 ſeget in marbað. iſ poſa na ſelbað apia tairm. Uteſi æta
 in cranðoſo do ſenat no in æthgri icſait; ocuſ maſo he a
 poſa in cranðoſo, iſ cranðoſo do ður etarſu, co ſeſtar in
 toſðar oſro no na toſðar; ocuſ ma do pochari oſro,
 ma tair ſelba imða ann, iſ cranðoſo do ður ap cað ſelbað
 wið co ſeſtar in ſelbað wið ap a toſðar; iſ cranðoſo do
 [ður] ap cað mil po leſ in ſelb ſin, cu ſeſtar in mil ærði
 do ſeget in poſanl; ocuſ lan po æneſ in mil ſin amach
 ann. Ocuſ ða maſo ſeſt leo æthgri tic cen cranðoſo
 iſt.

Maſe a poſa in æthgri tic cen cranðoſo iſt, maſ
 æu uile æta in mil comæſ ocuſ commæt in mil po mar-
 bað ano, iſ cranðoſo do ður cu ſeſtar cia wið ða po in
 æthgri tic amach; ocuſ in ti wið ða ſaſníc iæto æthgri
 amach; ocuſ in eiſic o cað eiſi, cenmoða in cutſuma po
 ſoiſeo ða ðreilb buðein.

Man a uil æc neoð wið iſt mil comæſ no commæt in
 mil po marbað ano, iæcat uile æthgri amach; ocuſ ſenat
 feðt ſanna ðe im ðuine, ocuſ cuic ſanna im boin, ocuſ ða
 ſann im ech.

¹ *The proportion which would fall on his own property. That is, the other owners
 pay him the compensation he made in the first instance, except his own portion of it.*

bees of a native freeman this is *due* for a horse; half thereof from the bees of a stranger; a fourth of it from the bees of a foreigner; and there is nothing *due* from the bees of a 'daer'-person until it reaches sick maintenance or compensation, or, *according to others*, even when it does. From the bees of a native freeman this is *due*; a fourth thereof from the bees of a stranger; a half and a seventh from the bees of a foreigner; an exact half from the bees of a 'daer'-person.

THE BOOK
OF
AICILL.

Injuries in the case of cattle.

That is, if it be doubtful whether it was by them or not by them the killing was committed, the owners who are sued for them have their choice whether they will cast lots or pay compensation; and if the casting of lots be their choice, lots shall be cast between them, that it may be known whether it (*the lot*) falls upon them or falls not; and if it falls upon them, if there be many possessions, lots shall be cast on each proprietor of them, until it is known on which proprietor of them it falls; and lots shall be cast upon each animal separately of that *particular* possession, until the particular animal that did the injury is known; and full *fine* according to the nature of that animal *shall be paid* out for it. And should they prefer to pay compensation without casting lots at all, *they may do so*.

If it be their choice to pay the compensation without casting lots at all, if they have each* an animal of the same age and quality as the animal that was killed on the occasion,^a lots are to be cast that it may be known by which of them the compensation is to be paid out; and he upon whom it has fallen shall pay the compensation out; and the 'eric'-fine *shall be paid* by each of them *to him*, except the proportion which would fall on his own property.¹

^a Ir. All.

^b Ir. In it.

If none of them has an animal of the same age and quality as the animal that was killed on the occasion, they all *conjointly* pay the compensation out; and they make seven parts of it *when it is* for a person, and five parts *when* for a cow, and two parts *when* for a horse.

THE BOOK OF AICHL. — **ՄԱՐԱ** ԵՆՈՒՄ ԵՈՐԱՅ ԿԱՆԻՆ ԵՍ ԲԱՅՆԵՍ ԻՆ ՄԱՐԲԱԾ, ՕՍՄ ԵՐԵՐ ԵՍ ԲՈՋԱ ՆԱ ՔԵԼԲԱԾ ԻՆ ՆԱԾԻՅԻՆ ; ՄԱՍ ԲԵՐԲ ԼԵՐ ԻՆ ՔԵԻՇԵՄԱՆ ԵՐԻՇԵՍԱ ԻՆ ԵՐԱՆԾՍՐ, ԻՐ ԵՐԱՆԾՍՐ ԵՍ ԵԱԲԱՐԵ ԵՍ. ՕՍՄ ԵՐԵՐ ԵՍ ԲՈՋԱ ԻՆ ՔԵԻՇԵՄԱՆ ԻՆ ԱԻԾԻՅԻՆ, ՄԱՐ Ե Ա ԲՈՋԱ ՆԱ ՔԵԼԲԱԾ ԻՆ ԵՐԱՆԾՍՐ, ԻՐ ԵՐԱՆԾՍՐ ԵՍ ԵՐԱԾ.

Cach uair Ի Ե Ա ԲՈՋԱ ԻՆ ԵՐԱՆԾՍՐ, ՆՈՇՈ ՆԵԻՇՈՆ ԵՐԱՆԾՍՐ ԵԱ ԲԻՐ ԻՆ ԿԱՆԻՆ ՆՈ ՆԱԾ ԿԱՆԻՆ ; ԱԾ ԵՐԱՆԾՍՐ ԵՍ ԵՐԱ ԲԱ ԵԱԾ ՔԵԼԲԱԾ, ԵՍ ԲԵՐԵՐ ԻՆ ՔԵԼԲԱԾ ԵՐԱ ԲԱ Ա ԵՐԻՇՈՐ ; ԵՐԱՆԾՍՐ ԵՍ ԵՐԱ ԲԱ ԵԱԾ ՄԻԼ ԲՈ ԼԵՐ ԱՆԱ ՔԵԼԵ ԲԻՆ, ԵԱ ԲԵՐԵՐ ԻՆ ՄԻԼ ԱԻՐԻՇ ԵՍ ԲԱՅՆԵ ԲՈՋԱԻԼ ; ՕՍՄ ԻՐ ՄԻ ԲՈ ԱԻՇՆԵՍ ԻՆ ՄԻԼ ԲԻՆ ԵԻ ԱՄԱԾ ԱՆՈ. ՆՈ, ՄԱՍ ԲԵՐԲ ԼԵՍ ԱԻԾԻՅԻՆ ԵԻ [ԵՆ] ԵՐԱՆԾՍՐ ԵՐԱ, ՄԱԾ ԵՐԻՇ ԲԱԾԵՆ ԻՆ ԱԻԾԻՅԻՆ ԱՆՈ. ՄԱԾԻ ԵՐԱ ՔԵԻՇԵՄԱՆ ԵՐԻՇԵՍԱ ԱԻԾԻՅԻՆ ԻՆՈՇ ԵԻ ԲԻՐ, ԿԱՐ ՄԱՐԱ ՄԻԼ ԵՐԵՐԻՇԱԾ ԵԻՇ ԲՈ ԲԱԾԻՇՆԱՅ ԲԻՐ, ՆՈՇՈ ԵԻՍՈ ԱԾ Ե ԵԱԼ ԲՈՐ ԵԻԲԱՐԵՍՈՒ ԵՍ. ՄԱԾ ԵՍ ՆԱ ՔԵԼԲԱԾԱՆ ԱԻԾԻՅԻՆ ԻՆՈՇ ԵՍ ԶԱԲԱԻԼ ԿԱՆԻՆ, ԿԱՐ ՄԱՐԱ ՄԻԼ ԵԻՇԵՆԵՇ ԲՈ ԲԱԾԻՇՆԱՅ ԿԱԾԵ, ԲՈ ԻԲԱԵՐ ԵՐԱ ԲԵ ԵԱԾ ՆԱԾԻՅԻՆԱ.

ԵԱԾ ԿԱՐ ԻՐ ԵՐԵՐԵՐԻՇ ԼԵՍ ԲԱԾԵՆ ԻՆ ԱԻԾԻՅԻՆ ԵԻ, ԵՆԱԾ ԲԵԾ ԲԱՆՆԱ ԵՍ ԻՄ ԵՐԻՇ, ՕՍՄ ԵՐԻՇ ԲԱՆՆԱ ԻՄ ԵՐԻՇ, ՕՍՄ ԵՍ ԲԱՆՈ ԻՄ ԵԱԾ.

ՄԱՐԱ ԻՆՈՒԼԼԵ ԼԱՆ, ՕՍՄ ԼԵՐԻ, ՕՍՄ ԱԻԾԻՅԻՆԱ, ՕՍՄ ԻՄ ԵՐԻՇ, ԲԵԾ ԲԱՆՆԱ ԲԱ ԵՐԱ ; ԵԱԾԻ ԵՍ ԻՆՈՒԼԼԵ ԼԵՐ ԻՄ ԵՐԱ ԲԱՆՆԱՆ ԱԻԼ, ՕՍՄ ԵՐԻՇԱԾ ԵՐԱՐԱ ; ԵԱԾԻ ԻՆՈՒԼԼԵ ԼԱՆ ՕՍՄ ԻՆՈՒԼԼԵ ԼԵՐ ԵՍ ԻՆՈՒԼԼԵ ԱԻԾԻՅԻՆԱ ԻՄ ԱՆ ԲԵԾԻՇՈՐ ԲԱՆՈ, ՕՍՄ ԵՐԻՇԱԾ ԵՐԱՐԱ.

ՄԱՐԱ ԻՆՈՒԼԼԵ ԼԱՆ ՕՍՄ ԻՆՈՒԼԼԵ ԼԵՐ ԲԱԻԼ ԱՆՈ, ԵԱԾ ԻՆՈՒԼԼԵ ԼԱՆ ԵՐԱ ԲԱՆՆԱ ԲԱ ԲԱ ԵՐԱ, ՕՍՄ ԵԱԾԻ ԵՍ ԻՆՈՒԼԼԵ ԼԵՐ ԻՄ ԵՐԻՇ ԲԱՆՈՒՆ, ՕՍՄ ԵՐԻՇԱԾ ԵՐԱՐԱ.

¹ If it be cattle of full. The manuscript is very defective or corrupt here, and it is not easy to ascertain what sort of cattle is meant by the terms "cattle of full," &c.

If it be certain that it was by them the killing was committed, it should be the choice of the owners *to pay* the compensation; if the plaintiff prefers the casting of lots, the casting of lots shall be given him. And though the choice of the plaintiff should be the compensation, if the choice of the owners be the casting of lots, they shall have the casting of lots.

THE BOOK
OF
AICILL.
—

Whenever the lot-casting is their choice, it is not necessary to cast lots to know whether it was by them or not by them *the injury was done*; but lots shall be cast upon each owner, that it may be known on which owner of them it falls; lots shall be cast upon each animal separately in his herd, till the particular animal *of them* that did *the injury* is ascertained; and a fine* shall be paid out according to the nature of that animal. Or, if they prefer paying compensation without casting lots at all, *to have* the compensation is good for them both. *It is* good for the plaintiff that full compensation be paid to him, for if it were an animal of first offence that committed the injury, there would be *nothing* but its going in satisfaction *for the injury done* to him. *It is* good for the owners that full compensation be accepted from them, for if it was a wicked beast of theirs that committed the injury, they should pay 'dire'-fine together with compensation.

*Ir. Thing

Whenever they are both mutually satisfied that the compensation should be paid, they make seven parts of it *when* for a person, and five parts *when* for a cow, and two parts *when* for a horse.

If it be cattle of full,¹ and of half, and of compensation *that are concerned*, and for *injuring* a person, seven divisions *are made* at first; *the cattle of full pay three parts*, they come *into shares* with cattle of half for other three parts, and they pay equally between them; the cattle of full and the cattle of half come *into shares* with the cattle of compensation for the seventh part, and they pay equally between them.

If it be cattle of full and cattle of half that are in question, the cattle of full pay three parts out of it at first, and come *into shares* with the cattle of half for *the other* four divisions, and they pay equally between them.

THE BOOK
OF
ASCHIL.

Mapa intalli lain ocup intalli atchgina uil ann, ica
intalle lain pe pectmaro ar ap tur, ocup tecat co intalli
atchgina im an pectmaro pann, ocup comicat etappu.

Mapa intalle lete ocup atchgina ann, coitru panna to
venum don atchgin; ica intalli lete tri panna ar ap tur,
ocup tecat co hntvillib atchgina im an pectmaro pann, ocup
comicat etappu.

Mapa intalli lain, ocup lete, ocup atchgina, im boin, cuic
panna to venum don atchgin ann; ica intalli lain va
panno ar ap tur, ocup tecat co hntvillib lete im va
panno ab ale, ocup comicat etappu; tecat intalli lain
ocup intalli lete cu hntvillib atchgina im in cuicco panno,
ocup comicat etappu.

Mápa intalli lain ocup intalli lete, ica intalli lete va
panno ar ap tur, ocup tecat co hntvillib atchgina im in
trper panno, ocup comicat etappu.

Mapa intalli lain, ocup lete, ocup atchgina, im ech,
va panno daen panno oib rin; ica intalli lain coitruumti
ar ap tur; ocup tecat intalli lain co hntvillib atchgina
im lete, ocup comicat etappu.

Mapa intalli lain ocup intalli atchgina uil ann, ica
intalle lain in lete ata ar peat vru ar ap tur, ocup
tecat co intvillib atchgina im in lete ata ar peat atchgina,
ocup comicat etappu.

Mapa intalli lete, ocup atchgina uil ano, tri panna to
venum don atchgin ano; ica intalli lete tri panna ar ap tur,
ocup tecat co intvillib atchgina im va trian, ocup comicat
etappu.

¹ Four parts are to be made of the compensation. The MS., E. 3, 5, is either defective or corrupt here, as while stating that four divisions are made of the compensation in this special case, it speaks immediately after of a seventh part, as if the division had been seven-fold.

If it be cattle of full and cattle of compensation that are in question, the cattle of full pay six-sevenths out of it at first, and they come *into shares* with the cattle of compensation for the *remaining* seventh part, and they pay equally between them.

THE BOOK
OF
AICILL.
—

If it be cattle of half and of compensation *that are* in question, four parts are to be made of the compensation¹; the cattle of half pay three parts out of it at first, and they come *into shares* with the cattle of compensation for the seventh part, and they pay equally between them.

If it be cattle of full, and of half, and of compensation *that are in question*, for *injury* to a cow, five parts are to be made of the compensation then; the cattle of full pay two parts out of it at first, and they come *into shares* with the cattle of half for other two parts, and they pay equally between them; the cattle of full and the cattle of half come *into shares* with the cattle of compensation for the *remaining* fifth part, and they pay equally between them.

If it be cattle of full and cattle of half *that are in question*, the cattle of half pay two parts out of it at first, and they come *into shares* with the cattle of compensation for the third part, and they pay equally between them.

If it be cattle of full, and of half, and of compensation *that are in question*, for *injury* to a horse, two parts are to be made of one part of them; the cattle of full pay one-fourth out of it at first; and the cattle of full come *into shares* with the cattle of compensation for *another half part*, and they pay *it* equally between them.

If it be cattle of full and cattle of compensation that are in question, the cattle of full pay the half which is for 'dire'-fine out of it at first, and they come *into shares* with the cattle of compensation for the half which is for compensation, and they pay equally between them.

If it be cattle of half, and of compensation, that are in question, three parts are to be made of the compensation in the case; the cattle of half pay one-third out of it at first, and they come *into shares* with the cattle of compensation for two-thirds, and they pay equally between them.

These are animals for which there is 'dire'-fine and compensation; and if they be animals for which there is 'smacht'-fine and compensation, if the 'smacht'-fine be four times the amount of the compensation, they are disposed of like 'seds' of quadruple;^a if their 'smacht'-fine and their compensation be equal, they are disposed of like 'seds' of double.

THE BOOK
OF
AICILL.
—

^a Ir. *They are gradations of 'seds' of quadruple.*

If their 'smacht'-fine be greater than the compensation, and the 'smacht'-fine is not four times the compensation in the case, or if more than four times the compensation is in question, the proportion which the compensation bears to the 'smacht'-fine and the compensation, is the proportion to be paid^b for cattle of compensation; and what there is from that out is to be divided in two; the cattle of full pay half out of it at first; and the cattle of full come *into shares* with cattle of half for the other half, and they pay equally between them. Cattle of full and cattle of half come *into shares* with cattle of compensation for the part which is for compensation, and they pay equally between them.

^b Ir. *With thee.*

If there be an owner of many cows, and an owner of one cow; if what the owner of the many cows says is, that he will not permit the owner of the one cow to come into shares with him, and the owner of the one cow offers to come into shares *with him*, and the law does not compel the owner of the many cows to allow him to come into shares with him, unless he likes it himself; but the owner of the one cow shall pay as much as the owner of the many cows.

If the owner of the many cows permits the owner of the one cow to come into shares with him, they shall proceed^c to a Brehon to know how they shall pay. What the Brehon says is:—"The owner of one cow pays only a portion equal to that of any one cow of the same nature with her which the owner of the many cows has."

^c Ir. *Go with you.*

If it be a case of cattle of full, and of half, and of compensation together, killing the chained dog of the 'anraith'-poet,¹ the compensation in the case is to be divided into four parts; the cattle of full pay the fourth and the eighth out of it at first, and the cattle of full come *into shares* with the cattle of half for one-

THE BOOK OF AICILL. oētmato, ocuſ im comicat etarpu, Tecant inuile lann
ocuſ inuile leče co inuilib aithgina im an cethpaman
ata ap ſeač aithgina, ocuſ comicat etarpu.

Maſa inuile lann ocuſ inuilib leče, icat inuile lann
cethpamēi ocuſ oētmato ap ap tuſ, qcuſ tecant co inuilib
leče im leič ocuſ im ſečtmato, ocuſ comicat etarpu.

Máſa inuile lann ocuſ aithgina uil ann, icat inuile lann
teopa cethpamēi ap ap tuſ, ocuſ tecant co inuilib aith-
gina im in cethpamēi ata ap ſeač aithgina, ocuſ comicat
etarpu.

Maſa inuile leče, ocuſ aithgina uil ann, cuic panna do
benam don naithgin ann; icat inuile leče tſi panna ap ap
tuſ, ocuſ tecant co inuilib aithgina im do pannaib, ocuſ
comicat etarpu.

Óileſ i noſbſečaiſ.

.1. ſeibio ſneim ime ocuſ eſcaipe ſe ſeſ neolač cſiči
ocuſ ſečtar cſiči do ſneſ, cſo ap ſoſſoſ cſo ap
pſumſoſ, cſo ſlan cſo ſalač pſumſoſ, can ni ino co baſ,
na iap mbaſ.

Nocu ſeibenn ſneim ime na eſcaipe ſſi ſeſ naneolač
cſiči na ſečtar cſiche do ſnéſ, ap pſumſoſ na ap ſoſ-
ſoſ, maſa ſalač pſumſoſ, cſo ſlan cſo ſalač ſoſſoſ; no
ſoſ pſumſoſ aſ buſein, cſo ſalač cſo ſlan; ſeibio im-
uſſo ſoſ ſoſſoſ, maſa ſlan pſumſoſ; ocuſ ma do čuairo
ſoſ ſoſſoſ, ocuſ ſlan pſumſoſ, ſeſ teite ſi ſoſ ap ſcſiſ
imtečta, ſlan acſ ní eſle aſuim do, ſlan he co baſ, ocuſ
ſſian ino iap mbaſ.

‡ One-eighth.—The Irish is 'one-seventh,' which is plainly wrong.

fourth and one-eighth, and they pay *it* equally between them. THE BOOK OF AICILL.
 The cattle of full and the cattle of half come *into shares* with the cattle of compensation for the one-fourth which is for compensation, and they pay *it* equally between them.

If it be cattle of full and cattle of half *that are in question*, the cattle of full pay one-fourth and one-eighth out of it at first, and they come *into shares* with the cattle of half for one-half and one-eighth, and they pay *it* equally between them.

If it be cattle of full and *cattle of compensation*, that are in question,^a the cattle of full pay three-fourths out of it at first, ^{* Ir. *In it.*} and they come *into shares* with the cattle of restitution for the fourth which is for compensation, and they pay *it* equally between them.

If it be cattle of half, and of compensation, that are in question,^a the compensation is to be divided into five parts then ; the cattle of half pay three parts out of it at first, and they come *into shares* with the cattle of compensation for two parts, and they pay equally between them.

What is lawful in deer judgments.

That is, fence and notice always take effect against a person having a knowledge of the territory and of the *parts* outside of the territory, whether upon a bye-road or a high-road, whether the high-road be clean or dirty, *and* there is no fine^b for it until death, or after death. ^{^b Ir. *Thing.*}

Neither fence nor notice takes effect at any time against a man who has no knowledge of the territory or of the *parts* outside of the territory, upon a high-road or upon a bye-road, if the high-road be dirty, whether the bye-road be clean or dirty ; nor upon the high-road itself, whether dirty or clean ; it takes *effect*, however, upon a bye-road, if the high-road be clean ; and if he went upon the bye-road, the high-road being clean (*i.e.* if a man goes off the road through fatigue in travelling), *there is exemption for injuries to him*, but so as his life be not lost—exemption until death, but there is *only* one-third *penalty* for him after death.

Lebap. Cicle.

Aneolač in duine sur ap foglad anto, ocur ime ocur er-
caipe uil ann ; ocur seipet into a dualgur aneolur, ocur
seipet aile a dualgur nemeluinrin na ercaipe ; conat
ian into iar mbar. Trian in lan vipe la aithgín on cui-
etečta, no trian na aithgína on cuičig cučaipe
setta.

Al bail ata, atbail peon, trian vipe ap anpačt ; eplio
uat annrin. Trian vipe rin naimeuataato do pine tečt
uar ime a ceile, manab da pet conaipe no ceime. Manab
da pet conaipe .i. in pumport no ceime baile i ceimničenn
cač rin n[é]aiče, uair noco neplenn uata anto rin. Ime cen
ercaipu uil ann, ocur aneolač in duine sur ap foglad ann ;
ocur leč into cu bair a dualgur aneolair, cona da trian
into iar mbar. Ocur noco gabar in trian tuar into, ačt a
gabail on seipeč pa ; ačt ašail ata in seipeč punt iar
mbar a dualgur a aneolair, coir ca na beč seipet aile into
a dualgur nemeloirtečta na hercaipe ; conat amlair
rin ip trian iar mbar. Trian in lan vipu po imurpo on
bir airnol, no da trian in leč vipu on cuičig cučaipe
etečta, no da trian na aithgína on čučaipe tečta ; lan
vipu pe taeb aithgína on bir airnol a pač, cen ime cen
ercaipe, cit im boin cit im eč. Cen ercaipe, ocur ma ta
ime, ip leč vipu la aithgín ; ma tait mar aen, ime ocur
ercaipe, iplán.

Marā bir airnol itip pače ocur viraio, cečruimčī vipu
pe taeb aithgína ann im duine, ocur trian vipu pe taeb
aithgína im boin, ocur da trian vipu pe taeb aithgína

¹ *If it was not in his direct path.* That is, such is the rule if the fence be not in his direct path, i.e. because his death is not the direct, immediate result of the pit-fall ; i.e. he was himself guilty of contributory negligence.

In this case the person who was injured has no knowledge THE BOOK OF AICILL. of the territory, and it is a case of "fence and notice": and there is one-sixth 'dire'-fine for him through his want of knowledge, and another sixth on account of not having heard the notice; so that there is one-third for him after death. There is one-third of the full 'dire'-fine with compensation from the owner of the unlawful pitfall, or one-third of the compensation from the hunter who owns the lawful pitfall.^a

Where it is said "he died, one-third of 'dire'-fine for illegality;" he died of it then. One-third of 'dire'-fine is due for the illegality which he committed in coming over the fence of his neighbour, if it was not in his direct path or in his way. If it was not in his direct path,¹ i.e. in the chief road or path where all walk in the green, for he does not die from it then. There is a fence but no notice in the case then, and the person who was injured had no knowledge of the territory, and there is one-half 'dire'-fine for him until death, on account of his want of knowledge, so that two-thirds are paid for him after death. And the third above mentioned is not found in it (the book), but is inferred from this sixth; for, as there is the sixth here after death on account of his want of knowledge, it is right that there should be another sixth on account of his not having heard the notice; so that in this way it (the 'dire'-fine) is one-third after death. Now, one-third of this 'dire'-fine is paid for the set-spear, or two-thirds of the half 'dire'-fine for the pitfall of the unlawful hunter, or two-thirds of compensation for the pitfall of the lawful hunter; full 'dire'-fine with compensation for the set-spear in a green, without a fence, without notice, whether for injury to a cow or for a horse. This is when there is no^b notice, and if there be a fence, it (the penalty) is half 'dire'-fine with compensation; if there be both, a fence and notice, it is a case of exemption.

If it be a case of a set-spear between a green and a wild place, one-fourth of 'dire'-fine with compensation is due in the case for injury to a person, and one-third of 'dire'-fine with compensation for a cow, and two-thirds of 'dire'-fine

^a Ir. The pitfall of the lawful hunter.

^b Ir. Without.

Լեզար Աճե.

Իմ ե՛՛. Cen Իմե cen Երգարե րի, օսըր մա տա Իմե, Իր Լե՛՛
չա րանո՛ւ ; մա տա՛տ մար աen, Իմե օսըր Երգարի, Իրլան.

Մարա Բիր սիրու՛լ ։ րլեիբ ո՛ո ։ ոտրանո, շե՛ղրսւմ՛՛ի նա
ա՛ղրսւմ՛՛ի տրի Լա տաeb յա՛ղհցինա աո՛ո Իմ Ծսւնե, Երյան Ին
Երյան տրե րե տաeb յա՛ղհցինա աո՛ո Իմ Բոյն, օսըր ծա Երյան Ին
Ծա Երյան տրի րե տաeb յա՛ղհցինա աո՛ո Իմ ե՛՛. Cen Իմե cen
Երգարե ա՛տա րի ; օսըր մա տա Իմե, Իր Լե՛՛ շա՛՛ ղա՛՛ րանո՛ւ ; մա
տա՛տ մար աen, Իմե օսըր Երգարե, Իրլան. Լե՛՛ տրի Լա տաeb
նա՛ղհցինա օն Կու՛՛ից Կւ՛՛՛արե Ե՛՛՛՛՛՛՛՛ ։ րա՛ի՛՛, cen Իմե cen
Երգարի, Եր՛ Իմ Բոյն, Եր՛ Իմ ե՛՛, Եր՛ Իմ Ծսւնե. Մա տա՛տ
մար աen, Իմե օսըր Երգարե, Իրլան.

Մա՛րա Կու՛՛ի՛՛ Կւ՛՛՛արե Ե՛՛՛՛՛՛՛՛ ։ րլեիբ ո՛ո ։ ոտրանո, շե՛-
ղրսւմ՛՛ի յա՛ղհցինա աո՛ո Իմ Ծսւնե, օսըր Երյան յա՛ղհցինա Իմ
Բոյն, օսըր ծա Երյան յա՛ղհցինա աո՛ո Իմ ե՛՛, cen Իմե cen
Երգարե ; օսըր մա տա Իմե, Իր Լե՛՛ շա՛՛ ղա՛՛ րանո՛ւ ; մա տա՛տ
մար աen, Իմե օսըր Երգարե, Իրլան.

Ա՛ղհցին օն Կու՛՛ից Կւ՛՛՛արե Ե՛՛՛՛՛՛՛՛ ։ րա՛ի՛՛, cen Իմե cen
Երգարե, Եր՛ Իմ Բոյն, Եր՛ Իմ Ծսւնե, Եր՛ Իմ ե՛՛. Cen Իմե cen
Երգարե րի. Մա տա Իմե, Իր Լե՛՛ շա՛՛ ղա՛՛ րանո՛ւ ; մա տա՛տ
մար աen, Իմե օսըր Երգարի, Իրլան.

Մարա Կու՛՛ից Կւ՛՛՛արե Ե՛՛՛՛՛՛՛՛ Երի րա՛՛՛ օսըր տրանո, շե՛ղրսւմ՛՛ի
ա՛ղհցինա աո՛ո Իմ Ծսւնե, օսըր Երյան յա՛ղհցինա Իմ
Եա՛՛. Cen Իմե cen Երգարի ա՛տա րի ; օսըր մա տա Իմե, Իր Լե՛՛
շա՛՛ ղա՛՛ րանո՛ւ. Մա տա՛տ մար աen, Իմե օսըր Երգարի, Իրլան.

Մարա Կու՛՛ից Կւ՛՛՛արե Ե՛՛՛՛՛՛՛՛ ։ րլեիբ ո՛ո ոտրանո, շե՛ղրսւմ՛՛ի
նա շե՛ղրսւմ՛՛ի ա՛ղհցինա Իմ Ծսւնե աո՛ո, օսըր Երյան Ին Երյան
նա՛ղհցինա աո՛ո Իմ Բոյն, օսըր ծա Երյան Ին Ծա Երյան Իմ ե՛՛.

with compensation for a horse. This *is the case* when there is neither a fence nor notice, but if there be a fence, it (*the penalty*) is half of each *before mentioned* portion; if there be both, a fence and notice, there is exemption.

THE BOOK
OF
AICILL.

If it be *a case of* a set-spear in a mountain or in a wild place, *there is a penalty of* one-fourth of the one-fourth of 'dire'-fine with compensation for *injury* to a person in the case, one-third of the third of 'dire'-fine with compensation for a cow, and two-thirds of the two-thirds of 'dire'-fine with compensation for a horse. This *is the rule* when there is neither fence nor notice; but if there be a fence, it (*the penalty*) is half of each portion; if there be both, a fence and notice, there is exemption. Half 'dire'-fine with compensation *is payable* for the pitfall of the unlawful hunter in a green, without a fence without notice, whether for *injury* to a cow, or for a horse, or for a person. If there be both, a fence and notice, there is exemption.

If it be a pitfall of an unlawful hunter in a mountain or in a wild place, one-fourth of compensation *is due* for *injury* to a person in the case, and one-third of compensation for a cow, and two-thirds of compensation for a horse, when there is neither fence nor notice;* but if there be a fence, it (*the penalty*) is half of each portion; if there be both, a fence and notice, there is exemption.

* Ir. With-
out fence,
without
notice.

Compensation *is due* from the pitfall of the lawful hunter in a green, without fence or notice, whether for *injury* to a cow, or for a person, or for a horse. This is when there is neither fence nor notice. If there be a fence, it is half of each division; if there be both, a fence and notice, there is exemption.

If it be a pitfall of a lawful hunter between a green and a wild place, there is one-fourth of compensation *payable* for *injury* to a person in the case, and one-third of compensation for *injury* to a horse. This is when there is neither fence nor notice; but, if there be a fence, it (*the penalty*) is half of each portion *before mentioned*. If there be both, a fence and notice, there is exemption.

If it be a pitfall of a lawful hunter in a mountain or wild place, a fourth of the fourth of compensation *is due* then for a person *injured*, and a third of the third of compensation for a cow, and two-thirds of the two-thirds for a horse.

THE BOOK OF AICILL. Cen ime cen ercaire atá rin; ir ma ta ime ocuy ercaire, ir lan; uair nocu neicen imme cun cucaire teéta i pleib no i ndairno. Ocuy ir e aen inao i ngeibenn greim ercaire i necmair imme; uair geibio greim ime i necmair ercaire, ocuy ni geibenn ercaire i necmair ime.

Do gabar in lan uil uairib i fairi; ocuy noco nagabar in lan uil uairib uil, ior fairi ocuy dairno, no i pleib, no i ndairno atá, aet a gabail on cuir cucaire eteéta.

Canar a ngabar teora ceirumai dair atá on bir airnol ior fairi ocuy dairno im duine? Ir ar gabair, on cuir cucaire eteéta i fairi; uair tri cumala tri ocuy cumal aithgina atá uairi ior fairi im duine, ir e a ceirumai rin in cumal atá uairi ior fairi ocuy dairno im duine; coir no dairno, uair ir lan dair uil on bir airnol a fairi im duine, cemar ceirumai dair do beir uair ior fairi ocuy dairno im duine.

Canar a ngabar in trian dair uil on bir airnol ior fairi ocuy dairno im boin? Ir ar gabair, on cuir eteéta tall i fairi; uair da ba dair ocuy bo aithgina atá uairi tall i fairi im boin. Ir e a trian rin in bo aithgina atá uairi ior fairi ocuy dairno im boin; coir no dairno, uair ir lan atá o bir airnol i fairi in bo, cemar trian do beir uair ior fairi ocuy dairno im boin.

Canar a ngabar in da trian dair atá o bir airnol ior fairi ocuy dairno im eé? Ir ar gabair, on cuir cucaire

¹ But if there be a fence and notice.—The Irish for “a fence and” must have been introduced into the MS. by the mistake of a copyist, as appears from the next clause.

This is *the case* when there is neither fence nor notice; but if there be a fence and notice, there is exemption; for a fence is not necessary in the case of the lawful hunter in a mountain or a wild place. And it is the only instance in which notice takes effect without a fence; for a fence takes effect without notice, but notice does not take effect without a fence.

THE BOOK
OF
AICILL.
—

The full *fine* which is *due* from them in a green is found in law books; but the full *fine* which is *due* from them all, between a green and a wild-place, or in a mountain, or in a wild-place, is not found, but is inferred from the pitfall of the unlawful hunter.

Whence is it derived that three-quarters of 'dire'-fine are *due* from the owner of the set-spear when between a green and a wild-place for *injury* to a person? It is derived from the rule respecting the pitfall of an unlawful hunter in a green; for it is three 'cumhals' of 'dire'-fine, and one 'cumhal' of compensation that are *due* from the owner of it in a green for *injury* to a person, the fourth of that is the 'cumhal' which is *due* from it when between a green and a wild-place for *injury* to a person; it is right from this, that as it is full 'dire'-fine that is *due* from the owner of the set-spear in a green for *injury* to a person, it is the fourth of 'dire'-fine that should be *due* from it between a green and a wild-place for *injury* to a person.

Whence is it derived that the third of 'dire'-fine is *due* from the owner of the set-spear when between a green and a wild-place for *injury* to a cow? It is derived from the rule respecting the unlawful pitfall within the green; for it is two cows of 'dire'-fine and one cow of compensation that are *due* on account of it when within the green. The third of that is the cow of compensation that is *due* on account of it when between a green and a wild-place for *injury* to a cow; it is right therefore, that as full *fine* is *due* from the owner of the set-spear in a green for *injury* to a cow, it is a third of it that should be *due* from the owner of it (the set-spear) when between a green and a wild-place for *injury* to a cow.

Whence are derived the two-thirds of 'dire'-fine that are *due* from the owner of the set-spear when between a green and a wild-place for *injury* to a horse? They are derived from

Leban Aicle.

schta tall a fachi, uair capall atghina ocur capall
a ata uairi tall i fachi in eē; a da trian rin in
ll atghina ata uairi ior fachi ocur trian in eē;
no deirde, uair lan tria ata on bir anuol i fachi in
ma da trian tria do beir uat ior fachi ocur trian
ach.

Ma trian aile po fachi in trian in trian in trian a anuol.
aē ma e in trian a trian per bunan tria a inuol po
inuol in he, no ma ior comoligat tria, ior a comic tria
in trian aile.

Ma trian aile in trian a inuol in trian a
triand tria, in trian a trian a trian do curub
do tria tria.

C. 1643. Ma tria in tria ior in cep no in tria a inuol, ior lan
po anuol in tria in po mille [in tria] do inuol; no,
cuman lan po anuol in tria in po foch.

Da fachi cuāri aēfōg; cuāri tēta ocur cuā-
ri etechta.

C. 1642. In cuāri tēta; ni ēic fachi aē in tria fōrmea,
ocur tria on tria co tria. Ma tria [fachi] cuāri
C. 1642. tēta po foch [fōr on], ior inuol ocur do neē in mil
cēt cōta in, atghin. No dono cōta, co fōrmea tria
a cuāri leē do, amail fōrmea tria a hepa leē
don eē, ocur cōta do ni a fōrmea ma aen.

C. 1642. In fōr [cuāri] etechta; ior cuman ēic fachi in tria
fōrmea ocur in tria na fōrmenn.

Ma ac tria in ari amail na tria tēta po foch in
tria, ior inuol ocur po foch inuol.

¹ *In which it was damaged.* This seems to mean, the place in which the trap was
placed when it was damaged, i.e. broken or removed by the deer.

the rule respecting the pitfall of the unlawful hunter within the green, for it is a horse of restitution and a horse of double that are paid by the owner of it when within the green for injury to a steed; the two-thirds of these is the horse of restitution that is due from the owner of it when between a green and a wild-place, for injury to a steed; hence it is right, that as there is full 'dire'-fine from the owner of the set-spear in a green for injury to a steed, two-thirds of 'dire'-fine should be paid by the owner of it when between a green and a wild-place, for injury to a steed.

If it was another person the man sent to set his trap, and if he set it in the place where the owner desired him to set it, or in an equally lawful place, they (*the owner and setter*) shall pay equally what is incurred on account of it.

If the place where he set *the trap* is more lawful than the place where he was told to set it, the portion of *fine* which its more lawful position^a takes off him is taken off himself^a *Ir. Law. only.*

If the deer has carried off the stock or the trap out of its place, full *fine* is to be paid for it according to the nature of the place in which the trap was injured; or, *according to others*, it may be full *fine* according to the nature of the place in which it was damaged.¹

Two traps of hunters are taken into consideration; *those of the lawful hunter, and of the unlawful hunter.*

As to the lawful hunter; there comes not to him but the deer which he rouses, and it comes from one time to another. If it was in the pitfall of the lawful hunter the injury was done by the deer, it is the same as if an animal of first trespass did it, as regards compensation. Or indeed, according to others, the excitement of being hunted takes half off it, just as the excitement of its being ridden takes half off the horse, when^b it is a sensible adult that excites both.

^b *Ir. And.*

As to the pitfall of the unlawful hunter; the deer which he rouses and the deer which he does not rouse come equally to him.

If it is in coming towards the lawful pitfall the deer has done the injury, it is the same as if he had done the injury in it (*the pitfall*).

Leban Clle.

yr ac tladain ar amur na cuiti etedta, yr aer per na
s ar a cintah, no co raiab na cuithe; ocur o biar, yr
po aiened na cuithe die and.

duine tainic do gant in rladā ar in cuiti, yrlan dyp
cuithe cia roglaō in [riat no in] cuitec pur; ocur dia-
ō reola inoraici, ocur enecclann die do pe per na
cuithe.

Mar ar tapann po roglaō [in riat] aēt ma tap[er]ur he,
yr inand ocur do neid mil leē cintah ar ingilt, in leē die.
yr mepaēt a tapaind reuiper leē de. Mana tapur ier,
rlan can ni die and.

Andrum dīpe tpeidīpe.

1. aen enecclann dec aithrextar ann; enecclann dyp in
tiē, ocur enecclann dyp in tpeoit, ocur enecclann dyp na
lepā, ocur enecclann don ti dāp eipced in lepā, ocur ene-
clann do caē tairēd do na rēd tairēdāib dam yr uairli
tainic ar damrad ar amur in tiē; ocur in naenmad rann
richit do caē enecclann oib dyp in tiē, cenmoēa per in
tpeoit, ocur pear in reoit ocur per na lepā; ocur lepā
oiler uil aici ann, uair mun but eō do biat nī uat. Ocur yr
ar gabair; in naenmad rann richit caē enecclann oib dyp
in tiē. Dert de réc gabla ar muin dyp do caē tuilreb, .i.
briethemnaixtar réc do gablugaō por muin a enecclann
don ti pur in toltanaō biē ina tpeb; in rin in aenmad
rann richit enecclann o caē rin oibrum dyp in tiē, cen-
moēa per in tpeoit. 1r ar gabair a beid co morpeirear
ina turorgain enoac enge, [.i.] arnen enecclann caēa pum-

Sic.

¹ *A beast of half trespass.*—C. 1643 has "a beast of first trespass."

² *And that of the owner of the 'sed.'*—C. 1644 reads here, "uair maō eipōe yr
lor do a ret do gant uat cin co raiab ni uat; for if it be he, it is enough for
him that his 'sed' has been stolen from him, without anything being paid by him."

³ *And that of the owner of the 'sed.'*—The Irish for this phrase in the MS. must
have been repeated by a mistake of some copyist. It contradicts line 25 of page
460, and seems to have no meaning.

⁴ *A blameless theft.*—That is, it would appear a theft for which the owner of the
house was not in any way to blame.

If it is in coming towards the unlawful pitfall *he did the injury*, the owner of the pitfall is exempt from *liability for* its trespasses, until it is in his pitfall; and when it is, full *fine* according to the nature of the pitfall shall be paid for it. THE BOOK
OF
AICILL.
—

As to the person who came to steal the deer out of the pitfall, the owner of the pitfall is exempt from *liability*, though the deer or the pitfall should injure him; and double the worth of the flesh, and honor-price, are to be paid by him to the owner of the pitfall.

If it is while being chased the deer did the injury, and if it be caught, it is the same as if a beast of half trespass¹ while grazing had done it, as regards paying half *fine*, and the excitement of its being chased takes half off it. If it be not caught at all, there is exemption from paying anything for it.

The 'dire'-fine for *stealing from* a house is a difficult 'dire'-fine.

That is, eleven honor-prices are considered in it, *viz.*, honor-price to the owner of the house, and honor-price to the owner of the 'sed', and honor-price to the owner of the bed, and honor-price to the person to whom the bed was given, and honor-price to each chief of the seven noblest chiefs of companies who came on a visit to the house; and the one and twentieth part of each honor-price of them *is due* to the owner of the house, except *he be* the owner of the 'sed,'² and *that of* the owner of the 'sed,'³ and *that of* the owner of the bed; and it is his own bed that he has in this case, for if it were not there would be part³ of the honor-price due from him. And ¹*Ir. A thing.* hence is derived; "the one-and-twentieth part of each honor-price of them *is due* to the owner of the house." There is taken from him (*the thief*) a 'sed gabhla'-heifer in addition to 'dire'-fine for each person willing to remain in his (*the owner's*) house, i.e. there is adjudged to the person who is willing to remain^b with him in his house, a 'sed-gabhla-heifer,' along ¹*Ir. To be.* with his honor-price; and this is the one-and-twentieth part of his honor-price from each man of them to the owner of the house, except the owner of the 'sed.' Its being *extended* to seven persons is inferred from its being a blameless theft,⁴ i.e., the honor-price of each chief person that is in the ban-

Leban Aicle.

anran ar a mōdcairto co ruici mōrfeirer; ocyr mā tait
r lia na rin do cairēab dam ar in damruo, ir tiae-
tan doib fon peēt neneclainne, ocyr painot etarpu po
comairto no po leiē airto. [Ocyr] in eutruma daim na
* l; don po roich do each duine oib fon, a leē do burōm-
ur a leē da daim; ocyr do neoē na ruil da daim na
mōat, ir eirum berur a cuicig, daiē ir e po icpat a cuicig
tipe.

- C. 1645. No dono, cona beit aēt do triur; ocyr ir ar gabur rin
.1. mōn or mōn do greā, [cuirter co teora papa pu-
baili bi] 7pt.

- C. 1645. Cio potera co ruil in aenmaō pann pichit da eneclainn
o caē fir oib fon tpir in tigi cenmoēa per in tpeoit? .1. a
dualgur fir in tigi ata nī doibrium; [ocyr] ir eo potera in
aenmaō pann pichit da eneclainn o caē fir oib tpir in
tigi; ocyr nocon a dualgur fir in tigi ata nī tpir in tpeoit,
aētmaō a dualgur a tpeoit burōm; ocyr ir eo potera can
nī uatō tpir in tigi.

- C. 1645. Ocyr lepatō rin po eirceō do cliamain, no du t[r]uatruē,
no do duineairiē; ocyr mun burō eō, noco biatō nī antō aēt-
mā do oir .1. tpir in tigi, ocyr tpir na lepta, no tpir in
tpeoit.

Nī bi caiteē nach cuitech.

.1. in pet coitcenn forainot; plan don duine a cuic fein
do caiteōm de, cio pe doibrium cio pe innoibrium, dia po
bi in per aile i baile i poireō im cocar cen co raib; aēt
aitchōm inoich ir eirbaōā tpe na poitō a hic do rin in per
aile. Aēt na caiteā cuicig in fir aile, ocyr da caiteā, ir

¹ *If thy horses are removed from the hill of meeting, &c.*—This is Dr. O'Donovan's revised translation of this very obscure phrase.—*Vide* "Senchus Mor," vol. i., p. 165.

* *Or of the owner of the 'sed.'*—C. 1645 has some more paragraphs relating to this subject, which appear to be misplaced. They are rather fragmentary, and from defects in the MS. are very obscure.

quet-house until it reaches seven persons shall be paid; and if there are more than this *number* of chiefs of companies at the banquet, they come under the seventh of honor-price, and they divide it between them equally or unequally. And *as to* the part that is for the company; of that which comes to each of them, the half is for himself, and the half for his company; and as to the person who has no company with him, it is he that shall have their share, for it is he that would pay their share of the house 'dire'-fine.

THE BOOK
OF
AICILL.
—

Or indeed, *according to some* it is *extended* only to three persons; and this is inferred from; "If thy horses are removed from the hill of meeting,¹ it is put to the three best chiefs of the pavilion," &c.

What is the reason that the one-and-twentieth part of his honor-price is *due* to the owner of the house from each man of these except the owner of the *stolen* 'sed'? That is, it is in right of the owner of the house that anything is *due* to them; and this is the reason that the one-and-twentieth part of his honor-price is *due* from each man of them to the owner of the house; but it is not in right of the owner of the house that anything is *due* to the owner of the *stolen* 'sed', but in right of his own 'sed'; and this is the reason why nothing is *due* from him to the owner of the house.

And that bed *above referred to* was given to a son-in-law, or to a soldier, or to a particular person; and if it were not, there would be nothing *due* for it except to two persons, viz., to the owner of the house, and to the owner of the bed, or, *according to others*, to the owner of the 'sed'.²

No one should be a spender who is not a sharer.

That is, *as to* the common easily divisible 'sed'; a person is exempt in spending his own share of it, whether with necessity or without necessity, whether the joint-owner^a was at a place where he could have come to him to consult him or whether he was not; but the compensation for whatever is deficient in consequence of dividing it is to be paid by him to the joint-owner.^a He must not, however, spend the share of the joint-owner,^a and should he spend it, it is to

^a Ir. *The other man.*

THE BOOK OF ASHIL. α αιρινε υαο οο λαν ριαδαιβ ζατι, αετ mun ba ουινηε ολιγιυρ
ειρεε το ζαβαλ να εελε he ; ουρ μαρ εο, ιρλαν το α βειε
αοι ρε ρε ιν ειρινε.

C. 1648. Ιν ρετ κοιτεσενν ποραινοι ; ιρλαν τον ουινηε α εειτ ρειν το
εαιεον το ρε ουειβιυρ, ουρ ιν ραibi ιν ρερ αιλε ι bail ι
ροιρσο ιμ cocar ; [no cé no boi, ουρ ρο ριαρραιε το, ιρ ιρλαν
το] ; αετ αιτηγιη ινειε ιρ ερβαοαε το ερια να ροινο τοιε το
ριριν ρερ αιλε, cen ριαε ζατε.

Μαρ ρε ινοειβιυρ ρο εαιιυρταρ he ιμυρρο, ce ρο bi
ιν ρερ αιλε ι bail ι ροιρσο ιμ cocar cen co ροibi. no ciε ρε
ουειβιυρ, μα ρο bi ιν ρερ αιλε ι bail ι ροιρσο ιμ cocar,
ουρ ιν οερμαο, ιρ αιτηγιη ινειε ιρ ερβαοαε το ερια να ροινο
τοιε το, co λαν ριαδαιβ ζατι ριριν ρερ αιλε. Οουρ ιμρ εαιε
εαιεγιη ιν ριρ [αιλε] ανη ριρ ; ουρ μα ρο εαιε, ιρ α αιρινε
υαο οο λαν ριαδαιβ ζατι.

Ιρ εο ιρετ κοιτεσενν ποραινοι ανη, ουεοε το βεοτολιb no
το μαρβοιλιb, no αεν μαρb ναε μειρτι λογ α ροινο.

Ιρ εο ιρετ κοιτεσενν ποραινοι ανη, αεν βεοτοιλ no αεν
μαρβοιλ ιρ μειρτι λογ α ροινο.

Ινδερρεech cae μορρευτεε.

.1. μαρ ac comperrain το ραλα ιμ ιν ρετ, αετ μα τα τοιb
νεε ιρ μο εειτ να εελε, ιρ ινο ειρινε υαο αρ.

Μαρα ευτρυμα α εειτ ανο, ιρ ερανδευρ το ευρ εταρρυ,
no ιρ ροινο αρ το.

Μαρα cenn ουρ memar ατα ιμ ιν ρετ, αετ μαρα μο εειτ
ιν εινο, no μα ευτρυμα ρε εειτ ιν memair, ιρ αν ειρινε υαο

be paid by him with full fines for theft, unless he is a person who is entitled to take a forced exaction from his tenant; and if he is, he is exempt in having it during the time of the forced exaction.

As to the common not easily divisible 'sed;' a person is exempt in disposing of his own share of it, in case of necessity, when the joint-owner^a was not at a place where he could have consulted him; or though he was, and was consulted, he (*the spender*) is safe; but he must make compensation to the joint-owner^a for whatever is deficient in consequence of the sharing of it, without fine for theft.

^a Ir. *The other man.*

If, however, it was without necessity he spent it, whether the joint owner^a was at a place where he could have consulted him, or whether he was not, or though *he did so* of necessity, if the joint-owner^a was at a place where he could have consulted him, and if he did not *consult him*, he shall make good to the joint-owner^a whatever is deficient in consequence of the dividing of it, with full fines for theft. And he did not spend the share of the other man in that case; and if he spent *it*, it should be repaid by him, with full fine for theft.

A common easily divisible 'sed' means, two live chattels or dead chattels, or one dead *chattel* the value of which is not lessened by its being divided.

A common chattel not easily divisible means, one live chattel, or one dead chattel the value of which would be lessened by its being divided.

Everyone who has the great share pays the 'eric'-fine.

That is, if two persons of equal rank are concerned about the 'sed,' and if there be one of them who has a larger share of it than the other, he pays the 'eric'-fine for it.

If their shares in it be equal, lots are to be cast between them, or it is to be divided in two.

If it be a chief and a member of a tribe that are concerned about the 'sed', and if the share of the chief is greater than or equal to the share of the member, the 'eric'-fine is

The Book can cranocur. Maṛa mo cur in memar, iṛ cranocur
 of etappu.
 —

Ca deitbir etappu rin ocur in baḷ ata: in ti dia mbi
 canme in cethra, iṛ é inepen ní ar dia pante. Itir Lanam-
 an ata in ret arō rin, ocur ar comluga lanammar etappu
 ino ti dib dana teipci in ceneḷ inoile rin in eipic uat ar
 cen cranocur. Sunn inurpo itir cenn ocur memar ata
 in ret arō; ocur tporuairli ata don čino, cemat mo cur
 in memar iṛin ret na cur in cino, iṛ cranocur etappu.
 No maṛa curuma a cur mar aen, in eipic on čino ar can
 cranocur.

Oḡoiler cač nanpettarō.

1. rlan in gatarōe do marbat can rlanuuo can aicne.
 can caemačtu artaiče in uair denma na poḡla; ocur rlan
 cač duine marbčair in a ričt. [Ma ta caemačtain
 rarcaričti, iṛ go trian nupana iṛ rlan e bodein, ocur Lan
 riāč iṛin ti po marbat in a ričt.] Indeiēam artaiti
 rucaro čuici ann rin; no maṛa indeiēam marbčā rucaro
 čuici, ma po bi caemačtu artaitē cen co poibi, iṛ co
 trian iṛlan he bodein, ocur lan riāč no leč riāč iṛin ti
 po marbat in a ričt.

In uair denma na poḡla rin; ocur ma rečtar uair den-
 ma na poḡla, ciro pun marbčā ciro pun artaiči, iṛ co trian
 nupana iṛlan he bodein, ocur leč riāč iṛin ti po marbat
 in a ričt. In uair denma na poḡla rin; ocur ma rečtar
 uair denma na poḡla, ačt ma tarar gait in a laiṁ, iṛ
 amuil gatarōi he in uair denma na poḡla, po aicneō in in-
 deičim rucaro cuici, ciro indeičēam marbčā ciro indeičēam
 artaiči.

¹ Lots are to be cast between them.—O'D. 2003 and C. 1654 add two paragraphs
 here, which appear to be out of place.

² On account of every person killed in his guise. The Irish words translated "in
 his guise," do not imply a third party supposed to have been the thief, but the thief
 himself not taken in the fact but believed by the slayer to have committed the theft.

to be paid by him without casting lots. If the share of the member be greater, lots are to be cast between them.¹

THE BOOK
OF
AICILL.

What is the difference between these cases, and where it is said; "the person who has fewest cattle is he who pays out of it to the other"? The 'sed' is between a related pair in that case, and it is to equalize the connexion between them that the person who has fewest of this species of cattle pays 'eric'-fine for them without casting lots. Here, however, the 'sed' is between a chief and a member; and it is on account of the rank of the chief, that, although the member's share in the 'sed' is greater than that of the chief, lots are to be cast between them. Or if the share of both be equal, the 'eric'-fine is due from the chief without casting lots.

The life of every law-breaker is fully forfeited.

That is, it is lawful to kill the thief without name, who is not known,^a when there is no power of arresting him at the time of committing the trespass; and he (*the slayer*) is exempt on account of every person killed in his guise.² If there is power to arrest him, he is exempt as far as one-third of the excess on account of the man himself, and there is full fine on account of the person killed in his guise. It was his (*the slayer's*) intention to have arrested him^b in that case; or if it had been his intention to kill him, whether he were able to arrest him or not, he is exempt as far as one-third on account of the man himself, but he pays full fine or half fine on account of the person killed in his guise.

^a Ir. Without knowing.

^b Ir. An intention of arresting him was brought to him.

This was at the time of committing the trespass; but if it were at a time different from that of committing the trespass, whether he intended to kill him or to arrest him, he is exempt as far as one-third of the excess on account of the man himself, but there is half fine due on account of the person who was killed in his guise. This was at the time of committing the trespass; and if it were at a time different from that of committing the trespass, and if the stolen property^c was found in his possession,^d he is considered as a thief at the time of committing the trespass, and the fine shall be according to the intention that was brought to him, whether intention of killing or intention of arresting.

^c Ir. Theft.
^d Ir. Hand.

THE BOOK OF ALCHIL. can cranócuir. Mara mo cuir in memair, ír cranócuir etairru.

Cá deitbír etairru rín ocuip in bail ata: in tí dia mbi caime in cethra, ír é inepen ní ar dia paile. Ítir lanamain ata in ret and rín, ocuip ar comluga lanamair etairru ino tí díb dāna tēipci in cenel inoile rín in eipic uat ar cen cranócuir. Sunn inurpo ítir cenn ocuip memair ata in ret and; ocuip dōpuaipilí ata don éinō, cōmāo mo cuir in memair írín ret ná cuir in cinō, ír cranócuir etairru. No mara eutpuma á cuir mar aen, in eipic on éinō ar can cranócuir.

Ogōiler cáe nanpēctair.

C. 1649. 1. rlan in gatairō do marbat can plainuio can aēne, can caemaētu artairō in uair denma na fogla; ocuip plan cáe duine marbēair in á pūēt. [Ma tá caomaētain farcaigēti, ír go trian nupana ír plan ē buōein, ocuip lan pīāē írín tí po marbat in á pūēt.] Inōeiteam artairi pucāo ēuici ann rín; no mara inōeiteam marbēa pucāo ēuici, ma po bi caemaētu artairē cen eo poibi, ír eo trian íplan hē buōein, ocuip lan pīāē no lēē pīāē írín tí po marbat in á pūēt.

In uair denma na fogla rín; ocuip ma pēctar uair denma na fogla, eio pun marbēa eio pun artairi, ír eo trian nupana íplan hē buōein, ocuip lēē pīāē írín tí po marbat in á pūēt. In uair denma na fogla rín; ocuip ma pēctar uair denma na fogla, aēt ma tapar gair in á laim, ír amuil gatairō hē in uair denma na fogla, po aenēo in inōeitim pucāo cuici, eio inōeiteam marbēa eio inōeiteam artairi.

¹ Lots are to be cast between them.—O'D. 2003 and C. 1654 add two paragraphs here, which appear to be out of place.

² On account of every person killed in his guise. The Irish words translated "in his guise," do not imply a third party supposed to have been the thief, but the thief himself not taken in the fact but believed by the slayer to have committed the theft.

THE BOOK
OF
AICILL.

Μαγα πεῖταρ uαρ denma na poḡla, ocuy nī tapap ɣait
in a laim, ciḡ pun mapbɔha ciḡ pun apɔaiḡi pucato ēuici, ip
cō tɔian ipɔan he, ocuy lan pɔaḡ ipn ti po mapbaḡ na
pūḡt.

Μα tapuy ɣait in a laim, ip comapɔuɣaḡ itip tɔip na
ɣaiti tapuy in a laim ocuy in tɔa tɔian coiɔpɔip uil ino;
ocuy ciḡ be tɔib ac a mbe imapeɔaiḡ iato pe ḡeile.

Μηα tapuy ɣait in a laim, ip comapɔuɣaḡ itip pɔaḡ
maigne no imɔaiḡ[ne] na ɣaiti ocuy in tɔa tɔian coiɔp-
ɔip; ocuy ciḡ be tɔib ac a mbe in imapeɔaiḡ iato pe
ḡeile.

Μα tapuy anum ano buḡein, a imɔenun tɔ in ɣait pɔi a
tɔinic, ocuy comapɔuɣaḡ itip pɔaḡ maigne no imɔaiḡ[ne]
na ɣaiti pɔi i tɔinic, ocuy in tɔa tɔian coiɔpɔip uil ino-
pium; ocuy ciḡ be tɔib ac a mbe in imapeɔaiḡ iato pe
ḡeile.

Μαα tapuy anum ano buḡein, acɔ ma tɔa pɔi comɣnima
aici, a imɔenun tɔ in ɣait pɔi i tɔinic; ocuy comapɔuɣaḡ
itip pɔaḡ maigne no imɔaiḡ[ne] na ɣaiti pɔi i tɔinic, ocuy
in tɔa tɔian coiɔpɔip uil ann; ocuy ciḡ be tɔib ac a mbe in
imapeɔaiḡ iato pe ḡeile.

- C. 1650. Μαα uil pɔi comɣnima aici itip, [ocuy nī tapuy anum
ano buḡein], epandɔip tɔ ciɔ epapɔu co pɔɔtap in ɣait
C. 1650. pɔi i tɔinic; ocuy [o po pɔɔtap], comapɔuɣaḡ itip pɔaḡ
C. 1650. maigne no imɔaiḡ[ne] na ɣaiti tɔ poḡaiḡ aiḡ, ocuy in tɔa
tɔian coiɔpɔip uil inopium; ocuy ciḡ be tɔib ac a mbe in
imapeɔaiḡ iato pe ḡeile.

Μα pe pɔecɔa in ɣatɔiḡe co na pɔaḡ ip in baile a pɔaibe,

¹ *Has the excess.* That is, has incurred the greater fines.

² *From.* For 'ip' of the text, C. 1650, reads 'pɔch,' beyond.

If it were at a time different from that of committing the trespass, and *if* the stolen property^a was not found in his possession,^b whether he intended to kill him or to arrest him, it is as far as one-third he is exempt, but the full fine is payable for the person killed in his guise.

THE BOOK
OF
AICILL.

^a Ir. Theft.

^b Ir. Hand.

If the stolen property^a has been found in his possession,^b there is a balance to be struck between the 'dire'-fine for the stolen property^a which was found in his possession^b and the two-thirds of body-fine which is *due* for it (*the injury to the thief*); and whichever of them has the excess¹ pays the *difference* to the other.

If the stolen property^a has not been found in his possession,^b there is a balance to be struck between the fine for precinct or the intention of stealing, and the two-thirds of body-fine; and whichever of them has the excess pays the *difference* to the other.

If he has himself been found still alive, he shall prove the *particular* theft for which he came, and a balance shall be struck between the fine for precinct or the intention of the theft for which he came, and the two-thirds of body-fine which is *payable* to him; and whichever of them has the excess pays the *difference* to the other.

If he has not been himself found alive, but if he has an accomplice, he (*the latter*) is to prove the *particular* theft for which he had come; and a balance shall be struck between the fine for precinct or the intention of the theft for which he came, and the two-thirds of body-fine which is *payable* for it; and whichever of them has the excess pays the *difference* to the other.

If he has not an accomplice, and was not himself found alive, lots shall be cast between them that the theft for which he had come may be known; and when it is known, a balance shall be struck between the fine for precinct or the intention of the theft which has fallen on him *by lot*, and the two-thirds of the body-fine which is *due* to him; and whichever of them has the excess pays the *difference* to the other.

If it be the answer of the thief that he would not have gone from² the place where he was, he has to prove that he

THE BOOK OF AICHL. ԻՐ Ա ԻՄԾԵՆՈՒՄ ԾՈ ԵՈ ՆԱ ՔԱՇԱԾ ԱՐ ԻՆ ԵԱԼԵ Ի ՔՈՒԲԻ, ՕՇՍՐ ԾԱ ԵՐԻԱՆ ԵՈՐՔՐՈՒՐԻ ԾԻ ԻՆԾ.

ՄԱՐ Ե Ա ՔՐԵՐԱ ԵՈ ՆԱ ՔԱՇԱԾ ՔԵՈՇ ԻՆ ԵԼԱԾ ՈՒ ՔԵՈՇ ԻՆ ԵՐԱԻՍ ԻՐ ՆԵՐԱ ԾՈ, Ա ԻՄԾԵՆՈՒՄ ԾՈՆ ԵԻ ՔՈԲԻ ԻՆԱ ԾԵՃԱԾ ԵՈ ՆԱ ՔՈՒԵ ԵԱԵՄԱՇԽԱ ԱՐԵԱԻՇԻ ԱՅԻ; ՕՇՍՐ ՔԼԱՆ ԵԱՆ ՈՒ ԻՆԾ, ԱՅԻՐ ԱՇԽ ԵԻՇԵՐ ԾՈ ՔՈՒՆԵ.

ԻՐ ԾՈ ԻՔԼԱՆ ԻՆ ՃԱԵԱԻԾԵ ԾՈ ՄԱՐԵԱԾ, ԾՈՆ ԾՈՒՆԵ ՔՐՐ Ա ԵԱՆԻԵ ԾՈ ՃԱԻԾ, ՈՒ ՇԼԻՃԵՐ ԵԻՐԻԵ ԻՐԻՆ ՆՃԱԻԾ.

ՄԱՐ Ե ԻՆ ԾՈՒՆԵ ՔՐՐ ՆԱ ԵԱՆԻԵ ԾՈ ՃԱԻԾ, ՈՒ ՆԱ ՇԼԻՃԻՍ ԵԻՐԻԵ ԻՐԻՆ ՆՃԱԻԾ, ԻՐ ԼԱՆ ԵՈՐՔՐՈՒՐԻԵ ԻՆ Ա ՄԱՐԵԱԾ, ԵԵ ԵԻՇ ԵԱԵՄԱՇԽԱ ԱՐԵԱԻՇԻ ԵԵՆ ԵՈ ԵԵ. ՈՅ, ԵՄԱԾ ԵՐԼԱՆ ԾՈ ԵԱՇ ԾՈՒՆԵ ԱՄԱՐԵԱԾ, ՕՐԾ. 2001. ԻՐԻՐ ԾՈՒՆԵ ՔՐՐ Ա ԵԱՆԻԵ [ԾՈ ՃԱԻԾ], ՕՇՍՐ ԾՈՒՆԵ ՔՐՐ ՆԱ ԵԱՆԻԵ.

ԻՐ ԱՆԾ ԻՔԼԱՆ ԾՈՒՆԵ ԾՈ ՄԱՐԵԱԾ Ա ՔԻՇ ԻՆ ՃԱԵԱԻԾԵ, ԻՆ ԵԱՆ ԱԵՐԵՐ ԽԵ ԱԵ ՃԱԻԾ ՆԱ ՔԵԾ, ՈՒ ՔՐԻՇ Ա ՔԼԻՇԻՆ ՆԱ ԽԱԻԾԻՐԵ ԾԱՐ Ա ԵԻՅԵ.

ՄԱՆԱ ՔԱԵԱՐ ԽԵ Ա ՃԱԻԾ ՆԱ ՔԵԾ, ՈՒ ՄԱՆԱ ՔՐԻՇ ՔԼԻՇԻՆ ՆԱ ԱԻԾԻՐԵ ԾԱՐ Ա ԵԻՐԻ, ԻՐ ԼԱՆ ԵՈՐՔՐՈՒՐԻ ԻՆ Ա ՄԱՐԵԱԾ, ԵԵ ԵԻՇ ԵԱԵՄԱՇԽԱ Ա ԱՐԵԱԻՇԻ ԵԵՆ ԵՈ ՔՈՒԲԻ.

ԻՆ ԾՈՒՆԵ ԵԱՆԻԵ ՇՔԵՐՇԱՆ ԵՆԵԻՍԻ ՔՐՐ ԵՐՔՐ, ՔԼԱՆ Ա ՄԱՐԵԱԾ ԵԵՆ ԱԻՆԵ ԵԵՆ ԵՐԼՈՒՆԻՍԻ, ԵԵՆ ԵԱԵՄԱՇԽԱ ԱՐԵԱԻՇԻ ԻՆ ԱՅԻՐ ԾԵՆՄԱ ՆԱ ՔՈՂԼԱ, ՕՇՍՐ ՔԼԱՆ ԵԱՇ ԱԵՆ ՄԱՐԵԱԾԱՐ ԻՆ Ա ՔԻՇԻ. ՄԱ ԵԱ ԵԱԵՄԱՇԽԱ ԱՐԵԱԻՇԻ, ԻՐ ԵՈ ԵՐԻԱՆ ԻՔԼԱՆ ԽԵ ԵՐԾԵԻՆ, ՕՇՍՐ ԼԵՇ ՔԻԱՇ ԻՐԻՆ ԵԻ ՔՈ ՄԱՐԵԱԾ. ԻՆԾԵԻՇԵՄ ԱՐԵԱԻՇԻ ՔԱԵԱԾ ՇՈՒԿԻ ԱՆԾ ՔԻՆ, ՕՇՍՐ ՄԱՐԱ ԻՆԾԵԻՇԵՄ ՄԱՐԵԾԱ, ԵԵ ԵԵ ԵԵՆ ԵՈ ԵԵ ԵԱԵՄԱՇԽԱ ԱՐԵԱԻՇԻ, ԻՐ ԵՈ ԵՐԻԱՆ ԻՔԼԱՆ ԽԵ ԵՐԾԵԻՆ, ՕՇՍՐ ԼԵՇ ՔԻԱՇ ԻՐԻՆ ԵԻ ՔՈ ՄԱՐԵԱԾ ԻՆ Ա ՔԻՇԻ.

ԻՆ ԱՅԻՐ ԾԵՆՄԱ ՆԱ ՔՈՂԼԱ ՔԻՆ; ՕՇՍՐ ՄԱԾ ՔԵՇԵԱՐ ԱՅԻՐ

¹ For it was but 'eigid'-trespass he committed. For the Irish of this, C. 1651, reads "ԻՐ ԱԵ ԵԻՇԻՆ ՔՈ ԵՄԻ, ԻՆ ԱՅԻՐ ԵՄԻ ԵՄԻ ԵՄԻ ԵՄԻ."

would not have gone from the place in which he was, and THE BOOK OF AICILL. if he does so, two-thirds of body-fine are to be paid for it (the charge).

If it be his answer that he would not have gone beyond the fence or beyond the stone wall nearest to him, it is to be proved by the person who was pursuing^a him that he had not the power of arresting him; and *he is* free from paying anything for him, because *it was* but "eitgid"-trespass he committed.¹ *Ir. After.

The person who is exempt from liability for killing the thief is he from whom he came to thief, or who is entitled to 'eric'-fine for the theft.

If he (*the slayer*) be the person to whom he did not come to thief, or to whom 'eric'-fine is not due for the theft, full body-fine is *due from him* for killing him, whether there was or was not power to arrest him. Or, *according to others*, it may be lawful for any person to kill him, whether the person to whom he came to thief, or the person to whom he did not come to thief.

It is then there is exemption for killing a person in the guise of the thief, when he is seen stealing the 'seds', or when the track of the particular thing *stolen* was found after him.

If he was not seen stealing the 'seds', or if the track of the particular thing *stolen* was not found after him, there shall be *paid* full body-fine for killing him, whether there was or was not power to arrest him.

The person who came to inflict a wound upon the body may be safely killed when unknown and without a name, *and* when there was not power to arrest him at the time of committing the trespass, and there is exemption for everyone killed in his guise. If there be power to arrest him, there is exemption to *the slayer* as far as one-third for himself (*the man slain*), and there is half fine *due* for the person who was killed *in his guise*. An intention of arresting him was brought to him in that case, but if it had been an intention of killing *him*, whether there was power to arrest or not, he (*the slayer*) is exempt as far as one-third *for the man* himself, but half fine *is due* for the person killed in his guise.

This was at the time of committing the trespass; but if

THE BOOK *denma* na *pozla*, *cio* *pun* *aptau* *cio* *pun* *marbēa* *pucato* *da*
 OF *paizō*, *ir* *co* *trian* *ip̄lan* *he* *bozein*, *ocur* *leṣ* *paṣ* *irin* *ti*
 — *po* *marbat* *in* *a* *picht*.

Cio *pozeṛa* *co* *na* *ṣul* *aṣ* *leṣ* *paṣ* *irin* *ti* *po* *marbat* *a*
 O'D. 2002. *ṣiṣ* *in* [*ṣuine*] *ṣaṣ* *ṣeṛṣan* *cneiṣi* *ṣor* *corp*, *ocur*
co *ṣul* *lan* *paṣ* *irin* *ti* *po* *marbat* *a* *ṣiṣ* *in* *ṣaṣiṣi*?
 O'D. 2002. *Ir* *e* *ṣaṣ* *pozeṛa*; [*ṣiṣṣeṣu*] *ocur* *ṣuṣiṣi* *laiṣ* *in* *ṣuṣaṣ*,
ocur *mo* *ir* *imṣaiṣne* *ṣeṣṣiṣe* *leiṣ* *ṣuine* *ṣo* *marbat* *i*
ṣiṣ *in* *ti* *ṣaṣ* *ṣeṛṣan* *cneiṣi* *ṣor* *corp*, *ina* *ṣuine* *ṣo*
marbat *i* *ṣiṣ* *in* *ti* *ṣaṣ* *ṣo* *ṣaṣ* *na* *ṣeṣ*.

Cio *pozeṛa* *co* *ṣul* *ṣa* *trian* *coṣṣoṣe* *irin* *ti* *ṣaṣ*
ṣeṛṣan *cneiṣi* *ṣor* *corp*, *ocur* *co* *na* *ṣul* *aṣ* *leṣ* *paṣ* *ir*-
in *ti* *po* *marbat* *in* *a* *ṣiṣ*? *Ir* *e* *ṣaṣ* *pozeṛa*; *ṣṣaiṣiṣi* *i*
leiṣ *ṣuṣin* *ceṣ* *ṣeṣ*, *ocur* *imṣaiṣne* *i* *leṣ* *ṣuṣin* *ṣeṣ* *ṣeṣṣeṣaṣ*;
ocur *ir* *e* *aiṣneṣ* *na* *ṣṣaiṣe* *ṣeṣ* *a* *trian*, *ocur* *ir* *e* *aiṣneṣ*
na *imṣaiṣne* *ṣiṣ* *a* *leṣ*.

Seṣar *ṣiṣ* *oṣṣuṣa* *uṣṣaṣeṣ*.

Cio *ṣia* *comṣaiṣi* *cio* *ṣia* *anṣot*, *cio* *ṣia* *eṣa* *cio*
ṣia *inṣeṣṣiṣe* *co* [*ṣ*] *ṣeṣṣaṣeṣ* *na* *cneṣa*, *ir* *e* *aiṣeṣ*
ṣeṣeṣ *ṣmaṣ* *meṣa* *co* *ṣuṣi* *lan* *coṣṣoṣi* *na* *cneiṣi* *com*-
ṣaiṣi *cona* *ṣeṣan* *ṣia* *ṣoṣaṣ*; *uaṣ* *ir* *comṣaiṣi* *in* *ṣolla*-
uṣaṣ.

Ṣuṣṣaṣ *aṣa* *ṣmaṣ* *meṣa* *co* *comlan*, *ocur* *a* *leṣ* *ṣo* *ṣeo*-
ṣaiṣi, *ocur* *a* *ceṣṣuṣiṣi* *ṣo* *ṣuṣaiṣi*; *ocur* *noco* *ṣuṣ*
ṣmaṣ *meṣa* *ṣo* *ṣaṣ*, *ocur* *noco* *ṣuṣ* *uaṣ* *aṣ* *manab* *ṣaṣ*
a *a* *ṣa* *in* *cuiṣ* *ṣaṣ* *ceṣach* *he*; *ocur* *maṣ* *eṣ*, *ir* *a* *ṣeṣ* *amuiṣ*
in *ṣuaṣ* *ṣuṣaiṣi* *in* *ceṣṣuṣiṣi* *ṣo*, *ocur* *in* *ceṣṣuṣiṣi*
uaṣ.

Ṣiṣṣaṣ *ṣo* *ni* *maṣ* *ṣa* *ṣeṣṣuṣa* *aṣa* *ṣmaṣ* *in* *meṣa*

¹ *Is to be one-half*. That is, when the person assailed returns the blow, only one-third of 'eric' fine is due for killing him; a man who kills another in a mistake pays only half 'eric'-fine.

² *The consequence of sick maintenance is sued and provided*. There is a good deal more of matter which seems to relate to the subject of this article in C. 1655, *et seq.*, and C. 1800, *et seq.*, also in O'D. 2003, *et seq.*, but the passages have not

it were at a time different from that of committing the trespass, whether there was brought to him an intention of arresting him or of killing him, he is exempt as far as one-third *on account of the man* himself, but half fine is due for the person killed in his guise.

What is the reason that there is but half fine for the person who was killed in the guise of the person who had come to inflict a wound upon the body, and that there is full fine for the person killed in the thief's guise? The reason is; it was deemed by the author *of the law* a more lawful and justifiable and a more pardonable offence* to kill a person in the guise of one who came to inflict a wound upon the body, than to kill a person in the guise of one who came to steal the 'seds'.

* Ir. A mistake of necessity.

What is the reason that there are two-thirds of body-fine for the person who came to inflict a wound upon the body and that there is but half fine for the person who was killed in his guise? The reason is; *there was* retaliation as regards the former man, and mistake as regards the latter man; and the nature of the retaliation is to be one-third, and the nature of the mistake is to be one-half.¹

The consequence of sick maintenance is sued *and* provided,² &c.

Whether it is intentionally or through inadvertence, whether through idleness or for unnecessary profit the wounds are inflicted, the 'smacht'-fine for failure of *providing sick maintenance* extends to full body-fine for the intentional wound when inflicted in anger; for the negligence is intention.

To a native freeman the 'smacht'-fine for failure is *due* in full, and the half of it to a stranger, and the fourth of it to a foreigner; but there is no 'smacht'-fine for failure *due* to a 'daer'-person, neither is it *due* from him unless he be a 'daer'-person who possesses five raths of hundreds; and if he be, he is to be as the nimble foreigner as regards one-fourth *due* to him, and as regards one-fourth *due* from him.

It is to a worthy person who does good with his property that the 'smacht'-fine for failure is *due*, and *also* to an

been translated. They appear also to belong to a different "recension," and could not well be interpolated here.

THE BOOK
OF
AICHA.

ocur Եւրոնորաւ Եւ ո՛ր մա՛ւ Եւ Եւ Եւ Եւ; ocur ուոո ուլ ու
ուոնորաւ ու Եւրոնորաւ ու Եւնոն մա՛ւ Եւ Եւ Եւ; ocur
ուոո ուլ Լոճ օժուրա աճ ու Լոճ օժուրա Ի Լոճ Եւ Եւ;
1 Լիւր .1. ու Եւմալ, ocur Եւ Եւրոնորաւ Եւ Եւ Եւ; ու
Եւրա Եւրոնորաւ Եւ, Եւնա Եւ Եւ Եւնա Եւ; Եւ Եւ Եւնա
Եւ Եւր մա՛ւ ուո Եւ Եւնա, Եւ Եւնա Եւ Եւնա, ocur Եւնա
Եւր Եւ Եւնա, Եւնա Եւ Եւնա Եւ Եւնա Եւ Եւնա Եւ Եւնա.

C. 1654.

[Եւ Եւնա Եւ Եւնա Եւ Եւնա Եւ, ocur Եւ Եւնա Եւ Եւնա
Եւնա Եւնա, Եւ Եւնա Եւ Եւնա Եւ Եւնա Եւ Եւնա; ocur Եւ
Եւնա Եւնա Եւ Եւնա Եւ Եւնա Եւ Եւնա Եւ Եւնա Եւ Եւնա
Եւնա Եւնա Եւնա Եւնա Եւնա Եւնա Եւնա Եւնա Եւնա Եւնա
Եւնա.]

Ա մե՛ Եւնա Եւ Եւնա Եւ, Եւ մոյ Եւ Եւնա Եւ Եւնա
Եւ Եւնա. Ա մե՛ Եւնա, Եւ Եւ մոյ Եւնա Եւնա Եւնա Եւ
Եւնա Եւնա Եւնա Եւ Եւնա Եւնա. Ա մե՛ Եւնա, Եւ մոյ
Եւնա Եւնա Եւնա Եւնա Եւնա Եւնա.

Ա մե՛ Եւնա Եւ Եւնա Եւնա, Եւ մոյ Եւ Եւնա Եւ Եւնա
Եւնա Եւ Եւնա; Եւ մե՛ Եւնա, Եւ Եւ մոյ Եւնա Եւնա Եւնա
Եւնա Եւնա. Ա մե՛ Եւնա, Եւ մոյ Եւնա Եւնա Եւնա Եւնա
Եւնա Եւնա Եւնա.

Ա մե՛ Եւնա Եւնա Եւնա Եւնա Եւնա Եւնա, Եւ մոյ Եւ Եւնա Եւ Եւնա
Եւնա Եւ Եւնա; Եւ մե՛ Եւնա, Եւ Եւ մոյ Եւնա Եւնա Եւնա
Եւնա Եւնա Եւնա Եւ Եւնա Եւնա; Եւ մե՛ Եւնա, Եւ մոյ Եւնա
Եւնա Եւնա Եւնա Եւնա.

Ա մե՛ Եւնա Եւնա Եւնա Եւնա Եւնա Եւնա, Եւ մոյ Եւ Եւնա Եւ Եւնա
Եւնա Եւնա Եւնա Եւ Եւնա; Եւ մե՛ Եւնա, Եւ Եւ մոյ Եւնա Եւնա
Եւնա Եւնա Եւնա Եւնա Եւնա Եւնա Եւնա; Եւ մե՛ Եւնա,
Եւ մոյ Եւնա Եւնա Եւնա Եւնա Եւնա Եւնա.

¹ The man who acts as his nurse-tender.—That is, the man who is employed to lift him up and lay him down.

² This 'cumhal' is for a death-maim.—Some remarks as to the differences between the wounds and maims here referred to may be found in C. 304 (H. 3-18, p. 167).

unworthy person who does good with his property; but there is nothing *due* to the worthy or to the unworthy person who does not do good with his property; and there is no allowance for sick maintenance *made to them* except the smallest sick maintenance which is found in a book, viz., the 'cumhal,' and one-fourth of it *is paid* by them to the physician; *as to* the other three-fourths, make of them^a seven parts; four parts thereof *are given* to the man who supplies his place, two parts *are for* food, and one *goes to* the man who acts as his nurse-tender,¹ as it is from the Feini grades.

This 'cumhal' is for his death-maim,² and two-thirds of it are for his 'cumhal'-maim, a third of it for a tent-wound of six 'seds'; and a proportion of a sixth or a seventh is to be given for the tent-wound of seven 'seds' more than for the tent-wound of six 'seds'.

For the failure of three things *in case of* a death-maim, *the penalty is* a great cow every night to the end of nine nights. For the failure of two things, *it is* two great cows every third *night* to the end of thirteen nights and a half. For the failure of one thing, *it is* a great cow every third *night* to the end of seven and twenty nights.

For the failure of three things *in case of* a 'cumhal'-maim, *the penalty is* a great cow every night to the end of six nights; for the failure of two things, *it is* two large cows every third *night* to the end of nineteen nights. For the failure of one thing, *it is* a large cow every third *night* to the end of eighteen nights.

For the failure of three things *in the case of* a tent-wound of six 'seds', *the penalty is* a great cow every night to the end of three nights; for the failure of two things, *it is* two great cows every third *night* to the end of four nights and a half night; for the failure of one thing, *it is* a great cow every third *night* to the end of nine nights.

For the failure of three things *in the case of* a tent-wound of seven 'seds', *the penalty is* a great cow every night till the end of three nights and a half; for the failure of two things, *it is* two great cows every third *night* to the end of five nights and a fourth of a night; for the failure of one thing, *it is* a great cow every third *night* to the end of nine nights and a half.

THE BOOK
OF
AICILL.
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* Ir. *Of it.*

THE BOOK OF AICHA.
C. 1658. Smaēt meā po anuar; ocuṛ loḡ na tincirin po rir: ṭa
reēt cumal epoliḡi caē mḡ, ocuṛ caē erpuic, [ocuṛ each
ruaḏ, ocuṛ each ollaman, ocuṛ each aipeinwiḡ, ocuṛ in
aipech forḡaill ir reaur] eo na comḡraṭaib.

C. 1658. Seēt cumala eo leē epoli caē aipech aipṭ ocuṛ each ber
aipṭu, in tairpe forḡaill meṭonaē, no in tairpe forḡaill ir
tairpe; ceitṛi cumala [epoliḡe] cae aipeē ṭeṛa ocuṛ tuiṛi;
ṭeṭra cumala epoliḡi caē boaipeē ocuṛ caē ocaipeē; ṭa
cumail epoli caē rir mṭṭbaṭ; cumal epoli caē pleṛeaiṭ
ocuṛ caē moḡa ṭair.

Loḡ a mṭṭo ocuṛ a leḡa rin, ocuṛ a rir mama moṭ, ocuṛ
a rir ocaib ṭocaib i tincirin.

In ṭa reēt cumala atoubṛumap o cianaiḃ, ben re ba ṭib
inora ar ṭiḡell leḡa no ar accobair raiṇṭi; ocuṛ noco
ṭiḡell ṭo liaḡ i bail ar na ṭliḡiḃ nī cen eo beipeṭ m ar.
Atait oēt mba ṭec po ṭo acut anṇirin; ṭabair oēt mba
ṭec ṭib ṭṛir mama moṭ a aenur; atait oēt mba ṭec aile
acut anṇein; ṭabair iat rein ṭo liaḡ ocuṛ ṭṛir ocaib
ṭocaib, ocuṛ ṭo biṭ; conaṭ ceitṛi ba ocuṛ ramaiṛe cuiṭ
ceētair ṭe, ocuṛ nae mba ṭo biṭ a aenur.

Na re ba po benair ar o cianaiḃ ar ṭiḡell leḡa no ar
acobair raiṇṭi, ṭena reēt ranna ṭib anora, ceitṛi ranna
ṭṛir mama moṭ, ocuṛ ṭa raiṇṭi ṭo biṭ, ocuṛ rann ṭṛir
ocaib ṭocaib.

Cio ṭoṭeṛa ceitṛi reētṛaiṭ ṭṛir mama moṭ anora, ocuṛ
na poiḃi aēt leē ṭo o cianaiḃ? Ir e ṛaē ṭoṭeṛa; liaḡ
acut im a comṛaiṇṭo o cianaiḃ, ocuṛ nī uil anora; aēt in
ṭaiṇṇraiṇṭi i raiḃi i leiē rir o cianaiḃ ir eo aṭa anora,
ocuṛ in ṭaiṇ[m]raiṇṭi a poiḃi reṛ ocaib ṭocaib o cianaiḃ
i ceṭṭraiṇṭi ir eo aṭa anora.

¹ For concealment from the physician. What was the nature of the concealment,
or fraud attempted to be practised on the physician, it is impossible to define.

The above are the 'smacht'-fines for failure; and the following are the allowances for attendance:—twice seven 'cumhals' for the maim of every king, and every bishop, and every professor, and every chief poet, and every 'airchin-nech'-person, and every best 'aire-forgill' chief, and for every one who is of the same grade with them.*

THE BOOK
OF
AICILL.
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* Ir. With
their co-
grades.

Seven 'cumhals' are allowed for the maim of every 'aire-ard'-chief and of everyone who is higher, i.e., the middle 'aire-forgill'-chief, or the lower 'aire-forgill'-chief; four 'cumhals' for the maim of every 'aire-desa'-chief and 'aire-tuise'-chief; three 'cumhals' for the maim of every 'bo-aire'-chief and every 'og-aire'-chief; two 'cumhals' for the maim of every 'fer-midbaidh'-person; a 'cumhal' for the maim of every 'flescach'-person and every 'daer'-workman.

These are the allowances for food and a physician, and for a substitute, and for a man to act as nurse-tender.

From the twice seven 'cumhals' which we mentioned a while ago, take now six cows for concealment from the physician¹ or for facility of division; (and it is no concealment from the physician, where he is entitled to nothing, that he should get nothing out of it). You have then twice eighteen cows: give eighteen cows of them to the substitute alone; you have then eighteen other cows remaining: divide these among² the physician, the nurse-tender, and the procuring of food; so that four cows and a 'samhaise'-heifer is the share of each of them, and nine cows are for food alone.

¹ Ir. Give
these to.

Of the six cows which you deducted a while ago for concealment from the physician or for facility of division, make now seven divisions, four divisions for the substitute, and two divisions for food, and one division for the nurse-tender.

What is the reason that four sevenths are due to the substitute here, while he had but one-half in the former case?³ The reason is; you had the physician in equal shares with him in the former case, and here he is not so; but the proportion which was allowed for him in the former case⁴ is that which is allowed here, and the proportion which the nurse-tender had in the former case⁵ in a fourth is that which he has here.

² Ir. A
while ago.

THE BOOK OF ARCTH.
—
C. 1880.

Re օրհորի տօմաք ցուի՜ լօճա օ ոյգան օո նա օոմ-
ցրօան, օօր յօ ցրօան քլա՛ն, օօր յօ լօճ օժրօրա լօտօր.
Շի՛ Ե՛ օի օր լօճ, օրհորի նա օնօր նա լօճ օժրօրա, օր
յօր տօմաք օ ցրօան քօնօ, օօր յօ լօճ օժրօրա [լօտօր]
Րօ Ե՛ Լօ՛, ո՛ Ե՛ օրհան, ո՛ Ե՛ օժրօրմի.

Շուի՜ լօճա օրհան ո՛ օր; ո՛ Ե՛ Լօ՛ օ ոյգան օո նա օոմ-
ցրօան, ո՛ Ե՛ օրհան օ ցրօան քլա՛ն, ո՛ Ե՛ օժրօրմի օ
ցրօան քօնօ.

Շօժի՛ Ե՛ օօր քա՛հօր ցուի՜ լօճա ա օրօլի՛ Ե՛, օ
ոյգան օո նա օոմցրօան; օր Ե՛ ա օրօլ օոմալօ, Ե՛ օօր
քա՛հօր ա օոմոյի՛ քօ քօ, Ե՛ օօր օժ քօրօալլ Ե՛ ա
օոմոյի՛ քօ քօ.

Օր Ե՛ ցուի՜ լօճա ա օրօլի՛ Ե՛, օ ցրօան քլա՛ն; Ե՛
Ե՛ ա օրօլ օոմալօ, Ե՛ ա օոմոյի՛ քօ քօ, Ե՛ օօր
օր օժի՛ քօրօալլ ա օոմոյի՛ քօ քօ.

Ե՛ Ե՛ օօր օլքա՛ քօ քօրօալլ ցուի՜ լօճա ա օրօլի՛ Ե՛,
օ օօրօհան օօր օ օօրօհան; Ե՛ օօր քա՛հօր ա օր-
օլի՛ օոմալօ, օժ քօրօալլ Ե՛ ա օոմոյի՛ քօ քօ, քօ-
ալլ ա քի՛տ ա օոմոյի՛ քօ քօ.

Ե՛ օօր քա՛հօր ցուի՜ լօճա ա օրօլի՛ Ե՛, օ քօրօան
մօհան; Ե՛ ա օրօլ օոմալօ, Ե՛ քօրօալլ Ե՛ ա օոմոյի՛
քօ քօ, օժի՛ քօրօալլ Ե՛ ա օոմոյի՛ քօ քօ.

Օժ քօրօալլ Ե՛ ցուի՜ լօճա ա օրօլի՛ Ե՛, օ քօրօհան
օօր օ ոյգան օօր; օօր Ե՛ քօրօալլ Ե՛ ա օրօլ օոմալօ,
քօ քօրօալլ ա օոմոյի՛ քօ քօ, քօ քօրօալլ ա օոմոյի՛
քօ քօ.

Շի՛ քօրօալլ քա՛տ մօ՛ քօրօալլ առ, օօր օոմոյի՛ օժ-
ալլա? օր քա՛ քօրօալլ; Շի՛ ուր յօ քօրօալլ օ

According to body-fine is calculated the physician's share THE BOOK OF AICILL. from kings and their co-grades, and from the chieftain grades, and it is paid out of the allowance for sick maintenance. Whichever of them is smaller, the body-fine for the wound or the allowance for sick maintenance, it is thereby it is calculated what the 'Feini' grades pay,* and it is paid out of the allowance for sick maintenance. It may be one-half, it may be one-third, it may be one-fourth.

* Ir. From the 'Feini' grades.

The physician's share from these following; it is one-half from kings and their co-grades, it is one-third from chieftain grades, and it is one-fourth from 'Feini' grades.

Four cows and a 'samhaisc'-heifer is the share of the physician for a death-maim, from kings and their co-grades; three cows for a 'cumhal'-maim, a cow and a 'samhaisc'-heifer for a tent-wound of six 'seds,' a cow and eighteen 'screpalls' for a tent-wound of seven 'seds.'

Three cows is the share of the physician for a death-maim, from the chieftain grades; two cows for a 'cumhal'-maim, a cow for a tent-wound of six 'seds,' a cow and a 'dairt'-heifer *of the value* of four 'screpalls' for a tent-wound of seven 'seds.'

Two cows and a 'colpach'-heifer *of the value* of six 'screpalls' is the physician's share for a death-maim, from 'bo-aire'-chiefs and 'ogaire'-chiefs; a cow and a 'samhaisc'-heifer for a 'cumhal'-maim, eighteen 'screpalls' for a tent-wound of six 'seds,' twenty-one 'screpalls' for a tent-wound of seven 'seds.'

A cow and a 'samhaisc'-heifer is the physician's share for a death-maim from 'fer-midbaidh'-persons; a cow for a 'cumhal'-maim, twelve 'screpalls' for a tent-wound of six 'seds,' fourteen 'screpalls' for a tent-wound of seven 'seds.'

Eighteen 'screpalls' is the physician's share for a death-wound from 'flescach'-persons and from 'daer'-workmen; and twelve 'screpalls' from a 'cumhal'-maim, six 'screpalls' for a tent-wound of six 'seds,' seven 'screpalls' for a tent-wound of seven 'seds.'

What is the reason that the 'smacht'-fine for failure is triple, and the attendance quadruple? The reason is; however great may be the *number of* 'seds' stolen from a

THE BOOK OF
AIGILL
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 ԾԱՆԹԵՐ ԵՐ ՄԱՄԱ ՄՈՏ ԾՈ ԲԵՇ Ի ԼԵՏ ԴԵ ԴՆԿՐԻՆ,
 ԵՐԱՆ ԾԻՐԱ Ա ԵՐԱ ՇԵՐ ԴԵԴԱԻԾ ԾԻԾ, ՕՇՐ ՇԵՐԻ ԱՆԿԻՆ ՇԱՇԱ
 ԴԵՐԻՇ Օ ԺԱ ԴԻՆ ԱՄԱՇ; ՕՇՐ ԻՐ ԱՄԼԱԾ ԴԻՆ ԱԴԱ; ՇԱ ԲԵՐԷ ԱՐ-
 ՆԱԻԼԵ ԻՄՈՒԱ Ի ԴՆԿՐԻՆ, ՆՈՇՈ ՆԱԻԼ ԴՄԱՇԷ ՄԵՃԱ ԱՇԷ Ա ԵՐԱ
 ԵՐՈՒԱԼԻԾ ԾԻԾ.

ՇԻՇ ԴՈՇԵՐԱ ԴԵՐ ՄԱՄԱ ՄՈՏ ԾՈ ԲԵՇ Ի ԼԵՏ ԴԵ ԴՆԿՐԻՆ,
 ՕՇՐ ՆԱՇ ՄՈ ՆԱ ՄԵՇ ԲԻՇ ՆԱ ԼԵՃԱ? ԻՐ Ե ԴԱՇ ԴՈՇԵՐԱ; ՇՈ ՆԱ
 ՃԱԴԱՅԺԱ ԾԱ ՇԼԵԻՇԻ Օ ԾԱՆԹԵ Ի ՆԱՇԱՇԷ, ՇԼԵԻՇԻ ԲԵՇ ՕՇՐ
 ՇԼԵԻՇԻ ՄՈՐ, ՇԵՄԱՇ ՄՈ ԴԵ ԽԵ ՆԱԿԻՆԱ ԻՆ ՇԼԵԻՇԻ ՄՈՐ, ՆՈ
 ՄՈ ԴԵ ԻՇ ԴՄԱՇԷՆԱ ՆԱ ԵՆԵՇԼԱԻՆՈՒ ԻՆԱ ԻՆ ՇԼԵԻՇԻ ԲԵՇ. ԻՐ ԱՄ-
 ԼԱԾ ԴԻՆ ԱԴԱ ԴԵՐ ՄԱՄԱ ՄՈՏ; ՇԵՄԱՇ ՄՈ ԻՆԱ ԴՆԿՐԻՆ, ՆՈՇՈ
 ՄՈ ԻՆ Ա ՄԵՇ ԻՆԱ ՄԵՇ ԲԻՇ ՆՈ ԼԵՃԱ ՆՈ ԴԻՐ ՕՇԱ ԾՈՇԱԻԾ.

Cach ԴիաժաՇ ԾՈՇՈ.

1. ԻՐ ԼԱՐ ԻՆ ՇԻ ԴԻԱՇԱՅԺԵՐ ԱՆՆ Ա ԴՈՃԱ ԾՈ ԴԵ ԴԵՐ ԴԵՐ-
 ՇԱՆԱ ՆԱ ՇՆԵԻՇԻ, ԻՆ Ե ԴԵՐԱ ՕՇԱԻԾ ԾՈՇԱԻԾ ԾՈ ԲԵՐԱ, ՆՈ ԻՆ ՆԵ Ա
 ԼՈՃ; ՕՇՐ ԻՐ Է ԴԻՆ ԱՇՆ ԻՆԱՇ ԱԴԱ Ա ԴՈՃԱ ԾՈ.

C. 1664. [1]Ի ԲՈՒՆՈ ԾՈ ԾԻՆՃԱԻԼ. ԻՐ ԲՈՒՆՈ ԱՐ ՆԱ ԾԻՆՃԱԲԱՐ.
 ՕԲԱԻՄՐԵԱ ՄՈ ԾԻՆՃԱԻԼ, ԱՐ ԻՆ ԴԵՐ ԱՄԱԻՇ, Ի. ԱՐ ԻՆ ԴԵՐ ԴՈՐ
 ԱՐ ԴԵՐԱՇ ԻՆ ՇՆԵՇ. ՕԲԱԻՄՐԵԱ ՇՈՆ ՆԱ ԾԻՆՃԵԲԱ, ԱՐ ԻՆ ԴԵՐ ԴԱԼԼ
 ՆՈ ԴԵՐԱՐԴԱՐ ԽԻ.

C. 1664. ԾԻՐԵՆԱԿԵՐ ԵՐԱՆ ԾԻՐԱ [Ի. ԷՐՈՒՄԵՐ [ԵՐԱՆ] ՆԵՆԵՇԼԱԻՆՈՒ
 ԱՆՈ ԱՐ ԻՆ ՇԵՐ ԱՆՇԻ, ՕՇՐ ԲՈ ԾՈ ԴՄԱՇԷ.

ՃՐԱՇ ԴԻՆ ՆՈ ԾԼԻՃ Ա ԲԵՐԷՇ ԱՄԱՇ ԴՈՐ ԴՈԼԱՇ ՆՈՇԻՐԱ, ՕՇՐ
 C. 1809. ԱՆՈՆՆ [ՃՈ ՆԱԻՇ Ա ԺԵՇ] ԴԱՐՃՐ ԾՈ Ա ԴՆԿՐԻՆ, ՕՇՐ ՄԵՐԻՇ ԾՈ
 Ա ԴԱՐԿՐԻՆ; ԲՈ ԾՈ ԴՄԱՇԷ ԱՆՆ ԱՐ ԻՆ ՇԵՐ ԱՆՇԻ, ՕՇՐ ԵՐԱՆ
 C. 1809. ՆԵՆԵՇԼԱԻՆՈՒ; ՕՇՐ ԻՆ ԴԱՆՄԱՐԱՆՈՒ ԴԵՐԷՐ [ԾՈ ԴՄԱՇԷ ՄԵՃԱ]
 ԾՈՐԱՄ ԱՐ ՇԱՇ ՆԱԻՇԻ Օ ԴԻՆ ԱՄԱՇ, ՇՈՐՈԾ Ե ԻՆ ԴԱՆՄԱՐԱՆՈՒ
 ԴԻՆ ԴԵՐԷՐ ԾՈ ԾԱ ԴԴԵՐՈՒԾ ՆԱ ԵՆԵՇԼԱԻՆՈՒ.

¹ The person on whom he has inflicted the wound.—For the reading in the text which appears to mean, “the person who inflicted the wound,” Dr. O'Donovan conjectured, “ԴԵՐ ԴՈՐ ԱՐ ԴԵՐԱՇ ԻՆ ՇՆԵՇ,” as seemingly required by the sense.

² I give you notice to keep off. This part of the article is given somewhat differently in C. 1664, and C. 1809. It seems to consist of glossed fragments.

person at the same time, there is only full 'dire'-fine and half 'dire'-fine and one-third of 'dire'-fine *due* for the three first 'seds' of them, and just compensation for every 'sed' from that out; and it is the same *with respect to attendance*; though there are many divisions of attendance, there is no 'smacht'-fine for failure except in three divisions of them.

What is the reason that the substitute is *calculated* at one-half as to attendance, and *that* there is no more *due for failure as regards him* than for failure as regards food or a physician? The reason is; though two animals should be stolen from a person at the same time, a small animal and a large animal, though there is more to be paid as compensation for the large animal,^a there is not more to be paid as 'smacht'-fine or honor-price than for the small animal. It is thus *it is as regards* the substitute; though more *is allowed* for his attendance, there is not more for failure as regards him^b than for failure as regards the food or the physician or the nurse-tender.

THE BOOK
OF
AICILL.
—

^a Ir. *Though the large animal be greater, as to paying compensation.*
^b Ir. *His failure.*

Every defendant^c *has* his choice.

^c Ir. *Debtor.*

That is, the person who is sued in the case has his choice with respect to the person on whom he has inflicted the wound,¹ whether he will give him a nurse-tender, or the price of one; and this is the only instance in which he has his choice.

"I give you notice to keep off."² "I insist I will not be kept off." "I refuse to be kept off," says the man outside, *i.e.* says the man on whom the wound was inflicted. "I refuse that you be not kept off," says the man within who inflicted it.

One-third fine is paid, *i.e.*, one-third of honor-price is paid for it the first night, and a cow as 'smacht'-fine.

This is *one of* a grade who was entitled to be carried out into sick-maintenance, and it was over at his *own* house he was offered to be attended, and this offer was of disadvantage to him; there is a cow as 'smacht'-fine for it for the first night, and one-third of honor-price; and the proportion of 'smacht'-fine for failure which runs for him for every night from that out, is the proportion which runs for him of the *other* two-thirds of the honor-price.

THE BOOK
OF
AICILL.

Ho dono, cena, na bu meirri a tairerin do itir. Cret ro
deiridein? Innotrais pe ret ro ferat ant, ocyr meē
treta uil ann; bo do rmaēt ant ar in cet aicēi, ocyr trian
tun neneclainni, ocyr in tainmpainni peiēer do da tpeimib
in tun neneclainni.

Diri let dirē do fine; no polac o fine ro ric hui
cō upcailte.

.1. diri i let inēc ir dir do biā ocyr do liaig, ir ar eir-
niēer a ēuit ton fir fine ir per ocaib tocaib.

C. 1665. [Ho polac o fine ro rich hui cō upcailti.

.1. no a fulang o fine in ti ro puaēttaigertar fir,
ciamat gnat bu upcailti uma breiē amaē e por polac noē-
rura; ocyr ir e rin aon mat ata a poēa dir peratana na
cnebe in a loigideēt dir ocaib tocaib do bepa, no in per
ocaib tocaib uat buēin.]

O bu tpe compaiti, no tpe anpot peirgi inueibiri per-
raithep na cneba, ir cutruma ata log na tincirin o caē
uine uile itir raep ocyr daep, cō i torbaē cō i nerbaē;
ocyr o na raepaib tpi anpot peirgi ueibiri i torbaē ocyr
O'D. 2379. i nerbaē; ocyr o na raepaib [uile] tria anpot cen peirgi i
torbaē; ocyr o upraē tria na epa i nerbaē; ocyr o
upraē i torbaē tria inueibire torba.

C. 1662. [Cret biar ó daoraiē i nanpot peirge ueibiri? .1. peēt-
mat ocyr cutrumar peētmat let diri na cnebe co bar i

¹ *Idler*; "epbac" seems to mean a mere gazer or looker-on, who had no business
at the place.

Or else, indeed, *according to others, this is the case*, when the offer is of no disadvantage to him at all. What then? *It was a tent-wound of six 'seds' that was inflicted in the case, and there is a failure of three things therein: a cow for 'smacht'-fine is paid for it on the first night, and a third of the third of honor-price, and the proportion which runs for him of the two-thirds of the third of honor-price.*

THE BOOK
OF
AICILL.
—

'Dire'-fine of half 'dire'-fine to the family; or support from the family who injured him though prohibited.

That is, it is out of the 'dire'-fine respecting what is due for food, and to the physician, that his share is paid to the man of the family who acts^a as nurse-tender.

* Ir. Ia.

Or support from the family who injured him though prohibited.

That is, or he is to be supported by the family of the person who attacked him, though he may be of a grade which it is prohibited to bring out into sick maintenance; and this is the only instance in which the person who inflicts a wound has his choice whether he will give the price of the nurse-tender, or whether a nurse-tender *shall be given* by himself.

When it is intentionally, or inadvertently in unlawful anger the wounds are inflicted, the allowance for attendance is the same from each and every person both free and bond, whether for a profitable worker or for an idler; and *it is the same* from the freemen *for wounds inflicted* inadvertently in lawful anger upon profitable workers and idlers; and from all the freemen *for those inflicted* inadvertently without anger upon profitable workers; and from a native-freeman *for wounds inflicted upon* an idler *who was present* in idleness; and from a native freeman *for wounds inflicted upon* a profitable worker in a case of unnecessary profit.

What shall be *due* from 'daer'-persons for wounding inadvertently in lawful anger? i.e. a seventh, and a portion equal to the seventh of half 'dire'-fine for the wound to death in

the case of^a a profitable worker and an idler; four-sevenths of compensation for either after death, whether for a profitable worker or an idler; for there is no difference of profitable worker or idler any time when there is anger, only there is less for the lawful anger than for the unlawful anger.

THE BOOK
OF
AICILL.
*Ir. For.

What shall be *due* from 'daer'-persons, *in case of wounds inflicted* inadvertently without lawful anger, for profitable workers and idlers? A seventh of sick-maintenance till death, a seventh and the equivalent of a seventh of the seventh of half 'dire'-fine, (and it is in sick-maintenance it increases for a profitable worker more than for an idler); four-sevenths of compensation after death for either of them, whether for a profitable worker or for an idler.

Full sick-maintenance *is due* from a native freeman for an idler *injured* through his idleness; three-fourths of sick-maintenance¹ from a stranger for an idler *injured* through his idleness; two-sevenths and the one-fourteenth of sick-maintenance from a foreigner for an idler *injured* through his idleness. *There is* one-seventh and a portion equal to one-seventh of half 'dire'-fine for the wound till death for a profitable worker more than for an idler, (and it was in sick-maintenance it was increased); four-sevenths² of compensation after death for either a profitable worker or an idler.

Full sick-maintenance *is due* from a native-freeman for a profitable worker *injured* for unnecessary profit,³ and half sick-maintenance from him for an idler; four-sevenths of sick-maintenance from a stranger for a profitable worker *injured* for unnecessary profit; two-sevenths from him for the idler; two-sevenths and one-fourteenth from a foreigner for a profitable worker *injured* for unnecessary profit; one-seventh and one-twenty-eighth *are due* from him for the idler.

One-seventh of sick maintenance *is due* from a 'daer'-person for a profitable worker *injured* for unnecessary profit. The fourteenth part *is to be paid* by him for an idler *injured*; or else, *according to others*, the proportion which *is paid* for an idler *injured* in idleness *is what*

THE BOOK OF AICILL. τρια ινδεβιρ τορβατ; ocur in eutpuma biar i τορβατ
τρια ινδεβιρ τορβα, supab e a leē ber i neppaē τρια
ινδεβιρ τορβα.]

Ni gona cimio manub lat.

.1. in cimio ιρ διλρεδ biar. Slan don ti i paibe laim he a marbat; ocur plan don ti po cungain leir, mana coem-nacair in ti i poibi he a marbat; ocur ma conic, ιρ piae biar ecoir on ti po cungain leir; ιρ a breiē rui rpinē in cimeva.

Mapa necmair in ti i paib i laim he po marb neē aile he cen deoin do, ιρ leē enecclann dic ririn ti i poib i laim he, ocur leē enecclann ocur leē coirproui dic do pe fine in cimeva; no dono, comat plan i leē rirum he, daiē ιρ rī in aigeo po bail rorum tucato air, in marbat.

Már a ngell pe piaeab po bi he, aē ma e in ti a poib i laim he do marb he, ιρ coirproue ocur enecclann dic do pe fine, ocur na peiē riri poibi dic da fine; no mat perr Leo can ní doib ocur can ní uaēib, ιρ leo a poğa.

C. 1667. Μα po cungain neē aile leir aca marbat, ιρ coirproui
ocur enecclann dic [pe fine] dóib map aen a cuibouir, no o
ceētar de i necuibouir, ocur na peiē rira poibi dic da
fine; no mat perr Leo can ní doib ocur can ní uaēib, ιρ
leo a poğa. Ocur in eutpuma po icpat in ti po cungain
leir pe fine in cimeva, ιρ a ic do ririn ti i poib i laim he.

C. 1667. Μαρ i necmair in ti i poib i laim he, po marb neaē aile
he can deonugaō, [coirproue ocur] enecclann dic do ririn
ti i paibi laim he, ocur coirproui ocur enecclann dic do pe
fine in cimeva; ocur na peiē rira poibi dic don fine; ocur

shall be *paid* for a profitable worker injured in a *case of unnecessary profit*; and of the proportion which is *due* for a profitable worker in a *case of unnecessary profit*, the half shall be *due* for the idler *injured in a case of unnecessary profit*.

THE BOOK
OF
AICILL.
—

Thou shalt not kill a captive unless he be thine.

That is, the captive who is condemned to death. It is lawful for the person who had him in custody^a to kill him; ^a*Ir. Hand.* and the person who assisted him is exempt, if the person in whose custody he was, were not able to kill him; but if he was, fine for an unjust death is *due* from the person who assisted him; this is obtained by the family of the captive.

If it was in the absence of the person in whose custody he was, and without his leave, another person killed him, he (*the slayer*) shall pay half honor-price to him in whose custody he was, and shall pay half honor-price and half body-fine to the family of the captive; or indeed, *according to others*, he may be exempt on account of him, for it is the fate intended for him that was brought on him, *viz.*, death.

If it was in pledge for debts he was *in custody*, and if it was the person who had him in custody that killed him, he has to pay body-fine and honor-price to his family, and the debts for which he had been *in custody* are to be paid by his family; or if they prefer to get nothing and pay nothing,^b they have their choice.

^b*Ir. Nothing to them and nothing from them.*

If another person assisted him in killing him, body-fine and honor-price are to be paid by them both conjointly or by each separately to his family, and the debts for which he had been *in custody* are to be paid by his family; or if they prefer to get nothing and pay nothing,^b they have their choice. And the part which the person who assisted should pay to the family of the captive is to be paid by him to the person with whom he (*the person slain*) had been in custody.

If it was in the absence of the person by whom he was *kept* in custody, and without leave from him, another killed him, he (*the slayer*) shall pay body-fine and honor-price to the person in whose custody he had been, and shall pay body-fine and honor-price to the family of the captive; and the debts for which he had been *in custody* are to be paid by

THE BOOK OF ARCHA. maro perra Leo can nī doib ocuy can nī uatib, yr Leo a poḡa.
 Ocuy caḥ nī po icpat in ti po marb he pe fine, yr a ic do
 piri ti i poib i laim he; ocuy yr cetpato, cio mo in ni
 piri mbeḥ he, comat a ic doḡum, uair yr e puc a ḡell uat;
 ocuy in cutpuma po icpat in duine ut imaḥ pe fine, yr a ic
 uatpoma anora.

No puatach po tairirin.

.1. Slan in terrac do gabail aenacḥ cacha bliatna pe
 deiḥbiuuy, ocuy da ngaba in peḥt tanaiti, yr enecclann,
 ocuy da ngaba in tner peḥt, yr enecclann ocuy tiri ocuy
 aithgin. Ocuy damat pe in deiḥbiuuy do gabat po cetoir
 he, do biaḥ fiaḥ eirrig in deiḥbiu uat, .i. [enecclann] tiri
 ocuy aithgin.

C. 1668.

[Slan] a gabail do cerp toḥuy in piri fine, ocuy ni pui
 fein ina cerp toḥuy; no doḡepat toḥuya in piri fine ocuy
 ni pui fein ina poḡepat toḥuya.

C. 1669.

Má po gabuytarum do cerp [t]oḥuy in piri fine, ocuy
 ata fein ina cerp [t]oḥuy, no doḡepat toḥuya in piri fine,
 ocuy ata fein ina poḡepat toḥuya, yr fiaḥ eirrig in deiḥbiu
 uat.

yr e airt yr lan [in tairrech] a gabail co puici trian
 loḡ enec in ḡrat dia ngabar he, no in ḡrat gabuy; cio beo
 oib buy luḡa, corab e gabar ant, aḥt na gaba imar-
 chat tairir; ocuy da ngaba, yr fiaḥ eirrig in deiḥbiu,
 [ocuy lan fiaḥ ḡat] uat. Ocuy yr ant ata rin do
 gabail [co trian loḡ enech], in tan po oleḥt in cutpuma rin
 de, no ni yr mo inat; ocuy mara luḡa ina rin in ni po
 oleḥt de, ocuy da ngaba, yr fiaḥ eirrig in deiḥbiu uat.

C. 1668.

C. 1669.

C. 1669.

¹ It is lawful.—O'D. 1529 has here "can without," which does not make sense.

the family; and if they prefer to get nothing and pay nothing^a they have their choice. And whatever the person who killed him should pay to the family, he shall pay to the person with whom he had been in custody; and it is the opinion of *lawyers* that, though that for which he had been *in custody* was greater than the 'eric'-fine for killing him, it should be paid by him (*the slayer*), because it was he that took his pledge from him; and the portion which that person should pay out to the family is to be paid by him now.

THE BOOK
OF
AICILL.
"Ir. Nothing to them and nothing from them."

Or carrying off under compact.

That is, it is lawful in case of necessity to take an additional levy once every year, but if it be taken the second time, honor-price is *due*, and if it be taken the third time, honor-price and 'dire'-fine and an equivalent shall be *paid for it*. And if it had been taken without necessity the first time, there would be *due* for it the fine for an unnecessary exaction, i.e. honor-price 'dire'-fine and restitution.

It is lawful¹ for him to take it from the proper wealth of the family man when^b he is not himself in *the enjoyment*^{b Ir. And} of his proper wealth; or from the excess of wealth of the family man, when^b he is not in excess of wealth himself.

If he has taken it from the proper wealth of the family man, when^b he is himself in *the enjoyment* of his proper wealth, or from the excess of wealth of the family man, himself having excess of wealth, it is a fine for an unnecessary exaction *that is due* from him.

The extent to which there is exemption for taking a forced exaction is to the third of the honor-price of the grade of *the person* from whom it is taken, or of the grade of *the person* who takes it; whichever of them is the smaller is to be taken, but he takes not anything over and above it; and if he takes it, it is the fine for an unnecessary forced exaction, and full fine for theft *that are due* from him. And it is then this is to be taken to *the extent of* a third of honor-price, when so much was due of him, or more than it; and if what was due of him was less than that, and if he takes it (*the forced exaction*), the fine for an unnecessary forced exaction is *due* from him.

THE BOOK
OF
AICILL.

Slan a gabail do cuic pep na geilpine, ocur do taebpine
geilpine, ocur do caē pine buðein.

Slan a gabail do ēul co poib comlin pine na peēt pep
noēc ap uo ant, ocur noco olegar a gabail tapir.

Comlin pine na peēt pine rin : ocur rlan a gabail
do ēaib co pia cuic pep iar nimcein rialura pop caē leē.

C. 1670. [Slan a gabail iar nimchian rialura ap gāc leē, cen co
poib comlin na peēt pep oeg ann do caē pine ino ti
buðein.]

Slan a gabail do goirtib, ocur do clemnaib, ocur doirtib,
ocur do buimaib, ocur do comaltaib, ocur do cairtoib
caemclutā, ocur dairilliuo pine ocur anpine uile.

C. 1670 [Iy oib iy rlan in teirpeē do gabail, do clemnaib, ocur
do comaltaib, ocur do combraēruib, ocur do cul, ocur do
taib, ocur iar fūt, ocur do cuigir na geilpine, ocur do
geilpine taoibpine, no co pia comlin peēt pir oeg iar
fūt ann ; ocur o biar, na geibeē pine oib tā cōile, aēt
geibeē gāc pine ino ti buðeirun, uair geilpine gāc pine
inoti buðeirun, ocur taibpine gāc pine in tē buðein.]

Slan a gabail, cū i naiḡiō, cū i necmair, aēt na gabtar
tar raruḡa a riatonairē ; ocur tā ngabtar, iy riāc oirruḡ
inōeibōru uao .i. riāc ḡaiti .i. enecclann ocur oiru ocur
aithḡin.

¹ The 'taeb-fine'-division.—The MS. E. 3, 5, (O'D. 1530) has here "geilpine
ocur do caē pine," which are not in the corresponding place in C. 1669, and
which appear to render the passage unmeaning. For some of the divisions of the

It is lawful to take it from the five men of the 'geilfine'-division, and from the 'taebhfine'-division¹ of the 'geilfine' division, and of every 'fine'-division itself.

THE BOOK
OF
AICILL.
—

It is lawful to take it from the 'culfine'-division *and the 'taebhfine'-division* until the whole seventeen men of the family are included,² but it is not lawful to take it beyond that.

* Ir. *In it.*

That is the number of the family *consisting* of the seven 'fine'-divisions; and it is lawful to take it from the 'taebhfine'-division till it reaches five men in distant relationship on each side.

It is lawful to take it from distant relatives on each side, though the full number of the seventeen men may not be extant of each family-division of the person himself.

It is lawful to take it from gossips, and from sons-in-law, and from foster-fathers, and from foster-mothers, and from foster-brothers, and from mutual friends, and from all the best of the family and the people not of the family.

It is from these persons it is safe to take the forced exaction, *viz.*, from people-in-law, and from foster-brothers, and from *kinsmen* of the 'culfine'-division and 'taebhfine'-division, and to the whole extent of the *seventeen men*, and from the five persons of the 'geilfine'-division, and from the 'geilfine'-division of the 'taebh-fine'-relations, until it reaches the whole seventeen men completely; and when this is *reached*, let not one family of them take from the other, but let each family take the person himself, for the person himself is a 'geilfine'-relation of each family, and the person himself is a 'taibh-fine'-relation of each family.

It is lawful to take it either in a person's presence or in his absence, but so as it is not taken by violence in his presence; and should it be so taken, there would be for it a fine for unnecessary forced exaction, i.e. the fine for theft,³ i.e. honor-price and 'dire'-fine and restitution.

¹ "fine" or family, *vid. supra.* page 330. The word "taebh-fine" means literally "side-family," and the word "cul-fine," means "back-family."

² *Fine for theft.*—The words "fiac gairi" are an underlined gloss on the word "eneclann ocup oipe".

THE BOOK OF AICHA. Cere—cio do gena in ti zebur in terrac? Denad apac ocup tropeac, ocup gabac athgabail in athgin co na letgabab diabulta; ocup cach uap aipcio in athgin uap aipcio in letgabab diabulta; no dono čena, co na aipcio in athgin uap cuna aipcio i letgabab diabulta, uap ip eipic fogla hi .i. daz ip eloc do porpac; ocup ip an n iplan a gabail co tpuan log eneč, in tan ip mo na peič na tpuan log eneč no ip eutpuma pū. Mara luga na peič, noco teit dap eutpuma pūach.

C. 1670. Mara pet aca ta lačt no gnumpac po gabac ipin eppac, iplan in cet cuicet i comloguo [če]; ocup athgin lačta ocup gnumpac ap in cuicet tanapet, co na torpacetain pein a porba na cuicet pin; ocup mana toippet, ineoč ip peoit cethapetā oib ip tairgill do pūč pū ap ta laičib dec; ocup ineoč ip peoit diabulta, ip tairgill do pūč pū ap tpeiri, o dečmait amach.

Mara peoit ac na puil lačt na gnumpac po gabac ipin eppac, iplan in cet tpeire oib i comloga, co na torpacetain pein a porba na tpeiri pin; ocup maine toippet, ineoč ip peoit cethapetā oib, ip tairgill do pūč pū ap ta laičib dec o dečmait; ocup ineoč ip diabulta oib, ip tairgill do pūč pū ap tpeiri.

Mara peoit pmačta no eneclainni po gabac ipin nepach, ip eutpuma tpu athgina do pūč leo ap cač laiči naicenta, corab ap tpu laiči do poič eutpuma a colla lei amach.

Č etpocairi in eppic, a eneclainni i compūre tairgille;

¹ *One-third of compensation.*—For "athgina" of the text, C. 1672, reads "na colla, of the body."

Question—What shall the person do who takes the forced exaction? Let him give notice and fast, and let him take distress for compensation with double half-seizure; and whenever he returns the compensation from him he returns *also* the double half-seizure; or, indeed, *according to others*, when he does not return the compensation he returns not the double half-seizure, for it is 'eric'-fine for trespass, i.e., because it is evasion that increased it; and the case in which it is lawful to take it as far as one-third of honor-price is, when the debts are greater than one-third of honor-price or equal to it. If the debts be less, it does not go beyond the proportion of debts.

If it be animals that have milk or *are capable of work* that were taken in the forced exaction, the first five days of them are free in case of set off; and compensation for the milk and for the work *shall be made* on the second five days, with the return of themselves (*the animals*) at the end of those five days; and if they are not returned, such of them as are quadruple animals shall have additional interest accumulate* on them for twelve days; and *as regards* such of them as are animals of double, additional interest shall accumulate on them for three days, from ten days forth.

If it be animals which neither have milk nor *are capable of work* that were taken in the forced exaction, the first three days of them are free in case of set off, when they are themselves returned at the end of those three days; but if they be not returned, *as to* such of them as are quadruple animals, additional-interest shall accumulate* on them for twelve days, from ten days forth; and *as to* such of them as are *animals of double*, additional interest shall accumulate* on them for three days.

If it be animals of 'smacht'-fine or honor-price that were taken in the forced exaction, an equivalent of one-third of compensation¹ accumulates on them for every natural day, so that it is in three days the equivalent of the animal^b would become due^c to him *from whom it has been taken*.

^b Ir. *Body*.

^c Ir. *Would reach*.

The severity of the forced exaction is, that the honor-price and the interest accumulate for the same time; its leniency,

THE BOOK a tpoctaire imurro, in pe ap a peitenn a tairgilli, curub
OF a diablañ na pé rin peitex a enecclann.
AICILL.

In banl atá, imurro; taircit pcena peir, taircit pleñ
tpeir, tairgit clauim cuicē, tairgit peit dečmar, pe
comloigē rin acu nallind venmar do peir iarmbrēai;
ocur biat woi iei pe taeb.

1 cor no i cunorad tucad and rin iat; ocur damar i
nerpac po gabēa iat, po buo anur po aicneñ peoit co ngnim-
pac no cen gnimpac; ocur damar i nathgabail po gabēa
iat, po biat anad orpu po aicneñ neraim no nemneraim.

Alant a tpu dopliat tairgilli i fail oin co aige.

.1. capc no nollac .i. iplan aēt co tora i na lairab rin
li, ocur mana tora, i tairgilli do piē pua o rin amach.

Aiplecad co aimpir.

.1. in tairlieu co aimpir eppug no hogmar. Iplan aēt
co tora rin ló deirinach don erpac no don nogmar he;
ocur mana tora, i tairgilli do piē pua o rin amach.
O'D. 558. Ocur cinneo aigi aipū [ata] orpo and rin, uair mane
beit, ce be uair oib do nečar a timgair peo olegar a
nairic; uair in ni porir na fuirmoēer aigi, i e aigi a tim-
gair.

Deitbir itir anpaitēur na hona ocur anfir in aiplicē.
Anpaitēur na ona, ni fitir in pe do tiačtain, ocur ni itir
C. 1668. co mbeitir peit air; [anfir an aiplicē, po fitir in pe do
tiačtain, ocur ni fitir co mbeitir peit air]; no dono, cēna,
C. 1669. po itir in pe do tiačtain [i cečtarpe.]

¹ *Knives spend.*—For “taircit,” C. 1672 reads “ceitget.” The quotation
seems to be a fragment of some old poem.

² *After judgment.*—For “iarmbrēai,” C. 1672, has “armbrēt.”

³ *Neglect of a loan.*—“Oin” and “aiplecad” both mean a loan:—the former,
the loan of any thing without charge, for a definite time, but for which, if not
turned at the end of that time, interest was charged; the latter means the loan
any thing on hire, for a specified time.

however is, that for whatsoever time the additional interest accumulates, the honor-price accumulates for double that time. THE BOOK
OF
AICILL.

Where, however, it is said, "knives spend¹ one night, spears spend three, swords spend five, shields spend ten," this is the time of set off during which they require to be proved according to after-judgment,² and there shall be a period of paying besides.

In cases of bargain or contract they were given in this instance; and if it were in a forced exaction they had been seized, there would be a stay on them according as they were 'seds' capable of work or not capable of work;³ and if it were as distress they had been taken, there would be a stay on them according to their nature of necessary or non-necessary articles. *Ir. With
work, or
without
work.

There are three things which require interest for neglect of a loan³ given until a definite day.

That is, to Christmas or Easter, i.e., he (*the borrower*) is exempt provided he returns it on these days, and if he does not return it, interest shall accumulate on it from that out.

A loan for a time.

That is, the loan till the time of Spring or Autumn. He (*the borrower*) is exempt, but so as he returns it on the last day of spring or of autumn; and if he returns it not, interest shall accumulate on it⁴ from that out. And in this case there is a certain time fixed for returning it, for if there were not, at whatever time it (*the thing lent*) may be asked for, it ought to be returned; for as to the thing respecting which no time has been fixed, its being asked for determines⁵ the time. b Ir. Is.

There is a difference between the inadvertence of the loan and ignorance of the lending. Inadvertence of the loan is, when he (*the borrower*) does not know that the time has arrived, and does not know that interest⁶ would accumulate upon him for overlooking it; or, according to others, ignorance of the lending is: he (*the borrower*) knew that the time had arrived, but he did not know that interest⁶ would accumulate⁴ upon him; or indeed, according to others, he knew that the time had arrived in either case. c Ir. Debt.
d Ir. De.

⁴ On it.—For "pu, on them," O'D. 558 reads "pu, on it."

[Anpaitceor na hona .i. no ficitir in pe do tiaeṭtain, ocuṛ ni ar co mbeitir feiṭ air. Anpīr in aiplicio; no ficitir in do tiaeṭtain], ocuṛ do itir co mbeitir feiṭ air, ocuṛ ni r'ca feiṭ do biad air.

Coregat raeglann floged.

.i. rmaṭ ar daerceili grait peine in nemoul ino, ocuṛ i tiaeṭtain ar; diablat ngimprait ar raerceilib grait peine i nemoul ino, ocuṛ enecclann a tiaeṭtain ar.

Marā grait flaṭa co na daerceilib tainic ar, no ciṛ iat na ceili tainic ar, marā epum a dubairt pīu, iṛ enecclann dic ann, ocuṛ compaino rmaṭta cana co na bi fep crai air; a leṭ do pūg in cuicir, a leṭ ail do poino i tpi, a tpiān don pūg iṛ nepu ruar do pūg in cuicir, a tpiān do pūg na tuaiṭe uil oppurum tpiṛ, ocuṛ a tpiān do na flaṭaib ocuṛ do na etarflaṭaib uilet etarpu ar medon.

Marā grait flaṭa ocuṛ aen ḡeile tainic ar, enecclann dic ano fop; ocuṛ in cutpuma no icrat in ceile co mbeṭ na céleṛ uil ann, copob eo icar, ocuṛ a fuil ann o ḡa rin amaṭ dic doṛum. Ocuṛ in compaino cetna air a leṭ do pūg in cuicir, ocuṛ in leṭ aile do poino i tpi.

- c. 1675. Mar iat na ceiliṛa fein tainic ar can deoin doṛum, [in]
 c. 1675. rmaṭ no enecclann [uil] ano, [iṛ a ic doib]; ocuṛ compaino rmaṭta cana oc na bi fep crai air; a tpiān do pūg in cuicir, ocuṛ a tpiān don grait flaṭa ar a ceile tainic ar, ocuṛ a tpiān aile do poino i tpi : a tpiān do pūg na tuaiṭe

¹ *He did not know what debts would accumulate upon him.*—This seems to mean, that he did not know the rate of interest.

² *Where there is no owner of property.*—For “co, of the text,” C. 1675 reads “ac.”

³ *Where there is no owner of property.*—For “oc na bi,” of the text, C. 1675 reads “oc a mbi, where there is.”

Inadvertence of the loan: *i.e.*, he knew that the time had arrived, but he did not know that debts would accumulate^a upon him. Ignorance of the lending; *i.e.*, he knew that the time had arrived, and he knew that debts would accumulate^a upon him, but he did not know what debts would accumulate^a upon him.¹

THE BOOK
OF
AICILL.
—
^a Ir. *Be.*

A chief may enforce a hosting.

That is, *there is* a 'smacht'-fine upon a 'daer'-tenant of the 'feini' grade for not going to it (*the hosting*), and for coming away from it; *there is* double work upon the 'saer'-tenants of the 'feini' grade for not going to it, and *they pay* honor-price for coming away from it.

If it be a *man of* chieftain grade with his 'daer'-tenants that came away from it (*the hosting*), or if it be the tenants that came away from it, if ordered by him (*the chief*), honor-price shall be paid for it, and it is to be divided like the 'smacht'-fine for *violating* the 'cain'-law where there is no owner of property:² half of it *goes* to the king of the province, and the other half is divided into three parts; of which one-third *goes* to the king who is nearest to the king of the province in upward gradation,^b one-third to the king of the territory who is over those below, and one-third to the chiefs and intermediate chiefs who are between them in the middle.

^b Ir. *Upward.*

If it was a *man of* chieftain grade, and one tenant that came away from it (*the hosting*), honor-price is to be paid for it (*the desertion*) also; and the share which the tenant should pay, if all the tenants had been *concerned* in the case, is what he is to pay *now*, and the remainder is to be paid by him (*the person of chieftain grade*). And the same division is made of the half for the king of the province, and the other half is divided into three parts.

If it was the tenants themselves that came away from it (*the hosting*) without his (*the chief's*) leave, the 'smacht'-fine or the honor-price which is *due* for it are to be paid by them; and the division of the 'smacht'-fine for *violating* the 'cain'-law is to be made of it where there is no owner of property;³ one-third of it *goes* to the king of the province, and one-third to the *man of* chieftain grade whose tenants came away, and the other third is to be divided into three parts; one-third of which *goes* to the king of the district

THE BOOK OF AICHL. uil oppurum ar, ocup a trian do na plaṭaib ocup do na etarplaṭib uil etarpu ar medon.

Ma taneatar luēt rmaṭta ocup eneclainni ar, can cuibṑur do gabail atarpu, aēt caē oib sic a lana ar a aṡiṡṑ buṑéin. Noco ngaba cuibṑur iṑir luēt rmaṭta ocup eneclainni, noco ngaba iṑir luēt diabulṑa neē oib iṑir.

Cach uair iṑmaṭt ietap ann, iṑ a ic ṑo aicneṑ in ti icap; ocup caē uair iṑ eneclann, iṑ a ic ṑo aicneṑ in ti iṑir i nictap.

C. 1674. Cio ṑoṑera conaṑh mo ar na ṡraṑaib plaṭa [cen ṑul iṑin ṑloiṡiṑṑ] na ar na ṡraṑaib ṑeine? Iṑ e ṑaṭ ṑoṑera; mo iṑ tuṑbṑoṑ ṑon ṑṑoiṡeṑ no ṑon ṑunṑo na ṡraṑaib plaṭa na ecmaṑ inait na ṡraṑaib ṑeine, ocup mo ṑecair a leṑ iat, ocup coṑir ciamaṑ mo no beṑth oṑṑo.

Cio ṑoṑera conaṑ mo oṑṑo i tiāṭṑain ar ina neamṑul inṑ? Iṑ e ṑaṭ ṑoṑera; aicbeile ṑon iṑṡ a ṑaebail amaiṑ a cṑiṭ neamṑeṑna ina nemṑul leiṑ amach ṑo ṑeṑoṑir.

Cach uair iṑmaṭt iṑin, iṑ ṑo aicneṑ in ti icap; caē uair iṑ eneclann, iṑ ṑo aicneṑ in tí iṑiri nictap.

Ma luēt rmaṭta ocup eneclainni tainic ar, aṭṑeṡṑar cuibṑur etarpu iṑṑe, .i. in luēt iṑ mo lan sic na imar-cṑaiṑi; ocup tecaṑ a cuibṑeṑ ar amur in loṑṑa buṑ luṡa lan, ocup comicaṑ etarpu.

Maṑa luēt rmaṭta ocup diabulṑa ṡṑimṑaiṑ, ocup ene-clainni ocup diabulṑa ṡṑimṑaiṑ, tainic ar, noco naṭṑeṡṑar cuibṑeṑ etarpu, aēt caē oib sic a lanna ar a aṡaiṑ buṑéin; uair aṭṑeṡṑar cuibṑeṑ iṑir luēt rmaṭta ocup eneclainni;

who is over them, and one-third to the chiefs and intermediate chiefs who are in the middle between them.

If persons incurring^a 'smacht'-fine and honor-price came away from it (*the hosting*), they are not to be taken conjointly, but each of them is to pay his full share for himself. Persons incurring^a 'smacht'-fine and honor-price, or persons incurring^a double of either of those, are not to be taken conjointly.

Whenever it is 'smacht'-fine that is paid, it shall be paid according to the rank of the person who pays it; and whenever honor-price is paid, it shall be paid according to the rank of the person to whom it is paid.

What is the reason that there is a greater fine upon the chieftain grades for not going to the hosting than upon the 'feini'-grades? The reason is; the hosting or the fort-making suffers a greater loss from the absence of the chieftain grades than from that of the 'feini' grades, and they are more needed, and it is right that there should be a greater fine upon them.

What is the reason that there is a greater fine imposed upon them for coming away from it (*the hosting*) than for not going into it? The reason of it is; it is more dangerous for the king to be deserted outside in an enemy's territory^b than that they (*the tenants, &c.*) should not go out with him at first.

Whenever that penalty is 'smacht'-fine, it is regulated according to the rank of the person who pays it; whenever it is honor-price that is due, it is regulated according to the rank of the person to whom it is paid.

If it be persons incurring^a 'smacht'-fine and honor-price that came away from it (*the hosting*), equalization is considered between them, i.e., they who have the greater full fine pay the excess; and they come into shares with the persons who have less full fine, and they pay equally between them.

If it be persons incurring^a 'smacht'-fine and double-work, and honor-price and double-work, that came away from it (*the hosting*), equalization is not taken into account between them, but each of them pays his full share on his own account; for equalization is taken into account between persons from whom 'smacht'-fine and honor-price are due;

THE BOOK
OF
AICILL.

^a Ir. *Of*

^b Ir. *A non
-besna'
territory.*

Tu hōk **Asat** **—** ocup noco naēpēgar itip luēt pmaēta ocup viabalta
gummarb, no itip luēt enecānni ocup viabalta gummarb,
aēt caē vīb vic a lana ap a agaro budoen.

Paul dono cen imcomet cimedā.

C. 1678.

1. In cimō, aēt mā po aētang cuibpēc aipēti aip, [ocup]
mā pē in cuibpēc pin tucaro aip, no cuibpēc ip vligēti
aēp, no ip comoligēc pūp, cen pūp etallaiy cuibpūg vīb,
ipēan don ti i paib i laim e ca na elōb ap he.

Mā po aētang in cuibpēc aipēti, ocup tuc in cuibpēc pin
aip, co pūp etallaiy, no cuibpēc ip ipēu aip, cen pūp
etallaiy, ocup po bi a tucēp co tucēpato aēpato vē, ip lēc
pīaē in cinato pūp i paibi vic don ti i paibi laim he, ocup
lēc pīaē caē cinato vō gēna no co ti pē vligēb.

Manap cuibpūg itip he, no ce po cuibpūg, māpā cuibpēc
co pūp etallaiy tuc aip, ocup po bu cinōti leip na tucēpato
vē a aēpato, ip lan pīach in cinato pūp a paibi vic don ti i
paibi laim he, ocup lan pīaē caē cinato vō vēna no co ti pē
vligēb.

Mā po aētāigēb cuibpēc aipēti aip, ocup ni tucapēpāpūm
in cuibpēc pin aip, no cīa tucēpēpā, mā po cinōti leip co na
tucēpato a aēpato vē, icato lan pīaē in cinato imap gābato,
ocup lan pīaē caē cinato vō vēna no co ti pē vligēb.

Manap aētāigēb cuibpēc aipēti aip itip, aēt a cuibpēc
ēna, cī be cuibpēc uile vō bēpā aip in ti i paibi laim he,
o na bīa pūp etallaiy aīcī, ocup o buy pī a tucēp co tucē-
pato a aēpato vē, ipēan vō ce na elōb ap he.

Manap epbat pūp a cuibpēc itip, aēt a comet ēna, ipēan
vōpūm ce helai ap he, o vā gēna a comet cen vīcēll. No

but it is not taken into account between persons from whom THE BOOK OF AICILL. 'smacht'-fine and double-work, or honor-price and double-work are due, but each of them pays his own full *share* on his own account.

Neglect indeed in not guarding a captive.

That is, *as to* the captive, if a particular fetter was agreed *to be put* upon him, and if it was that fetter that was put upon him, or a fetter more lawful than it, or equally lawful with it, without knowledge of defect in any fetter of them, the person in whose custody^a he was is exempt even *Ir. Hand. though he should escape from it.

If the particular fetter was agreed on, and if he (*the keeper*) put that fetter upon him, being aware of a defect *in it*, or a worse^b fetter than it, not being aware of any defect *in it*, and *Ir. Lower. it was his belief that it would restrain him, he in whose custody^a he was pays half the fine for the offence for which he was *in custody*, and half the fine for every offence which he shall commit until he submits^c to law. *Ir. Comes.

If he (*the keeper*) did not fetter him at all, or though he did fetter *him*, if it was a fetter of whose defect he was aware he put on him, and he was certain that it would not restrain him, he in whose custody^a he was shall pay full fine for the offence for which he was *in custody*, and full fine for every offence which he commits until he submits to law.

If it was agreed *to put* a certain fetter upon him, and if he did not put that fetter upon him, or though he did put *it*, if he was certain that it would not restrain him, he shall pay the full-fine for the offence for which he was arrested, and the full fine for every offence which he commits until he submits to law.

If no particular fetter was agreed *to be put* upon him, but only that he should be fettered; whatever fetter the person with whom he was in custody^a puts upon him, provided he is not aware of its being defective, and it is his belief that it will restrain him, he is exempt though he (*the captive*) should effect his escape.

If he was not ordered to fetter him at all, but to keep him, he (*the keeper*) is exempt though he (*the captive*) should escape, provided he keeps him without neglect. Or, indeed,

The Book **Dono** čena, comar lan pīāc in cinar pīr i pambī vāc vā, ocup
Assail. lan pīāc cač cinar vā vāna co tī pē vīgēb; uapī nocu
comet vīgēb he mā pō elā ar he, uapī īr eo a vābīpā
pīr a comet, ocup nocu namānī comet he mā pō elā ar he.

Cro pōvērā lan pīāc īrīn pāll pēa, ocup co nā pānī ačt
ačhīgīn īr nā pāllānī aīle? īr e pāt pōvērā; beo [vāle]
comē a pāt būdēn in vūnē, ocup vānī īnolīgēb apī in tī
vō pūnē pāll īmē; ocup coīr cēmār lan pīāc apī.

A. 1077. [Mānā pō ačtāg, cūbīpēč apīrē apī rāp, ačt a comēn,
īr amānī cīmīrō cīn ečtāgār cūbīpīg apīrē ē, īm a pīlānī
vā. No vōnō, co nā būr lūgā lēīr nō ačtāgār cūbīpīg
apīrē; uapī a vūbāpīr pīr a comet.

Cro pōvērā co nā pānī ačt lēč pīāch īrīn aīthē pō, ocup
co pānī lan pīāch īrīn nāīthē eīle? īr e in pāt pōvērā;
in aīthē īrīn īnūt eīle nōčō tēīr ar a hīnāt i co mbeīpēnī
nēč eīle, ocup pāll vō pīgīnē uīmīr, ocup coīr cēmār mōīrē
īnūtē. In aīthē pō īmōpīrō, hī būdēn pūcūpīrār (nō pūpī-
gātē) ann hī, ocup coīr cēmār lūgāīte īnnē.]

In aīthē noco tēīr ar a hīnāt hī co mbeīpīnō vūnē hī,
ocup pāll vō pīgīnō īmīr, ocup coīr cīāmār mōīrē īnūtē.

Pāll vōnō vō connāīb cēn īmcomet cač ecūmīnō.

.1. in cōvāč vār ērbār in tēcōvāč vō comet pē pē
nāen uapīe, īr lan pīāč uār in cač cinār pēpīrīt bēpā
c. 678. ocup pīeāgā, [cīp ocup clochā], allā ocup vīpīmīnō, pūīb
ocup vōpīāčā, ocup āpī būdūnāpī nā cīpīcī apī co pīr a
mībūdānāpī; īr a īc pīn vōn tī vār ērbār a comet, cīā
tāpīr amūīč pīn, cēn co tāpīčīr; nō vōnō čēnā, īr cān

¹ *Neglect in keeping it.*—The words in parenthesis in the Irish are an interlined
aliter reading by another hand.

² *Out of its place.*—From this and other passages of a like kind, it would
appear that the imprisonment here referred to was not in a regular gaol, but was a
sort of *libera custodia*.

according to others, he is to pay the full fine of the offence for which he was detained, and full fine for every offence which he may commit, until he submits to law ; for it is not a lawful keeping if he escaped, because he was ordered to keep him, and it is not like keeping if he escaped.

What is the reason that there is full fine for this neglect, and that there is only compensation in other cases of neglect ? The reason is ; a man is a live chattel that can "steal itself," and it is to punish the person who neglected to guard him, for his illegality ; and it is right that full fine should be imposed upon him.

If no particular fetter has been agreed to be put upon him, but that he be kept, he is as a captive without specification as to any particular fetter, in respect of exemption. Or indeed, according to others, there would not be less due for neglect in this case than for neglect in the case of specification of a particular fetter ; for he was ordered to keep him (*the captive*.)

What is the reason that there is only half-fine due for neglect of this charge, and that there is full fine for neglect of the other charge ? The reason is ; the charge in the other instance would not go from its place until another should remove it, and neglect took place with respect to it, and it is right that there should be more for it. This charge, however, removed itself, or stole itself, and it is right that there should be less fine for neglect in keeping it.¹

This charge *i.e.*, dead chattels, would not go out of its place² unless some person took it away, and neglect took place respecting it, and it is right there should be greater fine for this case.

Neglect indeed by sensible adults in not minding the non-sensible.

That is, the sensible adult who was ordered to mind a non-sensible person for the space of one hour, shall pay³ full fine for every injury which spikes and spears, stocks and stones, cliffs and precipices, animals and strangers, and the enemies of the territory, he (*the sensible adult*) being aware of their enmity, shall inflict upon him ; that fine shall be paid by the person who was ordered to mind him, whether it (*the injury*)

THE BOOK
OF
AICILL.
—

¹Is from him.

ARMED

Ma tapêitar ni de amunê, ocuy ni tapêitar he nle, in
tanmpawnti don lan piac na tapêitar amunê, copob e in
tanmpawnti pin don lan piach icapon.

Маг амаѣ по роѣан. и в тесотнаѣ, аѣ маѣа биѣбинеѣ
 бе, ма по иѣрѣом а биѣбинеѣ аѣ, по ма по иѣрѣом до, иѣ
 лан по асенеѣ а биѣбинеѣ тѣ аѣ. Маѣа иѣрѣом а биѣ-
 бинеѣ иѣр, иѣ лан по асенеѣ аѣ тѣ аѣ.

Let piac̃ por a aiti ocup por a muma; ocup in caē eneto
 p̃p̃p̃at beia ocup p̃loga, alla ocup p̃p̃imenna, purb ocup
 ṽp̃p̃p̃ata, ocup aer biobanar na c̃p̃i, co p̃r biobanar
 oppo. Iŕ a io p̃in va aiti ocup va buma, cia tapur imuē he
 cen co tapur; no vono čena, iŕ can tapac̃tan amaiē ata
 p̃in; ocup [ma] tapur imaiē he, zeibio p̃p̃im ṽap a
 centrum.

Mar amañ po pozail in d'alta a cet cin compraiti, to
neod i poiz enecclann eiric tic don aiti a dualgur cet cinato;
ocur uiliatu a cinato no co nberna a aēgur por a athair;
ocur o to gena a aēgur por a athair, a cinto biēbinēi co
faiil tic don aiti, ocur a cinto biēbinēi cen faiil tic da
athair.

Աճիւսքս ցոյց տալիս որ, օգտագործողներս ազատ;
օգտագործողներս ազատ, ու քանի որ ինչպէս որ քանի որ

¹ *Whether it occurred outside.*—The words 'επαυρ,' or 'επαυρ,' and the other forms from the same root have been rendered by Dr. O'Donovan here and in a few subsequent instances, 'occurred,' or 'happened.' Elsewhere they are rendered by 'was obtained,' 'seized,' 'recovered,' &c., meanings which appear to suit the present place very well. The sense would then be "whether it (*the fine*) was recovered outside (i.e., *from the parties who actually did the injury*) or not." It has not been thought advisable, however, to alter Dr. O'Donovan's translation.

occurred outside¹ *the territory* or did not occur; or indeed, THE BOOK OF AICILL. according to others, it is when it did not happen outside this is to be paid by him; and if it happens outside, he shall pay nothing for it.

If any part of it (*the injury*) happened outside, and if it did not all happen *there*, the proportion of the full fine for the part of it that did not happen outside, is the proportion of the full fine which he shall pay.

If it was outside *the territory* the non-sensible person committed the injury, and if he be a vicious person, if he (*the guardian*) knew of his viciousness, or had been told of it, he (*the guardian*) shall pay full *fine*, according to the nature of the viciousness, for it. If he did not know of his viciousness at all, he is to pay full *fine* according to his age.

On his foster-father and on his foster-mother half fine is imposed on his account; and for every wound which spikes or spears, cliffs or precipices, animals or strangers, or the enemies of the territory when their enmity is known, shall inflict upon him. This *fine* is to be paid by his foster-father and his foster-mother, whether it (*the injury*) happened outside or not; or indeed, according to others, it is when it has not happened outside this is paid; and if² it has happened outside, a claim takes effect for them.

If the foster-son has committed his first intentional offence outside *the territory*, 'eric'-fine shall be paid by the foster-father for such as would incur honor-price, on account of the first offence; he pays also for all his offences, until he returns him to his father; and when he has returned him to his father, his offences of viciousness arising from^a neglect are to be paid for by the foster-father, and ^a Ir. With. his offences of viciousness without neglect, shall be paid by his father.

This was a case of returning a foster-son for his offences before the age at which the fosterage is completed, and not returning after^b attaining that age; and if it had been returning after^b that age, the foster-father would be exempt from ^b Ir. of. liability for his offences.

² And if.—For 'ma,' the reading in O'D., 1536 (E. 3-5, p. 57), is 'm' which does not appear to make sense.

- The Book of Amos.** Cio pōtōpa co pml lan pāt ap in cōvnaē vāp epbato in taccōvnaē vō comet pō pō nāsa vāp, ocuṛ nā pml aīc lē pāt ap a aīc, ocuṛ ap a bāime? Iṛ ó pāt pōtōpa; uppa vōn tī vāp epbatō a comet pō pō nāsa vāp, nā vā aīc ocuṛ vā bāime a cōmet vō gṛeṛ; ocuṛ coṛ co nā bē lān[pāt] ap in tī vāp epbatō a comet pō pō nāsa vāp, o nā vōpā a comet co vīgēdē; vōlḡ vā aīc ocuṛ vā bāime a comet inuppa, ocuṛ coṛ comatō lā [oppo]; nō, iṛ comlāgṛō lānānānāṛ ḡōnā ita itṛ in nāvā ocuṛ in vālā, can nī iṛ mō vātō nā lē.
- C. 1000.** lān[pāt] ap in tī vāp epbatō a comet pō pō nāsa vāp, o nā vōpā a comet co vīgēdē; vōlḡ vā aīc ocuṛ vā bāime a comet inuppa, ocuṛ coṛ comatō lā [oppo]; nō, iṛ comlāgṛō lānānānāṛ ḡōnā ita itṛ in nāvā ocuṛ in vālā, can nī iṛ mō vātō nā lē.

Ma po aīl co aēṛ vāilṛ, ocuṛ pō ic a cet cīn com-
pāitī, iṛ tṛiān coṛpōitṛ nā cet cneṛi compāitī pō pēpātō
aīṛ vō bṛeīt vōn aīc, cīṛ aīc cīṛ iāṛ nōul vātō pō pēpātō
aīṛ hī.

- C. 1000.** Manap oīl co aēṛ vāilṛ, ocuṛ nīṛ ic a cet cīn com-
pāitī, aīc māṛ aīc pō pēṛ[āb] cneṛ aīṛ, iṛ tṛiān comlān vō
bṛeīt vō; māṛ ap nōul vātō, noco bēṛpēnṛ nāc nī.

Manīṛ aīl co hāēṛ vāilṛ, ocuṛ pō ic a cet cīn com-
pāitī, in tainmṛainṛ vōn pē pō aīlṛṛṛ cūṛub ē in tainm-
ṛainṛ pīn bēṛpēṛ, cīṛ aīc, cīṛ iāṛ nōul vātō pō pēpātō
cneṛ aīṛ. Ocuṛ māṛ i cet cneṛ pō pēpātō aīṛ a māṛbatō, iṛ
tṛiān coṛpōitṛ in cṛolī bāṛ vō bṛeīt vō; nō vōnō cenā,
co nā bēṛ nī vō itṛ, vāṛ nōcū nāmāil cneṛi lēṛ in bāṛ-
vḡātō.

What is the reason that there is full fine *imposed* upon the sensible adult who was ordered to mind the non-sensible person for the space of one hour, and that there is only half fine *imposed* upon his foster-father and his foster-mother? The reason of it is; it is easier for the person who was ordered to mind him for the space of one hour *to do so* than for his foster-father and foster-mother to mind him always; and it is right that there should be full fine *imposed* upon the person who was ordered to mind him for the space of one hour, when he did not mind him properly; but it is more difficult for his foster-father and his foster-mother to mind him, and it is right that there should be less fine *imposed* upon them; or, *according to others*, it is an adjustment of social connexion that exists between the foster-father and the foster-son, so that there is no more than half fine *required* from him.

THE BOOK
OF
AICILL.
—

If he fostered him to the completion of the age of fosterage, and paid for his first intentional offence, the one-third of the body-fine for the first wound intentionally inflicted on him shall be obtained by the foster-father, whether it was inflicted on him while with him, or after he had gone from him.

If he did not foster him to the age of completing the fosterage, and did not pay for his first intentional offence, and if it was *while* with him (*the foster-father*) a wound was inflicted upon him, he (*the foster-father*) shall obtain the full third of the fine; if it be after he has left him, he obtains nothing.

If he did not foster him to the age of completing the fosterage, and paid for his first intentional offence, the share of the fine which he gets is proportional to the time during which he fostered him, whether a wound was inflicted upon him while with him, or after he has left him. And if the first wound inflicted on him killed him,* it is one-third of body-fine for a death-maim that shall be obtained by him (*the foster-father*); or else, *according to others*, nothing shall be due to him at all, for putting him to death is not like *inflicting* a wound upon him.

* Ir. Be hu
killing.

The Book

of

C. 1702.

[Talmardoch c'm imchormet.

.1. in uaine da po herbad in talmardoch do coimhet po po naen uaine, let fiacl cacla cneide perrant bepa ocur rleza, cip ocur clocla, ocur alla ocur oremanna, rump ocur deopano ocur aer biddannair na cruide co fir a mbiddannair oppa; ocur oedruime in let fuid rin ar fellat po bai aca reillceet. Inano ocur reictmarb in laim; ip a ic rin uon ti uap herbad a coimhet in tan nar fet a teparagann gan coimhet fir; ocur da fetoab a teparagann gan coimhet fir, in cutruma po diaab i nemchoimhet a hecobnais aile, gurab ed biar uab in a neimchoimhetorin.

Ma teparagann rin amuic, irian uorum; mana teparagann, ip a ic uoran.

Mar amac po rogal in talmardoch, in cutruma po icafrom i cinaib a hecobnais aile, gurab he a let icaf in a cinaib rom, in tan nar fet a teparagann gan coimhet fir; ocur da fetoab, in cutruma po icafrom a cinaib hecobnais aile, gurab ed icaf in a cinaib rom.

Cetraihe por a aiti ocur por a buime in talmardoch cacl cneide perrant bepa ocur rleza, cip ocur clocla, rump ocur deopano, alla ocur oremanna ocur aer biddannair co fir a mbiddannair air, ocur in tan nar fet a teparagann gan coimhet fir; ocur do fetoair a teparagann gan coimhet fir, in cutruma po diaab uatid i neimchoimhet in ualta aile gurab ed biar uatid in a neimchoimhetorin. Cetraihe na cetraihe rin ar in fellat po bai aga reillceet. Inann ocur in reirer panu oeg in laim; ocur ce teparagann rin amuic, ip a ic uorum, uair o biar lanamanna ocur uaine nacl-lanaim-

¹ An epileptic lumatic.—In C. 2,895 "talmardoch" is explained, "a man who has epilepsy, or St. Paul's disease, i.e., the falling sickness."

² If this occurred outside.—Vide note, page 502.

For leaving an epileptic lunatic¹ unguarded.

THE BOOK
OF
AICILL
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That is, the person to whom orders were given to keep the epileptic lunatic for the space of one hour, *shall pay* half fine for every wound which spikes and spears, stocks and stones, and cliffs and precipices, beasts and strangers, and the hostile people of the territory, if their hostility is known, shall inflict upon him; and one-fourth of that half fine *is imposed* upon a spectator who was looking on at him. It is equal to one-eighth of the whole; this is to be paid by the person to whom orders were given to keep him, when he was not able to save him without fighting with him; and if he should be able to save him without fighting with him, then the same *fine* that would be *imposed* on him for not keeping any other non-sensible person shall be *imposed* on him for not keeping him.

If this occurred outside² *the territory*, he is exempt; if it did not so occur, it (*the fine*) is to be paid by him (*the keeper*).

If it was outside *the territory* the epileptic lunatic committed the injury, *whatever be* the proportion of *fine* which he (*the keeper*) should pay for the crime of another non-sensible person, it is half thereof he shall pay for his (*the epileptic lunatic's*) crime, when he was not able to save him without fighting with him, and if he were, he shall pay the same fine for his crime that he would pay for the crime of another non-sensible person.

A fourth of *the full fine is imposed* upon the foster-father and the foster-mother of the epileptic lunatic for every wound which spikes and spears, stocks and stones, beasts and strangers, cliffs and precipices, and hostile people, if their hostility be known, shall inflict on him, and when they (*the foster-parents*) could not save him without fighting with him; and if they could save him without fighting with him, they shall pay the same proportion of *fine* for not keeping him, as for not keeping their foster-son. A fourth of that fourth *is imposed* on the spectator who was looking on at him. It is equal to one-sixteenth part of the whole; and though this occurs outside *the territory*, it (*the fine*) is to be paid by him, for when a person with whom there is a social relation,

**THE BOOK WHICH IS CALLED THE PSALMS OF
DAVID.**

Մայ անա՛հ բո բոցմ! և Եւստանե՛ի
 Երսեփան: Եւստան և Յակոբ անկ, զարե՛
 Էւստան յան և զայ արք քո և Երսեփան
 օգար ծա բեմար և Երսեփան զայ Էոփ-թա
 բո Երսեփար և Եւստան ան Յակոբ անկ, Է
 Եւստան յան.

Cyb potera co na funl aet lef fiae ar
bað in talmawbeð vo ðornhet pe pe naen
co funl lam fiae ar in vurne var hepb
ðornhet pe pe naen uarne þuar? Ipe in
lagrwaße ocur ar a wemle in vurne r
þuar; ocur ni cunhawg a þerapgan gan
va caemfab, po biab lam fiae ant runo

Cib potera co na puil act ceŕrainne ar
in talmaide rundo, ocur co puil leŕ riad
a buime in ecoðnaiŕ ŕuar? Ir in
laŕnaiŕe ocur ar aicmeile in buime r
ŕuar, ocur ni ŕuiniŕento a ŕeparŕain ŕai
na caeŕnaŕðaiŕ, ro bia lan riad ano ŕur
No dono, co na beŕ a laŕnaiŕe no a e
beile do aiŕpeŕato do aiŕi na do buime r
leŕ riad ŕopraŕum rundo amaŕil ata ŕoi
buime in ecoðnaiŕ ŕuar, aŕt ar ðoilŕi

and a person with whom there is not a social relation, do an injury to one with whom there is a social relation, there is no equal participation of *liability* taken into account between them, but each shall pay his full *fine* on his own account.

If it was outside *the territory* the epileptic lunatic did the injury, *whatever be* the proportion of *fine* which they (*the foster parents*) should pay for the crime of the other foster-son, it is half thereof they would pay for his crime when they could not save him without fighting with him; but if they could save him without fighting with him, they would pay the same proportion of *fine* for his crime, as they would for the crime of the other foster-son.

What is the reason that there is but half-fine *imposed* on the person who was ordered to keep the epileptic lunatic for the space of one hour here, and that full fine is *to be paid* by the man who was ordered to keep the non-sensible person for the space of one hour above? The reason is; on account of the furiousness and dangerous nature of the person here, compared with the person above *referred to*; and he could not be saved without fighting with him; and if he could, there would be full fine due for it (*the neglect*) here, as there is above.

What is the reason that there is only one-fourth of *the fine* upon the foster-father and foster-mother of the epileptic lunatic here, and that there is half-fine upon his foster-father and his foster-mother, *i.e.*, of the non-sensible person above? The reason of it is; owing to the furiousness and dangerous nature of the person here *referred to*, compared with the person above; and they cannot save him without fighting with him; but if they could, there would be full fine *due* for *neglecting* him here, as there is *in the case* above *referred to*. Or indeed, *according to others*, his furiousness, fierceness, or dangerous nature, is not to be taken into account at all for his foster-father and foster-mother in respect to him, but half-fine would be on them here, as it is on the foster-father and foster-mother of the non-sensible person *in the case* above, and on account of the difficulty of keeping him generally.

Neglect indeed by attendants in not guarding THE BOOK
OF
AICILL.
persons of dignity.

That is, if the chief ordered his servants to go out, and told them to bring arms with them, and gave them arms; if they did not go out at all, or, though they went, if they did not bring arms with them, it is full fine they (*the servants*) shall pay for every wound which spikes and spears, stocks and stones, and cliffs and beasts, and the hostile people of *the territory* inflict upon him out-side, and through their not being with him, or through their not having arms, though they may be there (*in attendance*) themselves.

If he gave them arms, and did not tell them to bring arms with them to guard him, half-fine for every wound which spikes and spears, stocks and stones, cliffs and precipices, beasts and hostile people inflict upon him shall be paid by them.

. If he did not give them arms at all, or though he gave *them*, unless he told them to bring them with them, they are exempt, provided that they have gone out themselves on the occasion; for it (*their presence*) has the effect of arms *as regards the fine due* to him in respect of *injuries by dogs*, and he *is regarded as a profitable worker with a weapon*, and they *are regarded as profitable workers without weapons*; and the share of weapons is wanting to them in respect of dogs.

If they went out with him, and separated from him outside, it is to be considered whether it was of necessity or without necessity, or through idleness or of little necessity they separated from him. Half-fine for every injury that is done to him through their not being with him is to be paid by them.

If it was through necessity it happened, they are exempt; if it was without necessity, they pay full fine for the *absence through idleness*, or for the little necessity.¹

Little necessity means,* that they went to seek a thing of Ir. Ir.
which they stood in need, but which they could have done without. Non-necessity for them means* that they went to seek a thing of which they did not stand in need.

THE BOOK
OF
AICHEL.

faill dono do feichemnaib leard a napaig do depara
dap a cenn.

.1. ma do pime in feichem toicheoda deine toicheoda ap in
mbrobaro, (ocur ip eo ip deine toicheoda ann, po aipa do
tabairt ap na fiachaib, ocur dul do da nacra per in po rin),
ocur cinnti leir nap oligteb dul da nacra in uair rin, ip
cuc feoit ino ocur enecclann, ocur vilri a fiach.

Ma nobi a tuicri cor oligteb dul da nacra in uair rin,
ip cuc feoit uao ocur vilri a fiach, ocur noco nuil enec-
clann.

Ma rubu cinnti leir cur oligteb, ip cuc feoit uao i
troicard tar oligeb.

Ma do pime in feichem toicheoda deine toicheoda pur
in trebuipe, (ocur ip eo ip deine toicheoda ann dul do
nacra ap in trebuipe, periu po leic in brobuid elod), ocur
cinnti aic nap oligteb dul da nacra in uair rin, ip cuc
feoit uao ocur enecclann ocur vilri a fiach do nemacra aip
do gner.

Ma rubu cinnti leir cur oligteb, ip cuc feoit uao
ocur vilri a fiach, ocur noco nuil enecclann. Ma rubu
cinnti leir cor oligteb, ip cuc feoit uao i troicard tar
oligeb.

Ma da pime in trebuipe deine toicheoda ap in mbrobuio,
(ip eo ip deine toicheoda di dul rin nacra ap in mbrobuio
periu tainic in feicheh toicheoda da acra ri), ocur a cinnti
aic nap olig dul da nacra in uair rin, ip cuc feoit uao
ocur enecclann ocur vilri a fiach do nemacra aip do gner
a dualgur a patachair.

Ma nobi a tuicri cor olig dul da nacra in uair rin, ip
cuc feoit uao, ocur vilri na fiach do nemacra rin aip, ocur
noco nuil enecclann.

Ma rubu cinnti leir cur oligeb, ip cuc feoit uao i
troicard tar oligeb, ocur na feich rin i poibi dic tar a

Neglect indeed by debtors in violating the contract which was made for them.

That is, if the plaintiff brought a suit with severity^a against the defendant, (and a suit with severity^a means that a certain time was given for *paying* the debts, and that he went to demand them before that time), and he is certain that it was not lawful to proceed to sue for them at that time, five 'seds' and honor-price and the forfeiture of his debt are *the penalty* for it.

THE BOOK
OF
AICILL.

^a Ir. *Seve-
rity of
sueing.*

If it was his belief that it was lawful to proceed to sue for it at that time, five 'seds' and the forfeiture of his debt are *due* from him, but there is no honor-price *due*.

If he was certain that it was lawful *for him to sue*, five 'seds' for fasting against law is *the penalty* from him.

If the plaintiff brought a suit with severity^a against the surety, (and a suit with severity^a means that he went to demand his debt of the surety before the debtor had absconded), and he was certain that it was not lawful to proceed to sue for it at that time, five 'seds' and honor-price and the forfeiture of the right of ever suing for his debt are *due* from him.

If he was certain that it was lawful *to sue for it at that time*, five 'seds' and the forfeiture of his debt, are *due* from him; but honor-price is not *due*. Or, according to others, if he was certain that it was lawful, five 'seds' for fasting against law are *due* from him.

If a surety brings a suit with severity^a against a debtor, (suit with severity^a means that he went to sue the debtor before the creditor had come to sue himself), and he was certain that he had no right to go to demand it at that time, five 'seds' are *due* from him, and honor-price and the forfeiture of the right of ever suing him for the debt in right of his suretyship.

If it was his belief that he was entitled to go and sue for it at that time, *the penalty due* from him is five 'seds' and the forfeiture of the right of ever suing him for the debt, and honor-price is not *due*.

If he was certain that he was entitled *to sue for it then*, five 'seds' are *due* from him for fasting against law, but the

debts for which he was *surety* are to be paid for him to the creditor; and he offered to *submit* to law in each case of these; for if he had not so offered, the man within¹ in this case would be *like* "the person who refuses ceding its lawful right to fasting."

THE BOOK
OF
AICILL.
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If the creditor went to sue the debtor at the proper time for payment, and the debtor has absconded, and he was certain that the debts were then due of him, *the fine due* from him is five 'seds' and honor-price and double of the debts, and a 'cumhal' of one-seventh for killing, and double food, if food has not been offered to him; and if food has been offered to him, there is no 'cumhal' of one-seventh for killing, or double food.

If law has not been offered, and wherever complete honor-price does not accrue in right of the debts having been withheld, it (*the honor-price*) is to be added to in right of the food having been withheld, until it amounts to complete honor-price.

If it was his belief that the debts were not then due of him, five 'seds' are *due* from him, and double the debts, and one-seventh for killing, and double food, but honor-price is not *due*. If he was certain that the debts were not due of him at that time at all, it (*the fine*) is five 'seds' for not having tendered them.

If the creditor went to sue the surety rightly afterwards, and he (*the surety*) has absconded, and he was certain that the debts were due from him, i.e., *that he was bound* to pay or to levy them, five 'seds' are *due* from him, and double the debts, and double food, but honor-price is not *due*.

If he was certain that they (*the debts*) were not due of him at that time at all, and *they were nevertheless*, it (*the fine*) is five 'seds' from him for not having tendered them.

If the surety went to sue the debtor at the proper time for payment, and the debtor absconded, and he (*the debtor*) was certain that the debts were then due from him, it (*the fine*) is five 'seds' from him, and honor-price, and the debts for which he (*the surety*) had been *security* are to be paid for him, but there is no double of debts, because it is not that he seeks.

The Book **Ma** robi a tucpna co nap vletc na pait ve in nap pna,
or
Arde. **ip** cuic psoit uat, ocup na pait pna; robi sic nap a coit,
 ocup noco nul viablab pait, ocup noco nul eneclann.

C. 1002. **Ma** paba cinoti lei nap vletc na pait ve in nap pna,
 ip cuic psoit na noimancipna; ocup ni tapap vliged uon
 pna amant; i naco vob pna; ocup na tapap, robi na va
 trapap tap tapapna papa na pna amant ann.

C. 1003. **ip** ann ata, teit por va leit lan eipic von peichemann
 toicheva, in tan vo duaro in peichem toicheva vacpapa in
 mboburo na uoi [ice] coip, ocup po leic in boburo eloi,
 ocup cinoti lei co nap vletc na pait ve in nap pna, ocup
 vo duar vacpapa in trapapna ap a aili pna, ocup po leic
 in trapapna eloi; **ip** lan eipic o cetap ve vob von peiche-
 mann toicheva.

C. 1004. **ip** ann ata, teit por va leit lan eipic von boburo, in tan
 vo pine in peichem toicheva veine toicheva [ap], ocup vo
 pine in trapapna veine toicheva ap; lan eipic o cetap
 ve vob von boburo.

ip ann ata, teit por va leit lan eipic von trapapna,
 in tan vo pine in peichem toicheva veine toicheva ap,
 ocup vo duaro in trapapna ap a aili pna vacpapa in
 mboburo na uoi ice coip, ocup po leic in boburo eloi,
 lan eipic o cetap ve vob von trapapna.

Ma paba borblaap vo pine in peichem toicheva ap
 in mboburo, ocup **ip** eo **ip** paba borblaap ann, biē ac
 papa pait ap, ocup cinoti aoi nap vlig ni ve, **ip** cuic psoit
 uat, ocup eneclann, ocup pait po ni vo nimet.

Ma robi a tucpna coip vlig, **ip** cuic psoit uat, ocup pait
 po ni vo nimet, ocup noco nul eneclann.

Ma paba cinoti lei coip vliged, **ip** cuic psoit uat i
 trapapna vliged.

Ma paba borblaap vo pine in peichem toicheva ap

¹ *The man outside.* That is the creditor, or plaintiff in a suit.

² *Was certain.*—For 'nap' C. 1006, reads 'po.'

If it was his belief that the debts were not then due from him, it (*the fine*) is five 'seds' from him, and the debts for which he (*the surety*) was *security* are to be paid for him, but there is no double of debts and there is no honor-price.

If he was certain that the debts were not due from him at that time, it (*the fine*) is five 'seds' for not having tendered them; and there was no offer of law to the man outside¹ in any instance of these; and if it had been offered, the man outside would then be *like* "the person who fasts after tender of his right."

It is then it is a *case of* "full 'eric'-fine goes upon both sides to the creditor," when the creditor went to sue the debtor at the proper time for payment, and the debtor absconded, and he (*the debtor*) at the same time was certain² that the debts were then due from him, and he (*the creditor*) went afterwards to sue the surety, and the surety *also* absconded; there is full 'eric'-fine *due* from each of them to the creditor.

It is then it is a *case of* "full 'eric'-fine goes on both sides to the debtor," when the creditor has brought a suit of severity against him, and the surety has brought a suit of severity against him; full 'eric'-fine *is due* from each of them to the debtor.

It is then it is a *case of* "full 'eric'-fine goes on both sides to the surety," when the creditor brought a suit of severity against him, and the surety went after this to sue the debtor at the proper time for payment, and the debtor absconded; full 'eric'-fine *is due* from each of them to the surety.

If it was an unjust suit the creditor brought against the debtor, (and "unjust suit" means to demand a debt of him, when he (*the creditor*) was certain that nothing was due from him), five 'seds' are *due* from him and honor-price, and fine according to the length he has gone.

If it was his belief that he (*the defendant*) owed him a *debt*, five 'seds' are *due* from him, and fine according to the length he has proceeded, but there is no honor-price.

If he was certain that he (*the defendant*) owed it, five 'seds' are *due* from him for fasting beyond law.

If it was an unjust suit the plaintiff brought against the

THE BOOK OF ANNA. in tpebuiy, ocur ipeato iſ acpa boſblačay ann bič vo ac acpa tpebuipečta ay ocur cinoči ači na večaro pe laſh, iſ cuic peoit uaro ocur eneclann, ocur pjač po ni vo nimet.

Ma ſobi a tuičy co ſobi, iſ cuic peoit uaro, ocur pjač po ni vo nimet, ocur ni uil eneclann.

Ma ſubu cinoči leiſ co ſobi, iſ cuic peoit uaro a tpoſ-cuſo tap vliſeč.

Maſa acpa boſblačay vo ſune in tpebuiy ap in mbiro-buič, ocur iſ eo iſ acpa boſblačay ann bič vo ac acpa tpebuipe ay, ocur a cinoči ači na večaro ay, iſ cuic peoit uaro, ocur eneclann, ocur ni uil pjač po ni vo nimet.

Ma ſobi a tuičy coſ vliſ, iſ cuic peoit uaro, ocur ni uil eneclann, ocur ni uil pjač po ni vo nimet.

Ma ſubu cinoči leiſ cu ſobi ay, iſ cuic peoit uaro i tpoſcaro tap vliſeč.

Tapſuy vliſeč in cach inaro vob; uay manne tairpečta, po baro a va niočvliſeč aiſič i naiſič.

Muilluſo con.

.1. maſa coſnač vo ſune in inmuilleſo, iſlan cu ano, ocur pjač po aicneſo a pačta ap in coſnač, ocur iſ e in pjač ſin; lan pjač ina inmuilluſo po cpoſo inoiſiſo i pičt cſuiſo inoiſiſ; leč pjač ina inmuilluſo po cpoſo inoiſiſ i pičt cſuiſo vliſiſ; aičſin ina inmuilluſo po cpoſo neich aile i pičt a cſuiſo boſein; ocur maſa in aile po gabuſcuſ, iſlan ſep in inmuilluſo, ocur eiſic po bičbinič ſop in coin .1. leč pjač po bičbinič ſop in coin, ocur ſeuſiſo meſačt a hinmuilluſo in leč aile ve.

Maſa gabalčaro in cu, ocur po veiliſeč pjač vo, ocur

surety *in the case*, (and unjust suit in the case means to sue him as having gone security when he *(the defendant)* is certain that he did not go security *for him*), five 'seds' are *due* from him and honor-price, and fine according to the length he has proceeded.

If it was his belief that he *(the defendant)* was *his surety*, five 'seds' are *due* from him, and fine according to the extent he has proceeded, but honor-price is not *due*.

If he was certain that he *(the defendant)* was *his surety*, five 'seds' are *due* from him for fasting beyond law.

If it was an unjust suit the surety brought against the defendant, (and unjust suit means his seeking securityship of him though he was certain he had not gone *security* for him), five 'seds' are *due* from him, and honor-price, but there is not a fine according to the extent he has proceeded.

If it was his belief that he was entitled *so to sue him*, five 'seds' are *due*, but honor-price is not *due*, and there is not a fine according to the extent to which he has proceeded.

If he was certain that he *(the defendant)* was his security, it *(the fine)* is five 'seds' for fasting beyond law.

Law was offered in each case of these; for if it had not been offered, there would be two illegalities face to face.

Setting on a dog.

That is, if it is a sensible adult that incited it, the dog is exempt in the case, and *there is* a fine according to the nature of the motive upon the sensible adult, and these are the fines;^a full fine for inciting it in pursuit^b of cattle which he had no right to pursue, knowing them to be such;^c half-fine for inciting it in pursuit of cattle which he had no right to pursue, thinking that he had the right;^d compensation for inciting it in pursuit of the cattle of another person thinking them his own; *but if he incited it in pursuit of his own cattle*, and if it *(the dog)* has seized the cattle of another, the man who has incited it *in the pursuit* is exempt, and 'eric'-fine according to its viciousness *is imposed* upon the dog, i.e., half-fine according to its wickedness *is imposed* upon the dog, and the excitement of its being set on takes the other half off it.

If the dog be a hunter, and a deer was singled out for it,

^a Ir. *This is the fine.*

^b Ir. *after.*

^c Ir. *Cattle of an unlawful per-*

son, in the shape of cattle of an unlawful person.

^d Ir. *Cattle of an unlawful person in the shape of cattle of a lawful person.*

The Book Ի՛ր օ ի ն բառս թո յեւրոյս աս թո ցախ, ի՛րան ի ն ան, օգար
Annals. Բա՛ւ թո անոն ք բա՛ւ ար ի ն օտոնաւ.

Մաքս ցախաւարս ի ն ան, օգար թո յեւրոյս աս թո, օգար ի ն
 ես ի ն աս թո յեւրոյս աս թո ցախ, ի՛րան թո ի նմանաւ ան,
 C. 1087. օգար ի ն Բա՛ւ թո անոն ք Բի՛ւննի ար ի ն օտոն, [1. Լե՛ւ Բա՛ւ
 թո ք Բի՛ւննի ար ի ն օտոն, օգար թո անոն օտոնաւ ք Բի՛ւննի
 անոն ի ն Լե՛ւ օտոն աս.]

C. 1097. Մաքս ցախաւարս ի ն ան, օգար ի ն յեւրոյս աս թո, [no] մաքս
 Էս նա՛ւ ցախաւարս հի, քս թո յեւրոյս օտոն օտոնաւ աս թո,
 C. 1097. ի՛րան ի ն ան ; [օգար] Բա՛ւ թո անոն ք բա՛ւ ար ի ն օտոնաւ.
 օգար ի՛ր օ ի ն Բա՛ւ ի ն ; Լան Բա՛ւ ի ն անմանաւ թո օտոն ի ն-
 տոյն : Բա՛ւ օտոն ի նտոյն, թո թո օտոն ի նտոյն ի ն Բա՛ւ
 օտոն, թո թո օտոն ի նտոյն օգար օտոն ի նտոյն ան թո ցա-
 քար : Լե՛ւ Բա՛ւ ի ն անմանաւ թո օտոն ի նտոյն : Բա՛ւ օտոն
 տոյն, թո թո օտոն տոյն օգար օտոն ի նտոյն թո ցաքար.
 Անոն ի ն անմանաւ թո օտոն նե՛ւ ան : Բա՛ւ ք օտոն
 օտոն, թո թո օտոն օտոն օտոն նե՛ւ ան թո ցաքար.

C. 2515, &c. [Մաքս մա՛ւ ք Բա՛ւ ի ն Լե՛ւ տոն աս թո անն ի ն անմանաւ,
 քս օտոն տոն օգար օտոն օտոն ցս Բա՛ւ ք օտոն ցս
 օտոն ; օգար մա՛ւ ք օտոն, ի՛ր քս օտոն տոն օգար Լե՛ւ
 օտոն.]

Օտոն օտոն օտոն ցս Բա՛ւ ք օտոն ցս օտոն,
 օգար մա՛ւ ք օտոն, ի՛ր քս օտոն քս օտոն տոն թո

¹ For injuring an idler. The Irish for this paragraph is printed as it was transcribed and lengthened out by Professor O'Curry.

² If there is no participation: i.e., if the idler had no share in the act.

and it was the deer which was singled out for it that it was caught, the dog is exempt, and *there is* a fine according to the nature of the motive upon the sensible adult *who set it on*. THE BOOK
OF
AICILL.
—

If the dog be a hunter, and a *particular* thing (*animal*) was singled out for it *to pursue*, and it was not the thing that was singled out for it it caught, the man who set it on is exempt, and a full fine according to the nature of its wickedness *is imposed* upon the dog, i.e., half-fine for its wickedness on the dog, and the excitement of its being set on takes the other half off it.

If the dog be a hunter, and no *particular* thing was singled out for it, or if it be a dog which is not a hunter, whether anything (*animal*) was or was not singled out for it, the dog is then exempt; and *there is* a fine according to the nature of the motive upon the sensible adult. And these are the fines: full fine for inciting it in pursuit of cattle which he had no right to pursue, knowing them to be such,^a or in the pursuit of cattle which he had no right to pursue, as such,^b or at cattle which he had no right to pursue, and it was other cattle which he had no right to pursue it has taken; half-fine *is imposed* for setting it in pursuit of cattle which he had no right to pursue, thinking that he had the right, or in the pursuit of cattle which he had a right to pursue, if it was cattle which he had no right to pursue, it (*the dog*) seized. Compensation *is to be made* for setting it at the cattle of another person, thinking them his own cattle, or at his own cattle, if it was the cattle of another person it has seized.

^a Ir. Cattle of an unlawful person in the shape of cattle of an unlawful person.

^b Ir. In their own shape.

If it was a youth at the age of paying half 'dire'-fine that caused the incitement, a fourth of 'dire'-fine and complete sick-maintenance until death, *is the fine* for injuring a profitable worker, if there is no participation;^c but if there is participation, it (*the fine*) is one-fourth of 'dire'-fine and half sick-maintenance.

^c Ir. Without participation.

Four-sevenths of sick-maintenance until death *are paid* for injuring an idler,¹ if there is no participation,² and if there is participation, it is two-sevenths of 'dire'-fine, with com-

pensation for either of them *that is due*, whether for *injuring* THE BOOK OF AICILL.
 a profitable worker or an idler who had no share in the deed;^a but if there is participation, it is one-fourth of 'dire'-fine *that shall be paid*, and half compensation. * Ir. Without participation.

If it was a youth at the age of paying compensation that caused the incitement, *he shall pay* two-sevenths of sick maintenance till death for a profitable worker without participation; and if there is participation, it is one-seventh of the seventh of sick-maintenance till death; for an idler without participation,¹*** and if there is participation;*** it is the one-fourteenth part of four-sevenths of compensation after death for either of them, whether for a profitable worker or an idler, without participation; and if there be participation, it (*the fine*) is two sevenths.

In what crimes wherein the full fine for motive, of the youths, extends to sick maintenance or compensation, whether respecting a stake or respecting the incitement of a dog, does the dog or the stake take off the half of that full *liability* from them, and there is not more *imposed* upon the dog or upon the stake, than its own half compensation for a profitable worker, and one-fourth for an idler?

The dog of first crime gives a claim^b for half compensation *when* with a youth at the age of paying half 'dire'-fine, whether with respect to beasts or with respect to persons; and it does not *give a claim*, whether it is worth it (*half compensation*) or not; and it does not *give a claim when* with a youth at the age of paying compensation, except with respect to beasts only. And the reason of this is, that the second youth was seen by fully sensible adults, so that the dog is fully exempt. ^b Ir. Takes effect.

Or, *according to others*, it is then it gives a claim with respect to a person, when it is worth half compensation, and half compensation was not accepted, though he ought to accept it. Or, *according to others*, it (*the dog*) gives the claim of half compensation even with respect to a person, *when it is* with a youth at the age of paying half 'dire'-fine; but it gives it not, when with a youth at the age of paying compensation, except with respect to beasts only, as if it had not been incited; for the full *fine* which a youth pays at the

The Book naur ica leť vipe na in lan icur mac anaur ica aicgna.
or
Amaz. oip gať cođnacai a mbia pop immulle ip vliđiđe cu,
 oaur gať egcođnacai a mbia pop immulle ip inođiđiđe cu.

Ciđ be egcođnac uile po immulle in coin gađalta,
 oaur paur rin paim po pōđlađ, ip riach po aene pađa ap
 in egcođnac, aťt ni beaur cu be .i. leť aicgna pop coin i
 topbať oaur a pob, oaur ceatpame oťpura no aicgna a
 neapbať.

Munab paur po pođlađ in cú, iřlan na mic ann,
 oaur leť riach po biťbinchi pop in coin; oaur řpaur meř-
 paťt immulle leť aile vi.

Munap turpportat na mic vo itip, ip leť aicgna pop
 coin annin a topbať oaur a pop, oaur ceťpame aicgna
 no oťpaur i neapbať; oaur riach a pađa pop na macaib o
 trin amac.

Ğabaltař rin uile, ciđ ař cođnac ciđ ař ecođnac.

Ğlan imorpo, in cu nať ġabaltař ař cođnac, cia po
 heapbať ġin ġur heapbať, oaur riach a pađa o trin
 amach pop cođnac. No ono, ciđ be ecođnac uile po immu-
 lley in cu nať ġabaltař, cia po heapbať cin ġur heapbať,
 ip leť aicgna pop coin annin i topbať oaur a pob, oaur
 ceitpame aicgna no oťpaur i neapbať; oaur riach a pađa
 o trin amac pop an epať.

Oaur gať cin ip compaito ař na macaib, in ceťpame
 nať icřa cú no cuaille ime ip pop mic tet, oaur ni tět ip
 na pođlaib eitř[et] aile, aťt a vūl pē lap.

¹ Upon the non-sensible person. The Irish here is 'an epať,' 'the idler,' the sense however seems to require 'an ecođnac' 'the non-sensible person.'

age of paying half 'dire'-fine is nearer to the full *fine* of a The Book
sensible adult than the full *fine* which the youth at the age of OF
paying compensation pays, for the more sensible the inciter AICILL.
is the more lawful the dog, and the less sensible the inciter
is the more unlawful the dog.

Whatever non-sensible person incited the dog of chase, and it committed trespass against that very person, there is a fine according to the motive upon the non-sensible person, except the part of it which the dog bears i.e., half compensation *is paid* by the owner of the dog for *injury* to a profitable worker or a beast, and one-fourth of sick-maintenance or of compensation for *injury* to an idler.

If it was not against him the dog committed the trespass, the youth^a is exempt in the case, and half fine according to * Ir. Youths.
its viciousness *is imposed* upon the dog; and the excitement of being set on takes the other half off it.

If the youths did not incite it (*the dog of chase*) at all, it is half compensation *that shall be due* from the owner of the dog in that case for *injury* to a profitable worker and a beast, and one-fourth of compensation or of sick-maintenance for *injury* to an idler; and a fine according to the motive *is imposed* upon the youths from that out.

These are all dogs of chase, whether *they be* with a sensible adult or with a non-sensible person.

But the hound which is not a dog of chase is exempt *when* with a sensible adult, whether it was ordered or not ordered, and a fine according to his motive *is imposed* upon the sensible adult from that out. Or else, *according to others*, whatever non-sensible person incites the hound that is not a dog of chase, whether it was ordered or not ordered, it is half compensation *that shall be paid* by the owner of the dog in that case for a profitable worker and a beast, and one-fourth of compensation or of sick maintenance for an idler; and a fine according to his motive *is imposed* upon the non-sensible person¹ from that out.

And *in* every intentional crime on the part of the youths, the fourth which the owner of the dog or of the stake would pay falls upon the youths; and it does not fall *upon them* in the other 'eitgedh'-trespasses, but falls to the ground.

The Book
of
Amen.
—

Մար ցախաւոց 12 Եւ, օսը քօտիւն
տըք, Իրան Եւ ան, օսը քօտ Եւ քօտ քօտ 1

Մար քօտ քօտ քօտ քօտ քօտ քօտ
քօտ, քօտ քօտ. Մար քօտ քօտ քօտ
քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ.

Մար ցախաւոց 12 Եւ, օսը քօտ քօտ
քօտ քօտ, քօտ քօտ քօտ քօտ քօտ, օսը քօտ
քօտ քօտ, օսը քօտ քօտ քօտ քօտ քօտ քօտ քօտ

Մար ցախաւոց ան Եւ, օսը քօտ քօտ
քօտ քօտ, քօտ քօտ քօտ քօտ քօտ քօտ, քօտ քօտ
քօտ քօտ քօտ քօտ քօտ քօտ.

Ա հաւանութ քօտ քօտ քօտ քօտ քօտ քօտ քօտ
քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ.

Մար քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ
քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ
քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ
քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ.

Մար քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ
քօտ քօտ, օսը քօտ քօտ քօտ քօտ քօտ; օսը
քօտ քօտ քօտ քօտ քօտ քօտ, օսը քօտ քօտ քօտ
քօտ քօտ քօտ քօտ քօտ քօտ, քօտ քօտ քօտ քօտ;
քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ.

Մար քօտ քօտ քօտ քօտ քօտ քօտ քօտ քօտ

¹ The man who brings it.—The MS. is defect

If the hound is a dog of chase, and it (*the prey*) was singled out for it, and it seized *the prey*, the dog is exempt in the case, and a fine according to his motive *is imposed* on the sensible adult.

THE BOOK
OF
AICILL.
—

If it was for the purpose of killing *he incited the dog*, it (*the penalty*) is full fine. If it was for the purpose of sport, it (*the penalty*) is half fine. If it was for the purpose of killing a particular animal, it is like a case of unnecessary profit with respect to compensation.

If the hound is a dog of chase, and it (*an animal*) was singled out for it, and it was not it (*that particular animal*) seized, the sensible adult is exempt in the case, and a fine according to its viciousness *is imposed* upon the hound, and the excitement of its being set on takes one-half off it.

If the hound is a dog of chase, and it (*the particular animal*) was not singled out for it, or even if it was singled out, unless the hound is a dog of chase, the hound is exempt in the case, and a fine according to his motive *is imposed* upon the sensible adult.

With the knowledge of the owner of the hound another brought the hound with him to kill a beef of the cattle of the man who brings it '

If it was an intentional incitement by* the sensible adult, * Ir. of. *he shall pay* full 'dire'-fine for the wound *inflicted* besides sick-maintenance till death, whether for a profitable worker or an idler or a beast; and full body-fine besides compensation for persons, after death; and full 'dire'-fine and compensation for the 'seds' after death.

If it was an incitement through idleness (*sport*) on the part of the sensible adult, *he shall pay* full sick maintenance till death for *injury* to an idler, and half 'dire'-fine for the wound *inflicted*; and complete sick-maintenance for a profitable worker and a beast, and half body-fine after death, whether for *injury* to a profitable worker or an idler, besides compensation; and half 'dire'-fine with compensation after death for the 'seds.'

If it was an incitement for unnecessary profit *that was made* by* the sensible adult, *the penalty is* complete sick-

The Book contains a torbaſt ocaf a pob, ocaf let oſpaf a neppaf.
 50 bar rin, ocaf na panna, ceond vachgin iaf mbar.

Gaf banle iſlan eu ag cofnaſ atant feich pamp ag egeſ-
 naſ, gaf banle atant feich pamp ag cofnaſ atant na paf
 ceona pamp ag egeſnach, no feich iſ mo anaf.]

Cofc da paf.

.1. map cofnaſ do pine in cofc do paf tpa compaf,
 ocaf cinoti co tairpfa he, iſ aithgin ann ocaf viablaſ
 ocaf enecclann. Mapa cunnatabairt i tairpfa no na
 tairpfa, iſ let aithgin ocaf let viablaſ ocaf let enec-
 clann. Mapa cinoti co na tairpfa, iſlan a cofc.

Map tpa eſba, ocaf cinoti co tairpfa, iſ aithgin ocaf
 let viablaſ. Mapa cunnatabairt i tairpfa no na tair-
 pfa, iſ let aithgin ocaf cethruimti viablaſ. Mapa
 cinoti co na tairpfa, iſlan a cofc.

Map tpa indeibire torba, ocaf cinoti co tairpfa, iſ
 aithgin. Mapa cunnatabairt in tairpfa no na tairpfa,
 iſ let aithgin. Mapa cinoti co na tairpfa, iſlan a cofc.

Mapa mac in aef ica let tpe do pine in cofc do paf
 tpe compaf, ocaf cinoti co tairpfa he, iſ aithgin ann,
 ocaf let viablaſ, ocaf let enecclann. Mapa cunnatabairt,
 iſ let aithgin, ocaf cethruimti enecclanne, ocaf cef-

maintenance till death for *injury* to a profitable worker and a beast, and half sick-maintenance for *injury* to an idler. This is until death *ensues*, and the same divisions of compensation are made after death.

Wherever a hound is exempt *when* with a sensible adult, it is subject to fines^a *when* with a non-sensible person; and wherever it is subject to fines^a *when* with a sensible adult, it is subject to the same fines *when* with a non-sensible adult, or to greater fines than they.

To check it from its deer.

That is, if it be a sensible adult that intentionally checked it (*the dog*) from a deer, and it was certain that it (*the deer*) would have been caught, it is compensation and double and honor-price *he has to pay* for it. If it be doubtful whether it would have been caught or not, it is half compensation and half double and half honor-price *he has to pay* for it. If it be certain that it would not have been caught, it is safe to check it.

If it was through idleness *he checked the dog*, and it was certain that it (*the deer*) would have been caught, it is compensation and half double *he has to pay*. If it were doubtful whether it would have been caught or not, it (*the penalty*) is half compensation, and one quarter of double. If it be certain that it would not have been caught, it is safe to check it.

If it was for unnecessary profit *he checked the dog*, and it was certain that it (*the deer*) would have been caught, it (*the penalty*) is compensation. If it were doubtful whether it would have been caught or would not have been caught, it (*the penalty*) is half compensation. If it be certain that it would not have been caught, it is safe to check it.

If it was a youth at the age of paying half 'dire'-fine that caused the check to *the pursuit* of a deer intentionally, and it was certain that it would have been caught, it (*the penalty*) is compensation, and half double, and half honor-price. If it were doubtful *whether the deer would have been caught*, it (*the penalty*) is half compensation, and one-fourth of honor-price, and one-fourth of double. If it be certain that it

would not have been caught, it is safe to check it (*the hound*). THE BOOK
OF
AICILL

If it was for unnecessary profit, and it was certain it (*the deer*) would have been caught, it (*the penalty*) is three-fourths of compensation in the case. If it were doubtful whether it would have been caught or would not have been caught, it (*the penalty*) is one-fourth and one-eighth. If it be certain that it would not have been caught, it is safe to check it (*the hound*).

If it was a youth at the age of paying compensation, that intentionally caused the check to *the pursuit of a deer*, and it was certain that it would have been caught, it (*the penalty*) is compensation. If it were doubtful whether it would have been caught or would not have been caught, it (*the penalty*) is half compensation.

If it was through idleness, and it was certain that it (*the deer*) would have been caught, it (*the penalty*) is three-fourths¹ of compensation. If it were doubtful whether it would have been caught or would not have been caught, it (*the penalty*) is one-fourth and one-eighth. If it be certain that it would not have been caught, it is safe to check it (*the hound*).

If it was for unnecessary profit *the check was caused*, and it was certain that it (*the deer*) would have been caught, it (*the penalty*) is half compensation for it. If it were doubtful whether it would have been caught or would not have been caught, it is one-fourth compensation *he pays* for it. If it be certain that it would not have been caught, it is safe to check it (*the hound*).

What is the reason *that there is* diminution of this compensation at all, and that it is said in the other place: "compensation is not lessened when there is any portion of 'dire'-fine accompanying it"? The reason is; the compensation in that case relates to a thing which a person undoubtedly possessed^a at another time, and of which his hand had been emptied; and it is right that there should be no diminution of the compensation after a portion of the 'dire'-fine has been paid him. Here, however, though it is established that a person should have this compensation *for the deer*, yet it is not known for

^a Ir. *That was a compensation which a person had.*

THE BOOK OF ALDE. coru ce na beſ uibore arpe; ocuſ ʒ ar gabar a uibore,
caſ canatabar p̄aſa[ſ] t̄ua compaſa coſt̄ar. a uſa
ʒ arch̄a do compaſa po coſmaſ.

a. 1694. Caur̄u l̄um; [lemnach̄ la caſ].

.1. mar p̄r na neiſib inuſar lebar po caſt̄ iat, ocuſ
n̄i p̄a ſenaſ, ʒ lan do can n̄i uat̄ aſt̄ arch̄a.

Mar p̄r na neiſib inuſar lebar po caſt̄ iat, ocuſ
po ſennuſar, no mar p̄a neiſib ale naſ inuſenn lebar,
ce po ſennuſar, cen cor ſennuſar, ʒ lan p̄aſt̄ gaſa uſe
ano.

ḡraunde l̄uro lat a luḡar̄.

.1. na huſe cenn ocuſ coibolaſ po bi ʒ p̄aſonaſe na
m̄na ac á b̄reſt̄ ſaſen p̄r po ſaill, no ar̄ eoſ ʒ maſaſa, no ʒ
luḡaſ no neſar p̄r uſi, ʒ aſtaſt̄i op̄ro o ſa p̄a ceſt̄a
nuaiſi p̄ichit̄ imach, ocuſ nocon p̄uſ enec̄lann ſic p̄u.

Cach oen ſib na p̄aſi ar̄ aſro noco naſtaſt̄i op̄ro no
co ſabat̄ p̄e p̄e n̄echmaſe ʒ naſiſiſiſi, ocuſ enec̄lann ſic
p̄u; no ſono, o p̄a biaſ oen no ſeſa ſib ʒ naſiſiſiſi ineoſ
ſama ſiſi in ſuſnaſom do ſenum, com aſtaſt̄i op̄ru uſe o
ſa ceſt̄a uaiſe p̄ichit̄ imach; uaiſe ʒ aenach̄ cuſim̄t̄eſ
comaiſiſi hi, ocuſ ḡeibit̄ ḡreim̄ ſuſnaſoma o biaſ ʒ naſiſiſiſi.

Al̄hliḡib.

.1. in nuſliḡu; aſt̄ ma ſangataſ na cneſa p̄r p̄e p̄e nuſ-
baille, ocuſ n̄i mo in cneſ ſeſinaſt̄ ina in cet̄ cneſ, p̄lan
C. 1695. aſt̄ biaſ ocuſ liaiḡ [o p̄r p̄eſt̄ana na cneſi], ocuſ leiḡer
ſeolaiḡ o liaiḡ.

¹ *Beer with me; new-milk with a cat.*—C. 1694 adds an explanation of these clauses, which would seem to belong to the next article. The words are said to

certain whether he could have *caught* it or not, and it is THE BOOK OF AICILL. right that there should be a diminution of it *according to the probability of his not having caught it*; and its diminution is inferred from, "*In every doubtful chase checked by design, its 'dire'-fine and its compensation are to be similarly divided.*"

Beer with me; new-milk with a cat.¹

That is, if it was for the things which the book mentions he consumed them, and *if* he did not deny it, he is exempt from *paying* anything except compensation.

If it was for the things which the book mentions they were consumed, and *if* he denied it, or if it was for other things which the book does not mention, whether he denied it or did not deny it, full fine for theft is to be paid in the case.

Grainne eloped with thee, O Lughaidh.

That is, every chief and relative who was present when the woman was taken by a^a man into a wood, or *with him* upon a horse in a plain, or in a ship or in a boat upon the water, is held to have consented^b *unless he objects* within twenty-four hours, and honor-price is not to be paid them, *unless they object.* * Ir. Onc. * Ir. It is binding on them.

Every one of them who was not present is not held to have consented until he^c has been cognizant of it for the space of ten days, and honor-price is to be paid to them; or indeed, *according to others*, when one or two of them who are competent to make the contract *of marriage* are cognizant of it, it is binding on them all from twenty-four hours out; for, it is a case of "an alehouse or a fair are an acknowledgment," and it (*their consent*) has the effect of a contract when they are cognizant of it. * Ir. They.

Consequences.

That is, the bleeding; but if the wounds broke out afresh^d during the testing-time, and the last wound is not greater than the first wound, the man who inflicted the wound is exempt, but *he must supply* food and a physician, and the cure *must be gratis* by the physician. * Ir. Came against him.

have been spoken by Cormac Ua Cuinn to Lughaidh, son of the King of Connaught, or according to others, by Cairbre Liphechair, son of Cormac, when defending his foster-brother.

The Book
of
Aale.

Maia mo in cnet deidnae ina cat cnet, fuilleo pe
coippoie na cat cneti co poib coippoie na cneti deit-
enae ann; ocup fuilleo pe los oepa na cat cneti co poib
los oepa na cneti deidnae ann; ocup fuilleo loigveeta
do liai. The fuipreo archeis na cneti bunaro, na
cneti peimteetai, taimie fur ann rin iat, ocup ni tpe
fuipreo opeleigir co fur no can fur do liai. May tpe
fuipreo opeleigir co fur do liai, noea nui pe niubaile
oapreao fur, aet a ie do liai do gnet, amai po pepao o
laim [burein].

c. 199.

May tpe fuipreo opeleigir cen fur do liai, aet may
pe pe niubaile tancatar fur iat, ip eipic die do liai ann
po aicneb mibais teeta no eteeta, co tpebuii no cen tpe-
buii; may iat pe niubaile, iplan.

Oio bliadain.

fo tri,
fri tpen deporc cinto;
Con coirci oirunn
Trachtao bepla binto;
Oen anto fri deporc laime,
Do na bi iapraiz,
Aibeara fri deporc coiri
Treimri fri bliadain.

Nae mri fri deporc in cuip olcena; ocup in tainm-
rainoi oimarepao ata do deporc cinto no coiri in ouine
reē deporc in cuip olcena, corab e in tainmpainoi rin
oimarepao ber de deporc cinto no coiri in ruib reē
deporc a cuip olcena.

¹ For the full testing of the head.—This seems to mean, that if the skull has been fractured, it will take three years to test whether the physician has made a good cure of it or not.

If the wound be greater than it had been at first,^a addition is to be made to the body-fine for the first wound till it amounts to the body-fine of the last wound; and addition is to be made to the allowance for the sick-maintenance of the first wound till it amounts to the sick-maintenance of the second wound; and an additional fee *is to be given* to the physician. It was in consequence of the dangerous nature of the original wound, the previous wound, that it broke out afresh^b in this case, and it was not in consequence of bad curing, with the knowledge or without the knowledge of the physician. *But* if it had been in consequence of bad curing, with the knowledge of the physician, there is no testing time to be taken into consideration, but it (*the penalty*) is always to be paid by the physician, just as if he had inflicted it (*the wound*) with his own hand.

If it was in consequence of bad curing, without the knowledge of the physician, and if it was within the testing-time they (*the wounds*) broke out afresh^b, 'eric'-fine is to be paid by the physician according to his character of lawful or unlawful physician, whether he has taken security or not^c; if it be after testing-time, he is exempt.

There is a year.

*There is a year thrice,
For the full testing of the head;¹
As teaches concerning it²
A tract of the sweet Berla-speech;
One year for the testing of the hand,
After which there is no demand;
There is said to be for the testing of the leg,
A short period along with a year.*

Nine months *is the time* for testing the body generally; and the proportion in which the testing-time for the head or for the leg of a human being exceeds the testing-time for his body generally, is the proportion in which the testing-time for the head or for the leg of an animal exceeds the testing time for its body generally.

^a *As it is taught concerning it.*—For "con τοιρεν οἱ πῦνν" of the text, C. 1696 has "conοιρεν οὐ πῦνν;" for "εραχταο," "εραχταο;" for "ιατηρις," "ιατηρ;" and for "αἰθεραρ," "αἰθερ."

THE BOOK
OF
AICILL.

^a Ir. *If the last wound be greater than the first wound.*

^b Ir. *Came against him.*

^c Ir. *With security or without security.*

Who gets honor-price ?

THE BOOK
OF
AICILL.
—

That is, what is the honor-price that is sought for the wounds ?

The kinds of 'eitgedh'-crime are enumerated :¹

Sick-maintenance is a worthy compensation.

Repeat quickly the right rule,

As to what a person is entitled to

For every unlawful* injury

That is on him inflicted.

* Ir. Unne-
cessary.

Three 'eric'-fines are counselled ;

There is paid full compensation,

And fair honest body-fine ;

And honor-price is paid,

After noble examples,

One end to another ;

Just payment for the white blow ;

Just 'airer'-fine is exacted

For the foul lump-blow.

So it is one that sues for every

Green fierce wound.

At a fourth of honor-price *is valued**All* blood shed through anger ;

Fines of one-third are incurred

For each tent-needing wound.

Sick-maintenance involves after fines ;

Honor-price and a half

For each maim which refesters ;

So that it is proper body-fine

That is adjudged for every one.

The great 'eric'-fine and that for compensation,

Are not to be avoided ;

If defence be not made for one

Whom necessity protects ;

So as they have not taken up wretches

To whom no mercy is due.

The kinds of 'eitgedh'-crime are enumerated, i.e., the 'eric'-fines that are paid for the offence are enumerated.

formed portions of an ancient poem embodying law maxims. If this view be correct, they furnish incidental evidence of the great antiquity of parts at least of the text of the Book of Aicill.

Triplicem epip concepat, cum vltis vltimo vult p[er] q[uo]d rogat.
inuestibiles po[te]stas p[ro]p[ri]as, .i. ap[er]tissimum co[nt]ra l[ic]et i[n]p[er]ia n[on] e[ss]e
cap[er]e p[er] alios, c[um] vltis in vult in vltimo sic at[er]rogat p[ro]p[ri]as
p[er].

Օսր օրե՛նօց յար բե՛ւտօյ բաժն ըրնար, .: Լո՛ց քա՛նք ոքս
տըրա՛ւր յար քա՛րքոյ մ Եար ըօ ըրա՛նացս ար.

Յուրաքանչեւ եւ իմաստասէր ինչ որ արդարեայ է ողորակողի մը

Conio den notrais cat elar gnotais gairis. i. r ann coare
maro fodal onedannu notraigter in cat gnotgar, no crb in cat pagul
to niter tpe foug.

Co cetrantain eneclainni ferteir folatre ferteir. .1. co
cetrantain eneclainni ir a fuil ferteir tre faw ferteir an nee.

Անիտ օտար իտոսիցի; enecłann co Լեւ in Կաժ Երուզի
Կսարո, .i. Կր իտրսոցի օճգար ann Լա առ[ի]օրսիտ Կար օտարա .i.
Լեւ enecłann Կր Երուզի Կսարե; Լան Լոջ Ենեժ Երեսար Կաժ Երուզի
Կսարո .i. ար[ի]տեր Լան Լոջ enecłannոո ոո նեժ իտ Կաժ Կար; Երուզի
Կար օտարա ար.

Օ՛րբ քեզ քրոջ աշխոյսն ու ծախանքն քե, .1. քեզ քեզար, օգար
 ուն ծախանքն քե, ան աշխոյսն ու քա քրոջն քո օ՛րբ քե տաք լին .1. օճար
 ու քա՛նք մեզ:

Աճս ունի տրոյս տարածքի շուրջը, ի. շուրջը տարածքի
նա շուրջը ինքնին ինքնին ինքնին, ինքնին ինքնին ինքնին
նա ինքնին ինքնին ինքնին, ինքնին ինքնին ինքնին

¹ 'Recus'-compensation. Dr. O'Donovan conjectured that this meant complete 'eric'-fine.

Sick-maintenance is a worthy compensation, i.e., I deem it right to perform sick-maintenance when there is a wound, wherever there is only compensation due for a case of unnecessary profit.

THE BOOK
OF
AICILL.

Repeat quickly the right rule, as to what a person is entitled to for every unlawful injury that is on him inflicted, i.e., tell quickly according to the right rule which thou hast, what a person is entitled to receive for every injury inflicted on him.

Three 'eric'-fines are counselled; there is paid full compensation, and fair honest body-fine, i.e., there are specified for the 'eric'-fine these three things, viz., food and a physician and a substitute; and full compensation and 'recus'-compensation are imposed, and the body-fine which is due honestly according to justice.

And honor-price is paid after noble examples, i.e., honor-price is to be paid him honestly when he declares the indignity that has been put upon him.

One end to another, i.e., the end of the 'eric'-fine for the end of the injury.

Just payment for the white blow, i.e., it is justly ordained that the end of the honor-price is paid for the white blow.

Just mulct is paid for the foul lump-blow, i.e., the mulct is justly fixed at the seventh of honor-price to make amends for the lump-blow which it is unlawful to inflict upon a person.

So that it is one that sues for every green fierce wound, i.e., it is just that it is the same portion of honor-price that is sued for every indignity, or for every injury inflicted through anger.

^bIr. Length.

At a fourth of honor-price is valued all blood shed through anger, i.e., at a fourth of honor-price is estimated the shedding of a person's blood through continuance^b of anger.

Fines of one-third are incurred for each tent-needing wound, i.e., the fine which is imposed for the wounds which require a tent, is one-third of honor-price in each tent-wound of them.

Sick-maintenance involves after fines; honor-price and a half for every maim which refesters, i.e., these are the additional after payments that are due in the case of the noble relief of sick-maintenance, viz., half honor-price for the 'cumhal'-maim; full honor-price is paid for each maim that refesters, i.e., the full amount of his honor-price is decreed to one after a proper manner in the case of a death-maim inflicted upon him.

So that it is proper body-fine that is adjudged for every one, i.e., so that every honor-price which we mentioned is adjudged for each wound besides their body-fine according to justice.

The great 'eric'-fine and that for compensation are not to be avoided, i.e., the 'recus'-compensation, and no deduction of it is made, but compensation is to be paid besides the great 'eric'-fine, i.e., sick-maintenance or fine for failure unless performed.

If defence be not made for one whom necessity protects, i.e., unless necessity existed to protect him when he destroys the body, i.e., he who brings destruction upon the body of a person.

So as they have not taken up wretches, to whom no mercy is due, i.e., there is to be no mercy to the criminals respecting these 'eric'-fines; but where they take up wretches who escape the payment in consequence of their poverty.

THE BOOK
OF
ANGLI,
—

Fuatach diomairc.

C. 1703

.1. in bean fuatai; aét mar ap eicin pucad imach hi, enecclann vic pua fein ann, ocur enecclann vic pe cennuib ocur pe coibdelachuib, po aicneb a coibdelachuir pua; ocur coirpuiro vic inoi, cio be oiseo, gnaé no ingnaé, éair amais hi; [cié galap cié do éoirpéir, ir coirpuiro ocur enecclann vic pe fine; ocur munab marb iuir hi, ir enecclann vic pe buoir, ocur enecclann vic pe fine.

Mar tall do cuar ina gnair ap eicin no ap elow, mara marb tall hi, mar don coirpéir ir marb hi, ir coirpuiro ocur enecclann vic pe fine; ocur mar da galap eile, ir lan.]

Ma da deoin pucad amach hi, rlan can ni vic pua fein, ocur enecclann vic pe cennuib ocur pe coibdelachuib, ocur coirpuiro vic inoi; cio be oiseo gnaé no ingnaé tair imach hi, per in mui ocur pe pe in mui, ir coirpuiro ocur enecclann vic pe fine.

C. 1703.

In clann do gentar pua imach per in mui, ocur pe pe in mui, a noilri rpine mathar; ocur damad ail doib pecat, ocur mad ail doib, na pecat; ocur da nappecat, noco nupailino oligeo orpo a peic co tuctar [a lan] log a mbraigt doib dar a cenn; ocur o po beréar, ir iat ir clann cetmuinotipe urnadoma ann, no adaltraié urnadoma.

Ocur caé uair ir ap eicin pucad imach hi, ir a poéa na fineéaire aia in pecrat no na pecrat iat; ocur da nappecat, uraileo oligeo ap in athair a cennach.

Mar da deoin pucad imach hi, ir a poéa in athar ata in cennaiéa iat no na cennaiéa; ocur da nappennaiéa,

¹ *Within*—That is in her own native place.

² *Obliges the father*.—C. 1704 reads "ap a naiéreéuib" for "ap in athair."

Abduction without leave.

THE BOOK
OF
AICILL.
—

That is, *as regards* the abducted woman ; if she was taken away by force, honor-price is to be paid to herself then, and honor-price is to be paid to her chiefs and her relatives, according to the nature of their relationship to her ; and body-fine is to be paid for her, whatever kind of death, usual or unusual, overtakes her outside ; whether *it be of* disease or of childbearing *she died*, body-fine and honor-price are to be paid to the family ; and if she has not died, honor-price is to be paid to herself, and honor-price is to be paid to the family.

If it was within¹ she was cohabited with by violence or by evasion, if she has died within, if it was of the childbearing she died, body-fine and honor-price are to be paid to the family ; and if it was of another disease *she died*, there is exemption.

If it was with her consent she was taken away, there is exemption from paying anything to herself, but honor-price is to be paid to her chiefs and to her relations, and body-fine is to be paid for her ; whatever death, usual or unusual, overtakes her outside, before a month or within the space of a month, body-fine and honor-price are to be paid to her family.

The children that are begotten by her outside before the month, or within the space of a month, belong by right to the family of the mother ; and if they like they sell them, and if they like they do not sell them ; and if they sell them, the law does not oblige them to sell them until the full price of their lives has been given them for them ; and when it has been given, they are *considered as* the children of a first wife of contract, or of an 'adaltrach'-woman of contract.

And whenever it is by force she was taken away, the family have their choice whether they will sell them (*her children*) or not sell them ; and if they sell them, the law obliges the father² to buy them.

If it was with her consent she was taken away, the father has his choice whether he will buy them (*her children*) or not buy them ; and if he will buy them, the law obliges the family

THE BOOK OF ARCHA: upailio oligeo ar in fineclari a peic rir; ocuf da tucotap do in aircio iat, upailio oligeo ar a leugaro, uairh ir rochor do.

No dono dena, cio ar air cio ar eicin pucad amach hi, cu nupailenn oligeo ar in athar a cennach. Ocuf ir ar gabar eirioe .i. maro baitepe nach tuailing a toirco ocuf polanng a cinad, ir arturir ir tecta a cor macpula ocuf ranairi.

Alt maro dena, cad uair ir ar eicin pucad amach hi, ciannao e poza in athar a cennach, noco nupailio oligeo ar in fine a peic rir, alt munub ail doib buoia.

In clann do gentar iarran mui, ocuf co tigrat ar upailio noliuig, ir iat [rde] ir clann ceomunoirne poxail ann, no adaltrairde poxail, ocuf ir doib reuipir poxail tpuan [a corach].

C. 1704. [Mar ar eicin pucad amach hi, ocuf ar maici pe fine po gob coibde, rmaet ceomunoirne, no adaltrairde uie ria, ocuf rmaet adaltrairde uic uairi mana tigrat po coraib; ocuf tecar po coraib cona icann nae ni, ocuf rmaet ceomunoirne no adaltrairde uic ria.

Mar da deoin pucad hi, cio ar maici cin cob ar maici pe fine po gab coibde: no mar ar eicin, ocuf ni har maici pe fine po gab coibde; rmaet adaltrairde uic ria, ocuf rmaet adaltrairde uic uairthe, mana tigrat po coraib; ocuf [ma] tecar po coraib, cona hicunn nae ni, [ocuf] rmaet adaltrairde uic ria.

Manar gab coibde uir amuig, ocuf ar maici pe fein no

¹ Or pay for her offences.—The MS. here has 'pol,' which Dr. O'Donovan lengthened out into 'polanng;' 'poluc' is the reading of C. 1704.

² It is then.—For 'arturir' of the MS., Dr. O'Donovan suggested 'arirurir;' the reading in C. 1704 is 'pugugaro,' and for 'a cor'—'acor.'

of the mother to sell them to him; and if they be given to him gratis, the law obliges him to educate them, because it is a good contract for him.

THE BOOK
OF
AICILL.

Or else, indeed, *according to others*, whether it was with her consent or without her consent she had been taken away, the law obliges the father to buy them. And that is inferred from this: "That is, if she be a prostitute who is not able to provide for her own necessities or pay for her offences,¹ it is then² it is lawful to return the similar and the dissimilar."

But nevertheless, whenever it was by force she was taken away, though the father may choose to buy them (*the children*), the law does not oblige the family *of the mother* to sell them to him, unless it be their own pleasure.

The children that are begotten after the month, and until they come into a lawful contract, are *considered as* the children of a first wife of abduction, or of an 'adaltrach'-woman of abduction, and it is from them the abduction takes away one-third³ of their share.

If it was by force she was carried away, and for the good of her family she accepted a 'coibche'-wedding-gift, the 'smacht'-fine of a first wife, or of an 'adaltrach'-woman is to be paid to her, and the 'smacht'-fine of an 'adaltrach'-woman is to be paid by her, if her contracts be not opposed; and if her contracts be opposed, she pays nothing, and the 'smacht'-fine of a first wife or of an 'adaltrach'-woman is to be paid to her.

If it was with her consent she was carried off, whether it was for the good of her family or not, she accepted a 'coibche'-wedding-gift; or if it was by force *she was carried off*, and it was not for the good of her family she accepted a 'coibche'-wedding-gift; the 'smacht'-fine of an 'adaltrach'-woman shall be paid to her, and the 'smacht'-fine of an 'adaltrach'-woman shall be paid by her, if her contracts be not opposed; and if her contracts be opposed, she pays nothing, and the 'smacht'-fine of an adaltrach is to be paid to her.

If she did not accept any 'coibche'-wedding-gift at all outside, and for her own good or *that* of her family,

¹ *Takes away one third.*—The copy of the "Book of Aicill" preserved among the MSS., E. 3-5, in T.C.D. Library, ends here.

The Book
of
Annals
c. 1141.

pe fine, coirpóire a cneithi uic ría, amail po hiepartha pe
duine naé lanamanta; ocur ip a poğa na fine aca in
compar po bui [imuch] hi, in ben in ap fon aithne a
gnimparó bíar dóib, no in a uilpi a ngnimparó fip ocur
gan fer do uil ina gnimparóir. Ocur ip ceóparó co
mbóir apasen dóib, .i. ben ap fon aithne a gnimparóir,
ocur a uilpi a ngnimparó fip, ocur gan fer do uil ina
gnimparó, no co tairat apasen pe oligto. Noco nřail
aithneab poğa láin no lete no uairce no ceóparóan
eóparó amail caé lanamain oligto, no co ría rogail i
nairpiltogceor enecclann, ocur ó ró ría rogail, a peğao
cia ruri nřenno rogail; aét mar in fer, nočo nřenno naé
ní; mar pe neé eile, ip a ic von fip, amail icur in
gacairi cinu na feot ngairi gein bit aice amuiğ.

Mar da deoin pucaro a feoit fein uairhi amuiğ, cib
ap ap cib ap éicin pucaro amach hi, iřlan gan ní oic pe řen
ann, ocur leé uipe, ocur leé enecclann oic pe fine ip na
řetair, ocur ip é řin aen inao řin bepla a řuil uipe a
feoit fein o duine do neoé eile ocur pe fein ap airo.

Mar ap eicin pucaro amach hi, ocur ap eicin pucaro a
feoit uairhi amuiğ, ip aithin ocur lan enecclann ocur lan
uipe oic pé fein ann, ocur enecclann oic pe fine.

Mar da deoin pucaro amach hi, ocur ap eicin pucaro a
feoit uairhi amuiğ, enecclann oic pe fine ann, ocur aithin
ocur lan uipe ocur lan enecclann oic ríari řein. Ocur
točur etarřcarřach uil aice annřin co nřenum maiřura
de; ocur mara točur nemetarřcarřac uil aice, no cib

¹ *Separable property*: Dr. O'Donovan's opinion was that this meant any kind of property which one could sell to another, or dispose of in any way; and that

the body-fine for her wound shall be paid her, as it would be paid to a person not in social connexion; and it is in the choice of her family whether they will have a woman *to work for them* as long as she was outside, as compensation for her work, or whether she will participate in^a the work of the man, and the man will not participate in^a her work. And it is an opinion of *lawyers* that they (*the family*) should have both, i.e., a woman by way of compensation for her work, and her participating in the work of the man, without the man's participating in her work, until both submit^b to law. There is no consideration of full trespass or of half, or of a 'dairt'-heifer or of one-fourth between them, as in every lawful social connexion until it amounts to an injury for which honor-price is paid, and when it amounts to *this* injury, it is to be considered to whom the injury was done; and if it be *to* the man, she pays nothing; if it be to another person, it (*the fine*) is to be paid for by the man, as the thief pays for the trespasses of the stolen 'seds' while he has them outside.

THE BOOK
OF
AICILL.
—

^a Ir. Go
into.

^b Ir. Come.

If it was with her consent her own 'seds' were taken from her outside, whether it was with her own consent, or forcibly she had been carried out, it is safe not to pay anything to herself in the case, but half 'dire'-fine and half honor-price shall be paid to her family for the 'seds'; and this is the only place in the 'Berla'-laws where 'dire'-fine for his own 'seds' is due from a person to another, he himself being present.

If it was by violence she was carried out, and by violence her 'seds' were taken from her outside, compensation and full honor-price and full 'dire'-fine are to be paid to herself in the case, and honor-price is to be paid to her family.

If it was with her consent she had been carried out, and by force her 'seds' were taken from her outside, honor-price is to be paid to her family in the case, and compensation and full 'dire'-fine and full honor-price are to be paid to herself. And it is separable property¹ she has in this

inseparable property, on the other hand, meant what could not be given away to another or disposed of, such as genius, personal beauty, or any other natural endowment or acquired art, which a person could not take away from himself and give to another. It appears rather, that separable property was the *peculium* of the individual, while inseparable property was that which belonged to the tribe or family in common.

The Book toſur etarſcaptaſ, muna vena maſt de, noſa nuiſ nach ni
 or
 Aſſaſ. vi aſt aſtgin ceſt.

Maſ va veoin puaſt ſeoiſ na ſine uaiſi amuiſ, eiſd ap
 aſr eiſd ap eiſin puaſt amach hi, ſlan gan ni vic ſiaſi ann ;
 ocuſ aſtgin, ocuſ lan vipe, ocuſ lan eneclann vic pe ſine.

Maſ ap eiſin puaſt amach hi, ocuſ ap eiſin puaſt ſeoiſ
 na ſine uaiſi amuiſ, iſ eneclann vic ſiaſi ocuſ aſtgin,
 ocuſ lan vipe, ocuſ lan eneclann vic pe ſine.

Maſ va veoin puaſt amach hi, ocuſ ap eiſin puaſt
 ſeoiſ na ſine uaiſi amuiſ, aſtgin ocuſ vipe ocuſ eneclann
 vic ſiſ in ſine ann ; ocuſ leſt eneclann vic ſiaſi, maſa
 tochuſ etarſcaptaſ uil aſe co nſenum maiſiſa de.
 Maſa toſur nemetarſcaptaſ uil aſe, no eiſd toſur etarſ-
 captaſ, maine veni maſt de, noſo nſuiſ naſ ni di.]

case, and she does good with it; but if it be inseparable THE BOOK OF AICILL. property she has, or though it be separable property, unless she does good with it, there is nothing *due* to her but just compensation. —

If it was with her consent the 'seds' of the family were taken from her outside, whether it was with her consent or forcibly she had been carried out, it is safe not to pay her anything in the case; and compensation, and full 'dire'-fine, and full honor-price are to be paid to the family.

If it was by force she had been carried out, and by force the 'seds' of the family had been taken from her outside, then honor-price is to be paid to herself; and compensation, and full 'dire'-fine, and full honor-price *are* to be paid to the family.

If it was with her consent she had been carried out, and by force the 'seds' of the family were taken from her outside, compensation and 'dire'-fine and honor-price *are* to be paid to the family in the case; and half honor-price *is* to be paid to herself, if it is separable property she has, and does good with it. If it be inseparable property she has, or though it be separable property, unless she does good with it, there is nothing *due* to her *but just compensation*.

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APPENDIX.

APPENDIX.

APPENDIX.

Book of Aicill, pages 85-86.

The following remarks as to the authorship of the original Book of Aicill are given in C. 895.

No, comatb e Cormac do neith é uile, ocur gomab e Centopaelao do beirib glunfnaithe mliuata pa; ocur veimepeet ar:

lethbneit neitgo, paxh go li,
Cormac Ua Guinn porpugni;
in let eile iapmotha,
Centopaelao mac Oilella.

-Da peppa oipeza tra centopaelao mac Oilella. Iap na rgoletao iwin eath ir ano do pigne uail porcatb.

Pages 204-205.

The substance of this article is thus given in C. 939, &c.

Ma po eunioib ri in biaib, ocur ni tucaro oi, ocur vax leinib ir e a fer po gob in in mbiao antpo, ocur ir e pat apna tucaro oicoto gluai rter impi, coirproune ocur enecclann ir in lenum .i. ofine a athar; ocur aithgin inotiri, ocur cumal ofine mathar, ocur coibde ocur enecclann don mnai .i. ar pat marbta in leinib nama rin; ocur mar ar pat a marbta mar aen, in ben ocur in lenp, ir coirproune comlan inotib apnen.

Mar ar vaigin marbta in vana de, ir coirproune inotirde, ocur aithgin apnale.

Mar ar vaigin erba, ocur ir e erba po bai aice a beir ica eluiche .i. let coirproune irin lenum, ocur aithgin inotirde, ocur let cumala ofine mathar, ocur coibde oic

APPENDIX.

APPENDIX.

Or, *according to others*, it was Cormac that made (*composed*) the whole of it, and it was Cendfaeladh that put the poet's glosses upon it; and a proof thereof is :

Half the judgments of ' Etgedh,' cause of fame,
Cormac, grandson of Conn, composed ;
The other Half afterwards,
Cendfaeladh, son of Oilell.

Cendfaeladh, son of Oilell, was indeed a remarkable person. After he (*i.e. his head*) had been split in the battle, it was then he composed the ' Duil Roscadh,' *i.e. the Book of Commentaries*.

If she asked for the food, and it was not given her, and methinks it was her husband that refused the food in this case, and the reason why it was not given her was that abortion might be brought about, body-fine, and honor-price *shall be paid* for the child, *i.e.* to the family of the father; and compensation *shall be paid* for her, and a ' cumhal' to the family of the mother, and a ' coibche'-wedding-gift and honor-price to the woman; that is, this was *when the food was refused* for the purpose of killing the child only; and if it was *refused* for the purpose of killing both the woman and the child, it is full body-fine *that shall be paid* for each of them.

If it was for the purpose of killing one of them, it (*the penalty*) is body-fine for her, and compensation for the other.

If it was for the purpose of sport, and the sport she had was to be at play with her, half 'dire'-fine is *due* for *killing* the child, and compensation to her, and half a ' cumhal' to the family of the mother. and a ' coibche'-wedding gift *is to be*

APPENDIX. քոյ ին մնալ, մարս եօ [1]. օսոյ ի [a] Լէ քոյ ին Լեամ
C. 1917. քօ Բալ ԵրԲա անօրեա, օսոյ ծա մա՛ծ Ե՛, քօ Բօ ԵրԲա ԵօԼա
ԷԼաԽԵ, օսոյ Լան քիա՛հ անօ.

C. 1917. Մայ ար ծալցոյն շիե՛Ծա[ԷԽ] յօ Էրսար քօ ցօԲա՛ իմ իմ
մԲա՛Ծ, իր անալ իմօ՛ճԲիր ԷօրԲա իմ ա՛Խցոյն իմօ; Էսմալ
ժիմօ ա՛Խար անօ, Էսմալ ժիմօ մա՛Խար, ԵօԲԵ՛ Ե՛ քոյ ին
մնալ.

Օ Լանամսո՛ւ ա՛Խա քոյն, օսոյ մայ օ Եսմօ յա՛ճ Լանամսո՛ւ,
իք իմանօ Խօ օսոյ քոյն, ա՛՛Է, ցան ԷօԲԵ՛ օ Եսմօ յա՛ճ Լան-
մա՛սո՛ւ, սար յօլցօ ԵրԼան ցրէ.

C. 1918. Մանար Էսմոյց քի ին Բա՛Ծ, օսոյ իր Է քա՛ճ ար ար Էսմոյց
Եօ ԵօլցալրԵր սոմքի . 1. ար քա՛ճ մարԲԵ՛ ին Լեամ, . 1. [իր
Եօրքօրքօ օսոյ Էնե՛Լանն սա՛Խ իրոյ ԼեանԲ,] օսոյ ա ի՛ քօ
քիմօ ա՛Խար; օսոյ Էսմալ յի՛ քօ քիմօ մա՛Խար, օսոյ ԵօԲԵ՛
օսոյ Էնե՛Լանն ծա քոյ Բս՛Եին.

Մայ ար ծալցոյն ԵրԲա, օսոյ իր Է ԵրԲա քօ Բալ ալԵ, ա ԲԵ՛ճ
ա՛Խա ԷԼաԽԵ, օսոյ ու ԽԵրԲա ի Լէ քոյ ին Լեամ ալոյրոյ. . 1.
Լէ Եօրքօրքօ սա՛Խ իրոյ Լեամ ժիմօ ա՛Խար, օսոյ ԵօԲԵ՛
օսոյ Լէ Էսմալ յի՛ քօ քիմօ մա՛Խար, օսոյ Էնե՛Լանն ծա
քոյ Բս՛Եին. օսոյ յօ՛ճա ա Լէ քոյ ին Լեամ քօ Բալ ա
ԵրԲա ալոյրոյ; օսոյ ծամա՛Ծ Եօ քօ Բա՛Ծ ԵրԲա ԵօԼա ԷԼաԽԻ
օսոյ Լան քիա՛հ.

Մայ ար ծալցոյն ԷԼալր յօ յալրօ յա քօ Էսմոյց քի ին
C. 1918. Բա՛Ծ, [իր ա՛ճալ] իմօ՛ճԲիր ԷօրԲա իմ ա՛Խցոյն; Էսմալ ժիմօ
ա՛Խար, օսոյ քե՛ճԽա՛ճ ԷսմալԵ ժիմօ մա՛Խար, օսոյ ԵօԲԵ՛
օսոյ Էնե՛Լանն սա՛Խ ծա քոյ Բս՛Եին: սար յօլցօ ԵրԼալրօ
սրքօ՛ՐԵ, քլան սրքօ՛ՐԵ յօ քօրօլցօ . 1. քլան քսրքօ՛ՐԵ իմ իմ
նա՛ԽԷսմոյց, յօ քօրօլցօ իմ իմ ու քոյն.

¹ Asking again. For "im in nathcuinotz" of C. 939, C. 1918, reads "im-
nathcuinotz."

paid to the woman, if she survive.^a And it was not with respect to the child her sport took place^b then; and if it were, it would be a sport of foul play, and full fine *would be due* for it.

APPENDIX.

^a Ir. *Be**living.*^b Ir. *Was.*

If it was through penuriousness or niggardliness the food was withheld, it is like unnecessary profit as regards compensation for it (*the withholding*); a *cumhal* is to be paid to the family of the father for it, a *cumhal* to the family of the mother, and a 'coibche'-wedding gift is to be paid to the woman.

From a married man this is *due*; and if it be *the case* of a person who is not married, it (*the fine*) is the same, except that the 'coibche'-wedding gift is not obtained from a person who is not married, for "eslan" requires *warning*," &c.

If she did not ask for the food, and the reason why she did not ask for it was that there might be abortion, i.e. for the purpose of killing the child, body-fine and honor-price are *due* from her for the child, and they are to be paid to the family of the father; and a 'cumhal' is to be paid to the family of the mother, and her 'coibche'-wedding gift and honor-price to her own husband.

If it was for sport, and the sport she had was to be at play with her, and it was not sport with respect to the child, then i.e. half body-fine is *due* from her for the child to the family of the father, and 'coibche'-wedding gift, and half a 'cumhal' is to be paid to the family of the mother, and honor-price to her own husband. And her sport was not in respect of the child in this case; but if it were, it would be sport of foul play, and *there would be full fine for it*.

If it was through shyness or shame that she did not ask for the food, it (*the case*) is like unnecessary profit with respect to compensation; a 'cumhal' is *due* to the family of the father, and one-seventh of a 'cumhal' to the family of the mother, and 'coibche'-wedding gift and honor-price from her to her own husband; for "eslaine is entitled to warning, warning or proclamation is safe, i.e. warning is safe with respect to the asking again," or proclamation with respect to that thing."

APPENDIX.

Pages 252-253.

C. 952-3 gives the following on the subject of the ball.

Óla liathnóide loig ocur poll ocur loig.

1. *Íslan lín don tí buailir in liathnóide dá luirg o poll ná himana co loig ná gniúir, nó o loig ná gniúir co loig ná comraíne, nó in poll a mbi cu ruiḡ in locc a mbi.*

Íslan do ná macaib beca ruiḡir a cluiche co po icar potal do tise ná pobach.

Slan doib a rian cluiche co po icar aithgín ná pobach; ar níc aithgína ina pobach cíf icar ina rian cluiche.

Sechtmaro óthrua co bar i neirbá. Sechtmaro othrua ocur cuorunur sechtmaro leḡ tise ná eniḡe i torba[e] rech erba; aḡ sunab a nothrua do formarar. Ceitḡe sechtmaro naithgína i ceḡar de iar mbar cío a torbaḡ cío a neirbá.

Ná ceitḡe sechtmaro rin ruiḡ acar, tḡ sechtmaro ar ríath tise ar, ocur sechtmaro ar ríath naithgína i neirba[ḡ] ar bo toil é, nó i neirbac do nar bo tol, nó in torbaḡ po marbar ar.

Mará erba[ḡ] ar bo tol, sechtmaro tise do dul re lar ar ríath tola comcluiche; sechtmaro tise ocur sechtmaro naithgína for per laime; sechtmaro tise for luḡ meoḡn cluiche.

Trian cota caḡ rir cotmíar doib a tormeir do beḡ for fellach, cenmotha cuit rir laime.

The exemption of the ball, hurlet, and hole, and place.

That is, I deem the person exempt *from liability* who strikes the ball with his hurlet from the hurling hole to the place of the 'grifid,' or from the place of the 'grifid' to the place of the division, or *from* the hole in which it is, until it reaches the place in which it *usually* is.

The little boys are exempt in their legitimate games until they *are of age* to pay a share of 'dire'-fine for their assaults.

They are exempt in their fair games until they *are of age* to pay compensation for their assaults; for they do not pay compensation for their assaults though they pay for their fair games.

One-seventh of *the price of sick-maintenance till death is paid for injury to an idler*. One-seventh of sick-maintenance and a proportion equal to one-seventh of half 'dire'-fine of the wound, *are paid* for a profitable worker more than for an idler; but on condition that it is in sick-maintenance the increase takes place. Four-sevenths of compensation *are paid for injury to either of them, after death, whether for a profitable worker or for an idler*.

Of these four-sevenths which you have, three-sevenths are paid in lieu of 'dire'-fine, and one-seventh in lieu of compensation, for injury to an idler who did of his own free will, or for an idler who did it not of his own will, or for a profitable worker who was killed in the case.

If it was an idler, *and of his own will, one-seventh of 'dire'-fine is to be remitted** on account of his will to play ^{a Ir. To full} the game; one-seventh of 'dire'-fine, and one-seventh of ^{to the} compensation ^{ground.} *are to be paid* by the man who actually inflicted the injury with his own hand;^b *and one-seventh of* ^{b Ir. Hand-} 'dire'-fine upon the middle game party. ^{man.}

The third of the share of every man who could have prevented *the injury* is to be upon the looker-on, except *that of the share of the actual inflicter of the injury with his own hand.*^b

Appendix — **Maṛ ərba[ḫ]** ʔo naṛ bo ʔol, no ʔorba[ḫ] ʔo maṛbaḫ ʔno, ʔeḫmaḫ ʔo leḫ ʔo ʔiṛe, ʔuṛ ʔeḫmaḫ naḫḫiṇa ʔoṛ ʔoṛ laime.

Seḫmaḫ ʔo leḫ ʔo ʔiṛe ʔoṛ luḫ meḫon in eluiche; ʔiṇan ʔoḫa ʔaḫ ʔiṛ ʔo ʔiḫaḫ a ʔoṛmeṛe ʔoṛ ʔellaḫ, ʔeḫmoḫa ʔuṛ ʔiṛ laime. ʔṛ niḫ ʔoṛb ʔoḫal ʔo ʔiṛe na ʔoḫaḫ ʔiḫ ʔiḫaṛ in a ʔuṛoleṛ eluiche.

Sic. ʔṇ ʔuṛuṇa ʔo ʔiḫaḫ in a ʔiṇaḫiḫe o ḫiṇaḫ ʔaṛ niḫ ʔoṛb aḫḫiṇa in a ʔoḫaḫ, ḫuṛaḫ ʔo ʔiḫaṛ in a ʔuṛoleṛ eluiche innoṛa, ʔaṛ niḫ ʔoṛb ʔoḫal ʔo ʔiṛe in a ʔoḫaḫ. No, ʔono ḫeṇa, ʔo ʔiḫaṛ ʔo ʔuṛoleṛ eluiche ʔoṛ a ʔiṇa eluiche ʔaḫ, ʔuṛ ʔoḫaḫ ʔiṇa eluiche ʔoṛb ʔaḫ eluiche.

Pages 276-277.

On this subject O'D. 694, has the following in addition.

C. 722 ʔeḫḫiṇ ʔiṛ in ʔiṇa ʔaḫle ʔuṛ in ʔiṇa naḫḫe. ʔṛeḫ ʔiṛ ʔiṇa ʔaḫle aḫn a ʔaḫa ʔo; aḫ ʔo ʔoṛṫ, aṛ ʔe, ʔiḫ ʔaḫle ʔo neṛ in na ʔeḫaḫ ḫiṇ a naḫḫa ʔiṇa. ʔṛeḫ ʔiṛ ʔiṇa naḫḫe aḫn, ʔṛeḫaṛe ʔo ḫaḫal [ʔo ʔiṛ in ʔiḫ] ʔe ʔiṛ ʔaḫḫe no ʔoḫaḫ in ʔiḫe.

Maḫ oṇ ʔṛeṛ ʔiṇe ḫiṇ ʔoḫaḫ a ʔaṛiḫ, ʔuṛ ʔoḫe ʔe ʔiṇa ʔaṛaḫṫaṇ, ʔiṛ oḫṫan; ʔiṇa mbe ʔoḫaḫ, ʔiṛ leḫ aḫḫiṇ.

Maḫ oṇ ʔṛeṛ aḫḫiṇe ḫiṇ ʔoḫaḫ, ʔuṛ ʔoḫe ʔe ʔiṇa ʔaṛaḫṫaṇ, ʔiṛ leḫ aḫḫiṇ; ʔiṇa mbe ʔoḫaḫ, ʔiṛ aḫḫiṇ ḫiṇ ʔiṛ ʔoḫe ʔe aḫḫiṇ ʔo ʔeḫṫaṛ ʔe.

If it was an idler who did not act of his own will, or a profitable worker, that was killed in the case, one-seventh and one-half 'dire'-fine, with one-seventh of compensation, are *imposed* upon the actual inflicter of the injury with his own hand. APPENDIX.
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*Ir. Hand-man.

One-seventh and one-half of 'dire'-fine are *imposed* upon the middle game party; one third of the share of each man who could have prevented the *injury* is *imposed* upon the looker-on, except the share of the man who has inflicted the injury with his own hand. After they have paid the 'dire'-fine for their assaults, they pay for their legitimate game.

The amount which they would pay for their fair game just mentioned, after their payment of compensation for their assault, is what they shall pay for their legitimate game now, after their payment of a division of 'dire'-fine for their assault. Or else, *according to others*, they would come from their legitimate cause to their fair game, and every game is a fair game to them.

There is a difference between the exemption from *finēs* for neglect, and the exemption *on account* of charge. Exemption from *finēs* for neglect means his saying—"Here is on thee," says he; "whatever neglect is committed with respect to the 'seds' is not to be claimed from me." Exemption *on account* of charge means, that the man of the house takes security as to knowledge, *on the part of the depositor*, of the safe or unsafe state of the house.

If a loan be given to a 'fine'-man without a bond to return it, and if the act of God overtakes it, there is perfect exemption for it; if there be a bond it is a *case of* half compensation.

If it be a loan to an 'anfine'-man without a bond, and if the act of God overtakes it, it is a *case of* half compensation; if there be a bond, it is a *case of* compensation when in this instance neither of them knows of the act of God.

APPENDIX. Maro oin tpep fine gin ponarom co fir poiche von fer
 norbeir, ir let atehin far; via mbe tpebarpe co fir
 poiche, ir atehin far; aca fir ir ogplan.

Pages 292-293.

O'D. 2010, has the following on the same subject.

Cia por anao plan rin tpepian? .1. por in fer ocur por
 in mna, ocur por muinntir in fir, ocur por muinntir na
 mna, ocur por a paitib, muna taphur iat fein, ocur por
 cae aen ar a poichinn cin inbleogann vacra. Ocur noa
 taphur iat fein ann rin, ocur va taphur, no bur lan a
 cneib cin paitiric oic ne inbleogann.

Ben firgin rin gur na fuil ralectu fer ne fear fein,
 ocur ga fuil ralectu fer ne fir eile. Ocur damar ben
 aca mbiaf ralectu fer ne fir pen, ocur ac na fuil ne
 fear aile, ga no ir plan oi riar in mir irlan iarf an
 mir.

Pages 294-295.

O'D. 2011, adds the following on the subject of horses in
 horse-fights.

Ir plan luim do na echuib in tpep echra do niat riat
 itir na hechu etarpu bodoin; ocur muca etarpu bodoin a
 comait[ir]in a da riatat ar aen cae; ocur ir plan doib a
 poila comaitera uile ne fer ocur ne harbur ocur ne
 harleab, ocur ne harbeab, cein beir mepact a latha
 ocur a nechmarra orra; ocur o pachur oib, ir meich, no
 riac duinicaithi orra.

If it be a loan to a 'fine'-man without a bond, the man APPENDIX.
 who takes it (*the loan*) having knowledge of the act of God,
 it is half compensation *that is imposed* upon him. If there
 be security, with knowledge of the act of God, it is compen-
 sation *that is imposed* upon him; if both had knowledge^a of ^{Ir. The}
the act of God, it is a case of complete exemption. ^{knowledge}
^{of both.}

On whom is it safe for her to inflict this? That is, upon
 the man and upon the woman, and upon the people of the
 man, and upon the people of the woman, and upon their
 movables, if they themselves have not been taken, and upon
 everyone on whom the liability of a kinsman comes to be
 sued. And they themselves are not then taken; and if they
 be taken, the full fine for his wound without retaliation is
 to be paid to the kinsman.

This is a decayed woman who has no expectation of co-
 habiting with her own husband, but who has expectation
 of cohabiting with another man. And if she be a woman
 who has expectation of cohabiting with her own husband,
 and has no expectation of cohabiting with another man, for
 whatever she is exempt from liability before the month, she
 is exempt after the month.

I deem the horses exempt in the horse-battles which they
 make between the horses, between themselves; and pigs
similarly, between themselves, with the consent of both
 their owners, on the same way; and they are exempt as
 regards neighbour trespasses committed upon grass and corn
 and stakes and palisades, while they are under the excite-
 ment of desire for the horse or the boar respectively; and
 when it (*the excitement*) leaves them, it (*the penalty*) is sacks,
 or the fine for man-trespass.

APPENDIX.

Pages 296-297.

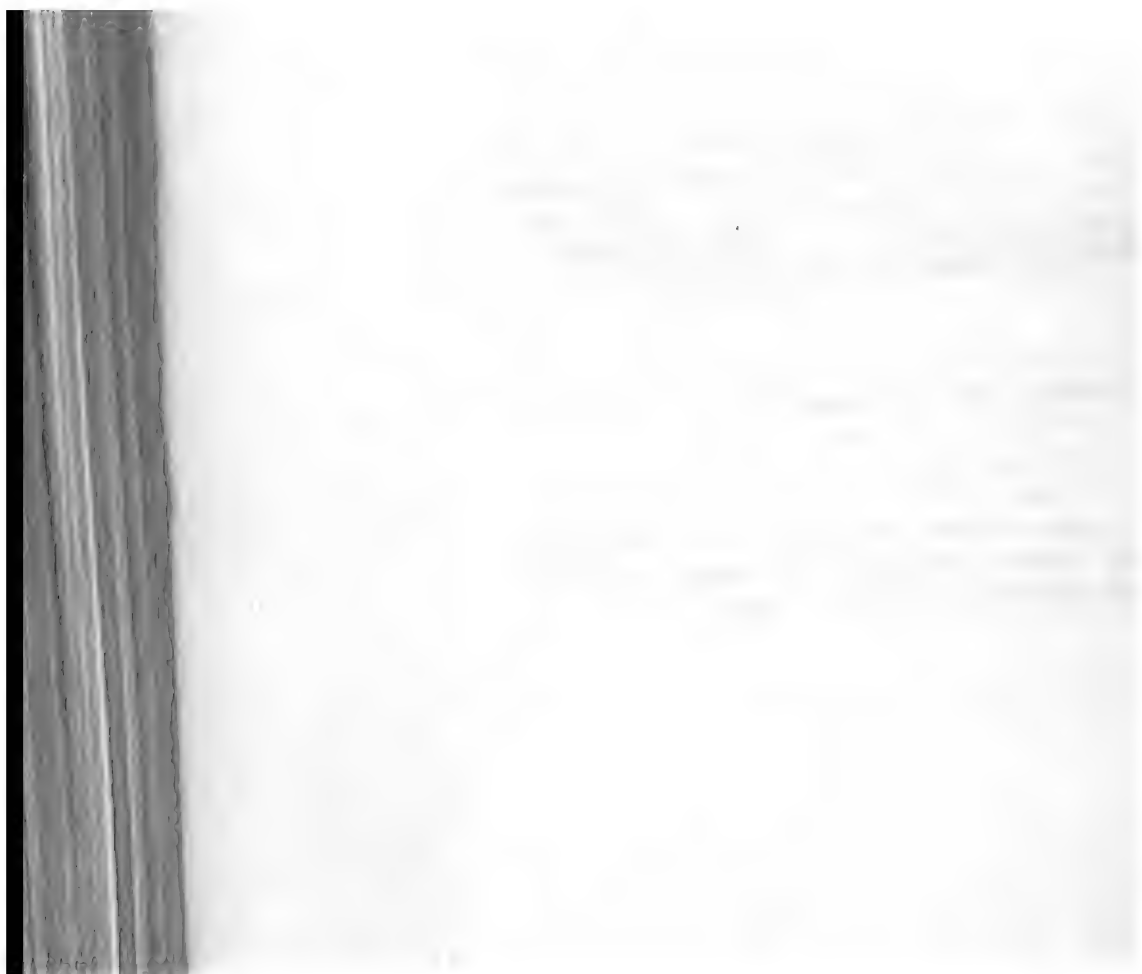
O'D. 2011, 2012, adds as follows on the subject of a cat in a kitchen.

Իր լան ըոն Կատ Ին Խիւթ ըո ԶԵԽԻԹ ԴԵ ԻՐ ԻՆ ԸԽԻԼԵ ըՅ ԸԻԽԵՄ, ԱԵՇ ՆԱԽԵԾ ԵՐԵ ՅԱՆԶԵՆ ԵԶԵ ՆՈ ԼԵՐԿԱՐ ԾՈ ԵՐԵԻ ԽԵ; ԴԼԱՆ ՈՐՄԱՆ Ե, ՕԿԱՐ ԱԵԶԻՆ ՕՆ ԵՂ ՅԱՐ ԽԵՐԵԾ Ե Ա ԿՈՄԵՏ; ՆՈ, ԻՐԼԱՆ ըՅ ԱՆԵԾ Ա ԲԱՆԼԻ. ՄԱՐ Ա ՅԱՆԶԵՆ ԵԶԻ ՆՈ ԼԵՐԿԱՐ ԵՍԿԱՐԵԱՐ ԻՆ ԸԱԵԵ ԻՆ ԽԻԾ, ԻՐ ԵԻԾԵԽԻՆԻ ԾՈ ԽԱԶԱՆԼ Ի ԼԵՇ ԽԱՐԱՄ; ԱԵԶԻՆ ԻՆԱ ԸԵՇ ԸՆԱՐՈ, ԼԵՇ ԲԻԱԸ ԼԱ ԱԵԶԻՆ ԻՆԱ ԸԻՆԱԾ ԵԱՆԱՐԵ, ԼԱՆ ԲԻԱԸ ԼԱ ԽԱԵԶԻՆ ԻՐԻՆ ԵՐԵՐ ԸՆԱԾ. ՆՈ ԻՐ ԴԼԱՆ ըՅՈՆ ԸԱԵ ԲՅՅԱՆԼ ԴՐԱՐ ՆԱ ԽԵՐԵԾԵԱ ԻՆ ՕՐՈՇԻ, ԻՆՅԵԾԻՐ ԻՄԱՐՔՈ ՄԱԾ ԻԼԼՈ.

ԸԱԵ ԿՈՄԱԵԾԵՇ ԴԻՆ, ՕԿԱՐ ՅԱՄԱՅ ԽԵ ԸԱԵ ՆԱ ԸՆԼԵ ԵՐՅԵՆ, ԸԻԾ Ա ԽԻՆԱՅ ՅԱՆԶԵՆ; ԸԻՅ Ա ԽԻՆԱՅ ԵՅԱՆԶԵՆ ԾՈ ԵՐԵԻԾ, ԲՈԾ ԵՐԵ ԲՈ ԵԻԾԵԽԻՆԻ ԻՐ ԻՆ ԽԻԾ, ՅԱՐ ԻՐ ԴՐԱ ԲՈ ԽԵՐԵԾ ԿՈՄԵՏ ՆԱ ԸՆԼԵ.

The cat is exempt *from liability* for eating the food which it finds in the kitchen, so that it is not through the fastness of a house or of a vessel it brings it (*the food*); it (*the cat*) is exempt *from liability*, but compensation *is due* from the person who was ordered to mind it; or, *according to others*, he is exempt *or not* according to the nature of his neglect. If it was from the fastness of a house the cat brought the food, wickedness is the rule with respect to it (*the cat*); compensation for its first crime, half-fine for its second crime, full fine with compensation for its third crime. Or, *according to others*, the cat is exempt *from liability* in committing trespass against pet animals in the night, but it is unlawful *to trespass against them* in the day.

This is *in the case of* a neighbour cat, but if it be *in the case of* the kitchen itself whether it took it (*the food*) from a fastened place or a place not fastened, it (*the cat*) shall pay for it (*the trespass*) according to its wickedness, for the guarding of the kitchen had been entrusted to it.



INDEX.

ABBACY :

right of succession to the, in an eightfold order, 73, *et seq.*
ignorant and deformed persons unqualified for the, 74 *n.*
of a 'cill'-church, succession to the, how regulated, 77, 79.
appointment to the, when to be determined by lot, 79.

ABBOT :

proper work-service to be rendered to the, 23.
every monastic tribe to be according to the, 37.
the, to have power over the vice-abbot, 37.
regulations as to the person who has a right to be an, 73,
et seq.

ABDUCTION :

effect of, upon the husband, children, and family of the woman
abducted, 403.
of women without leave, or by force, 541.
the children of the abducted woman belong to the mother's
family, and may be sold by them, *ibid.*
the father bound to buy such children if to be sold, *ibid.*; and
if he gets them gratis, to educate them, 543.
rules as to property of women abducted, *ibid.*, 545.

ACQUISITION OF LAND : by a father, gives a right to be maintained
by his son, 65.

ADALTRACH'-WOMAN :

probable meaning of the term, 396 *n.*
rules as to the respective portions of the sons and husband
of an, 401.

ADAM :

'eitged' of 'eitgeds' committed by, 93.
consent of, to Lucifer and Eve, *ibid.*

ADAMNAN : 'cain'-law of, referred to, 323, 325.

'ADHBACH' : a fundamental disease in horses, 7.

ADULTRESSES :

the children of, may not be given to the church, 39.

'AENACH'-INJURY : 346 *n.*, 347.

AENGUS GABHUAIDECH :

otherwise named, 82 *n.*
avenging a family quarrel in Luidhne, 83.
motive of, in coming to Temhair, *ibid.*
kills Cellach, son of Cormac, *ibid.*
blinds the eye of Cormac, *ibid.*

AICELL:

daughter of Coirpre and Feidlein, 85.
 breaks her heart lamenting the death of her brother Erc, *ibid.*
 said also to have been the wife of Erc, son of Coirpre, and
 to have died of grief for her husband, *ibid.*

AICILL:

situation and modern name of, 82 n.
 the book of, 83.
 time of composition of, *ibid.*
 author of, *ibid.*
 cause of composition of, *ibid.*
 Dinnsenchus of, quotation from, 84 n., 85.
 could be seen from Temhair (Tara), 85.
 Temhair could not be seen from, *ibid.*
 origin of the name, *ibid.*

'AIDRED'-INJURY: 346 n., 347.

AIRCHINNECH:

the, of a 'cill'-church not liable for supplying food, or for
 a kinsman, 113.
 'smacht'-fine for the maim of every, 475.

'AIRE-ARD'-CHIEF:

gift of an, to a church, 43.
 four 'cumhals' allowed for the maim of every, and of every
 one who is higher, 475.

'AIRE-DESA'-CHIEF:

gift of an, to a church, 43.
 has the status of two 'boaire' chiefs, 143.
 four 'cumhals' allowed for the maim of every, 475.

'AIRE-ECHTA': see CHAMPION.**'AIRE-FORGILL'-CHIEF:**

gift of an, to a church, 43.
 four 'cumhals' allowed for the maim of every, 475.

'AIRE-TUISI'-CHIEF:

gift of an, to a church, 43.
 four 'cumhals' allowed for the maim of every, 475.

'AIRER'-FINE: exacted for the foul lump-blow, 537.

ALE: supper with, 21, 23.

ALE-HOUSE: exemption of a fool in an, 199, 201-3.

ALMS: one of three things which prevent the worthlessness of the
 world, 13, 15.

AMAIRGIN MAC AMALGAID: 150 n.

ANIMALS:

exemption as regards, throwing up clods, 263.
 exemption of, as regards snatched food, 263.

'ANDOIT'-CHURCH: *see* 'ANNOIT'-CHURCH.

'ANNOIT'-CHURCH:

referred to, 15.

- 'ANNOIT'-CHURCH—*continued*.
 to be in its proper right, 37.
 explanation of the term, 65 *n*.
 relations of the, to other churches in respect of a share of a man's 'cendathe,' or 'cennaigne'-goods, 65, 67.
 rules as to succession in an, 75.
 right of an, to the abbacy in the fourth order, *ibid*.
 entitled to notice in case of unjust killing, 299.
- 'ANRAITH'-POET: meaning of the term, 446 *n*.
- ANTIQUITIES: History and, of Tara Hill, by Petrie, referred to, 82 *n*.
- ANVIL: and sledge, exemption of, 187.
- ARMS: exemption as regards, in battle, 279, 281.
- 'ARRA' and 'ANARRA': terms explained, 150 *n*.
- ART or PROFESSION: power of making bequests out of land acquired by the exercise of an, 49, 51.
- ART CORB: son of Sorar, 83.
- ATTACK: three services of, 23.
- ATTACKS:
 three, in which people are not liable to penalty for injuries done, 287, 289.
 exemption as regards a territory in three, 287, 289.
- ATTENDANCE: allowance for, in cases of wounds, according to the rank of the parties, 475, *et seq*.
- ATTENDANT: the, bound to give notice of putting the fork into the caldron, 267.
- ATTENDANTS: punishable for not guarding persons of dignity, 511.
- AUTUMN: a time to which loans were made, 493.
- AXE: exemption of a servant as regards injuries done by an, 273.
- BALL: exemption as regards the, in hurling, 253.
- BALLS: juggling, 285.
- 'BAN-APADH'-PROCLAMATION: 60 *n*, 61.
- BANK: exemption of a ferry-boat, from bank to, 209, 211.
- BANQUETS:
 given by tenants to chiefs, 19.
 three kinds of, *ibid*.
 the Godly banquet, *ibid*.
 the human banquet, *ibid*.
 chiefs bound to levy, 21.
 demon feast or banquet, 25.
- BAPTISM: the people have a right to from the church, 33.
- BAPTISMAL REFECTION: 19.
- BATTLE:
 exemption as regards arms in, 279.
 regulations as to a man wounded on, or brought into the field of, 297, *et seq*.
- BATTLE-FIELD: in what cases it is lawful to take 'seds' from a, 219.

BEARD : of men, 'eric'-fine to be paid for shaving bare the, 385.

BEASTS : fines for stealing or using, in certain cases of partnership, 145, 147.

BED :

fines for giving a, to a criminal, 409, 411.

rules as to honor-price in respect of a, in cases of stealing from a house, 459, 461.

BEER : the feast of drinking, 21.

BEES :

a finding share due for, 481.

rules as to penalties for injuries to and by, 433.

the fine for injury done by or to, varied according to the status of the owner and the persons injured, 433.

how the offending, are to be ascertained in certain cases, 439.

'BERLA'-LAW : referred to, 77, 224 n., 225.

'BERLA'-speech : 535.

'BESCHA' : 'corus,' 2 n.

otherwise named, *ibid.*

said to be the 5th Book of the 'Senchus Mor,' *ibid.*

same as Customary Law, 3.

derivation of the word 'corus,' 3.

'BESCHA'-LAW : 25.

BISHOP :

opposition to a, on a hill of meeting, compensation for, 409.

twice seven 'cumhals' allowed for the maim of every, 475.

BLADE OF GOLD : a daughter has a right to her mother's, 405.

BLIND MAN : a, shall not be a chief or leader, 76 n.

BLOOD : shed in anger, valued at a fourth of honor-price, 537.

BLOOD-SHEDDING UP :

meaning of the term, 138 n.

rules as to penalties for, 139.

BLOOD-SHEDDING DOWN :

meaning of the term, 138 n.

rules as to penalties for, 139.

'BOAIRE'-CHIEF :

gift of a, to a church, 43.

when lawful for the, to make bequests, 49.

persons entitled to the honor-price of the middle, 143.

why parties are not entitled to the honor-price of the best, 145.

three 'cumhals' allowed for the maim of every, 475.

a physician's share from the, for various wounds, 477.

BOARDS : fine for stealing, 149.

BOASTING :

of having committed a crime, rules as to penalties for, 109, 111.

through-folly, when safe, *ibid.*

habitual, a mitigation of penalty, 113.

frequency of the act of, taken into account, *ibid.*

BOAT :

- exemption of a ferry-boat from bank to bank, 209, 211.
- rules as to penalties for stealing or injuring a, 211, 214.
- skilled boatmen not responsible for injury to a, if asked to enter it, *ibid.*
- exemption as regards a, in rowing or swamping, 251.

BOILING : exemption as regards a caldron in, 267.

BOND-MAID :

- exemption of a, as regards the kneading-trough, 275.
- and her working utensils in general, 277.

BONE-BREAKING : fine for, 355.

BOOK :

- of Aicill, 83.
- a, referred to as authority in certain cases, 83, 105, 307, 315, 329, 533.
- a paper, 89.

BOWLS : to be given in part payment of fines and debts, 153.

BOYNÉ : 'iumais'-nuts of the land of the, 51.

BREHON :

- Code; glossed as the New Testament, 33.
- notice of a waif of the land to be sent to the, 273.
- the, responsible for malicious and false judgments, 305.
- litigants proceed to a, to ascertain the rule of law, 447.

BREWY : every, or person under obligation of hospitality, must have roads to his house, 113.

BRIDLES :

- part of a 'Saescuir'-offering, 23.
- to be given in part payment of fines and debts, 153.

BRONZE :

- forfeited, if found in a smith's forge, 191.
- not, if in a goldsmith's forge, 193.

BROOCH :

- exemption as regards the, on the shoulder of men, 291.
- or on the bosom of women, *ibid.*

BUFFOONS : banquet given to, a demon feast, 25.

BUILDINGS :

- rules as to notice and warning to be given in the construction of, 167 *et seq.*
- as to fines for injuries done to human beings and animals in connexion with the erection of, *ibid.*

BULL : tripartite division of the, 371.

BULLS :

- exemption of, in time of bulling, 231, *et seq.*
- regulations as to injuries by and to, 233, *et seq.*
- fine for driving, if the property of nobles, 235.
- of chiefs, *ibid.*
- of Feini grades, 237.

- BURIAL** : in the church, right of the people to, 33.
- BURNING** : land, fine for, 149.
- CAE CINMATHAIR** : king of Munster, 151 *n*.
- CAIN AIGILLNE** : referred to, 371.
- CAIN BOILUUCHTA** : 110 *n*, 111.
- CAIN FUITHRIBE** : or Fuithrime, referred to, 61, 150 *n*, 151.
- 'CAIN'-LAW** : 15, 19, 23, 25, 43, 71, &c., &c.
a church may obtain, by fasting, 71.
- CAIN PATRAIC** : 151, 323, 325.
- 'CAIRDE'-LAW** : 15, 19, 23, &c., &c.
time for proclaiming and ratifying, 133, 135.
mutual obligations of king and people in respect of making,
133, 135.
may be dissolved by a battle, 217.
- CAIRBRE** : *see* COIRPRI.
- CAIRIDEH MAC FENNCHAIM** : knelt to Patrick, next after Coro, 29.
- CALF** :
every first, due to the church, 35.
what to be considered as the first, 41.
every, valued at two 'screpalls' the day it is calved, 371.
- CANON** : questions of the, more numerous than itself, 33.
- CAPTIVE** :
when a, may be killed, 485.
rules as to the treatment of a, 485.
penalty for neglect in not guarding a, 499, 500.
rules as to fettering a, 499, 500.
- 'CARBAT AR IMRAMH'** :
meaning of the term, 142 *n*.
relations of the, to the 'Foltach-fuithrime', 143, *et seq*.
- CARPENTRY** : exemption in case of a chip in, 227.
- CARRYING OFF UNDER COMPACT** : regulations as to, 487, *et seq*.
- CASHEL** : Eoganacht of, 29.
- CAT** :
the exemption as regards a, in a kitchen, 296 *n*, 297.
in mousing, 297.
- 'CATHAIR'-FORT** : exemption as regards hurling the ball on the
green of the chief, 253.
- CATTLE** :
on a hill, exemption as regards, 297.
living laceration of, penalties for, 357, *et seq*.
rule of Diancecht, the fair-judging, on the subject of, 358.
- CAULDRON** :
exemption as regards a, in boiling, 267.
notice of putting the fork into the, to be given by the attendant, *ibid*.

- CAUSEWAYS : dirtying of, a trespass, 76 *n.*
- CETHAR-AIRD' : term explained, 126 *n.*
- CELLACH :
 son of Cormac, abducts the daughter of Sorar, 83.
 killed by Aengus Gabhuaidech, *ibid.*
- CENDATHE'-GOODS : *see* 'CENNAIGHTHE'-GOODS.
- CENNAIGHTHE'-GOODS :
 meaning of the term, 28 *n.*
 referred to, 29, 69.
 one third of a man's, due to the church, 33.
 right of a 'Compairche'-church to a portion of, 67.
 when belonging to a man's original church, 73.
- CENNAFAELADH :
 part of, in the Book of Aicill, 85.
 place where his part was composed, 87.
 son of Ailell or Oilell, 87.
 wounded in battle of Maghrath, 87.
 cured at Tuam Dreacain, 89.
 great power of, in learning by heart, 89.
 puts a thread of poetry round what he heard in the three
 schools of learning, 89.
 wrote on slates and tablets, and in a paper book, 89.
 part of, in the Book of Aicill, begins, 297 *n.*
- CHALK-BOOK : 88 *n.*
- CHAMPION : an avenger of family quarrels, 83 *n.*
- CHARIOT : exemption as regards a, in a fair, 265.
- CHATTELS : rules as to claims for finding and securing, whether
 alive or dead, 431, 433.
- CHICKEN : of a hen, value of, how estimated, 381.
- CHIEFS :
 entitled to redemption of their pledges, 25.
 remove foul weather, *ibid.*
- CHIEFTAINS : shall not come against the church, 71.
- CHILDREN : may be sold in some cases, 403, 541, 543.
- CHIP : exemption as regards injury done by a, in carpentry, 227.
- CHRISTMAS :
 a solemn festival, 19.
 a woman liable to a fine for eating food prepared for, 207.
 a time to which loans were made, 493.
- CHURCH :
 harmony of the, with the people, 33.
 rights of the people from the, *ibid.*
 rights of the, from the people, *ibid.*
 right of the people to burial in the, *ibid.*

CHURCH—continued.

- purity benefits the, 35.
- every grant to be made to the, according to a person's dignity, 43.
- land given to a, for maintaining a man, to what extent forfeited, 53.
- penalty for removing a son from a, 71.
- rules as to removing a son from one to another, 71, 73.
- the, of the tribe the patron saint, right of to the abbacy, 73, 75.
- the tribe to whom the land belongs, right of to the abbacy of a, *ibid.*
- 'Annoit', 15, 37, 65, 67, 75.
- 'Cill', 71, 75, 77, 79, 113.
- 'Compairche', 66 n., 67, 74 n., 75.
- 'Dalta', 75.

'CILL' CHURCH :

- the removal of a son from a, incurs forfeiture to the church, 71.
- penalty for such removal varied according as it was a noble or an humble church, *ibid.*
- when a member of a, may succeed to a vacant abbacy, 75.
- rules as to claims to the headship of a, 77.
- in what order a pilgrim may become head of a, *ibid.*
- a, of monks, rules as to the succession to the abbacy of, 79.
- 'Airchinnechs' of a, exempt from certain liabilities, 113.

CLODS : exemption of animals as regards throwing up, 263.

CLOTH : the tartan of a mother, a daughter's right to, 405.

COAL : exemption as regards a, 265.

'COIBCHE' WEDDING-GIFT :

- rules as to a father's claims to the, of a daughter, 315, 317.
- how far the head of the family is entitled to a share of the, 317.
- effect of accepting a, by an abducted woman, 543, 545.

COIRPRI (OR COIRPRE) LIFECHAIR :

- son and successor of Cormac, 82 n.
- Book of Aicill composed in the time of, 83.
- consulted his father, Cormac, in difficult cases, 85.
- remark ascribed to, in defending his foster-brother, Lughaidh, son of the King of Connaught, 532 n.

COLGAN : Trias Thauni, referred to, 14 n.

COLLISION : of horsemen, rules as to injuries caused by, 255, *et seq.*

COMBATANT : exemption of a, from one day to another, or to the end of a week, 215, *et seq.*

COMB-BAGS : 291.

'COMHARBAS' :

- what, entitled to make gifts or grants, 43, 45, 47, 49.
- three, whose contracts are not equally free, 47.
- in what cases land may be given away by, 47.

'COMPAIRCHE'-CHURCH :

- probable meaning of the term, 66 *n*, 74 *n*.
- right of a, to a part of a man's 'cennaighe'-goods, 67.
- to the succession to an abbacy, 75.

COMPENSATION : ('aithgin') general meaning of the term, 119 *n*.**COMPULSORY HOSPITALITY :**

- persons who are exempt from, 113, 115.
- various regulations as to, 113, 115.

CONALL CERNACH :

- chief of the heroes of the Red Branch in Ulster. in the first century of the Christian era, 85 *n*.
- slays Erc, the son of Coirpre, 85.

CONCEALMENT :

- of the body of a person killed, rules as to penalties for, according to the *status* of the parties concerned, 99, *et seq*.
- from the physician, 474 *n*., 475.

CONFLICT : exemption as to an edged weapon in a, 237, 239, 241.**CONGAL CLAEN : King of Uladh, defeated by the monarch Domhnall, 87 *n*.****'CONGBHAIL' : probable meaning of the term, 21 *n*.****CONLAECH : combat of, with his father, Cuchulainn, 94 *n*., 95.****CONSEQUENCES : after, of wounds, 533.****CONTRACTS :**

- express, or verbal, how one is bound by, 3.
- importance of observing, 3.
- of two sane adults, rules as to, 3, 9.
- frauds in, law as to, 3, 5.
- three valid, 5.
- wherein there is defect in the subject-matter, 5.
- wherein there is disease in the animals which are the subject-matter thereof, 7.
- which are not binding without the authority of the chief or guardian of the parties, 11.
- of the 'fuidhir'-tenants of a chief, *ibid*.
- of the 'daer'-stock tenants of church lands, *ibid*.
- of fugitives from a tribe, *ibid*.
- of sons, *ibid*.
- of women, *ibid*.
- of idiots, *ibid*.
- of dotards, *ibid*.
- of fools, *ibid*.
- of persons without sense, *ibid*.
- of madmen, 11.
- made valid by subsequent adoption, *ibid*.
- 'Bescna,' not dissolved by a battle, 217.

COPPER : proportion of, to be given in payment for fines and debts, 151, 153.

CORO : son of Lughaidh, first who knelt to Patrick at Temhair, 29.

CORMAC :

author of the Book of Aicill, 84.
 blinded of an eye by Aengus Gabhuaidech, 84.
 ornamental spear of, 84.
 retired to Aicill, 84.
 part of, in the Book of Aicill, how known, 85.
 consulted by his son in difficult cases, *ibid.*

CORN : exemption as regards, in a haggard, 285.

CORUS BESONA, OR CUSTOMARY LAW : 3.

otherwise called, 2 n.
 said to form book fifth of the "Senchus Mor," 2 n.

CORUS FEINE :

one of the three 'corus'-regulations of a territory, 17.
 explained, *ibid.*

CORUS FINE :

one of the three 'corus'-regulations of a territory, 17.
 lands divided according to, 17, 19.
 four manslaughters mentioned in the, referred to, 69.

CORUS FLATHA :

one of the three 'corus'-regulations of a territory, 17.
 explanation of the law, 19.

'CORUS'-REGULATIONS : how many in a territory, 17.

CORUS TUAITHE :

classes governed by, 15, 17.
 contains the three 'corus'-regulations of a territory, 17.

COURT : exemption in the case of a, and of an assembly, 241.

COW :

exemption of a milch, during her first milk, 229, 231.
 two screpalls to be given for the beef of a, 329.
 a, to be paid for the white-blow, or for shaving without making bare, 353.
 tripartite division of the, 371.

COWS :

value of, estimated, in respect of gifts to a church, 43.
 two, to be paid for the lump-blow, or for shaving bare, 353.
 how many to be given as the physician's share, in case of certain wounds, from kings and persons of different ranks, 475, *et seq.*

CRANK : exemption as regards the, in grinding, 295

CREDAN-HEAD : 86 n.

CRIME :

four things sustain, 93.
 of one man, when upon a host, and of a host upon one man, 115, 117.
 mutual liabilities of leader and host in respect of, 115, 117.

- CRIME—*continued*.
 regulations as to, when it is not known by whom committed,
 117, 119, 121.
 difference as to penalty for, according to the prevalence of
 'cain' or 'cairde'-law, 121.
 every, to the criminal, 343, *et seq.*
- CRIMES:
 of necessity and non-necessity, various rules as to penalties
 for, 69.
 body and soul defiled by committing, 97.
- 'CRUIE'-LAND: of a woman, how much of she may give away, and
 for what purposes, 49.
 over how much of, the tribe has
 power, *ibid.*
- CUCHULAINN:
 81 *n.*
 Erc slain in revenge for, 85.
 combat of, with his son, whom he slays inadvertently, 94 *n.*, 95.
 pays eric-fine to Conor, King of Uladh, 94 *n.*
- CUCKOLD:
 right of a, to his reputed son, 311, 313, 315.
 regulations as to fosterage of a reputed son by a, 311, 313, 315.
- 'CULAIRD': term explained, 126 *n.*
- 'CUL-FINE': an artificial subdivision of a family, 488 *n.*, 489.
- 'CUMHAL': meaning of the term, 98 *n.*
- CUMHALS:
 thirty-three, the largest fine for trespass mentioned in the
 law, 77 *n.*
 how many to be allowed for a death-maim, to persons of various
 ranks, 475.
- CUPS: three-cornered, to be given in part payment for fines and
 debts, 153.
- CURRENTS: rules as to property cast up by salt or fresh water,
 427, 428 *n.*, 429.
- CUSTOMARY LAW:
 'Corus Bescna' translated by the term, 3.
 how people are bound in, 15.
- D'ACHERY: quotation from, as to rule about the cat, 296 *n.*
- 'DAER'-MAN: of a 'daer'-man, penalty on the, for concealing
 the body in a case of homicide, 105.
- 'DAER'-WORKMAN: the physician's share from a, 477.
- 'DAER'-STOCK TENANCY:
 contracts of tenants in, not binding without consent of chiefs
 and guardians, 11.
 change to, from saer-stock tenancy, 87.
- DAIRE LURAIN:
 Cennfaeladh's part of the Book of Aicill composed at, 87.
 situation and modern name of, 87 *n.*

- 'DALTA'-CHURCH** : entitled to the abbacy in the fifth place, 75.
- DAUGHTERS** : right of, to the property of the mother, 405.
- DEARTH** : a, constitutes great necessity, 51.
- DEATH-MAIN** :
 meaning of the term, 139 n.
 number of 'cunhals' to be allowed in cases of, according to
 the rank of the parties, 475.
- DEBTORS** : penalties incurred by, for violating contracts made for
 them, 513, *et seq.*
- DEEDS** : and debts, of parties, estimated according to three
 elements, 337.
- DEER** :
 rules as to injuries caused by, 449, *et seq.*
 penalties for checking a dog from its, 529, *et seq.*
- DEER JUDGMENTS** : what is lawful in, 449, *et seq.*
- DEFENDANT** : every, has his choice, 479, 481.
- DEFORMED PERSONS** : unqualified to be abbots, 74 n.
- 'DEILGNIUGH'** : a fundamental disease in horses, 7.
- DEMON FEAST** : what constitutes a, 25.
- DENIAL AFTER ACKNOWLEDGMENT** : fine for, 109, 111.
- DESECTIONS** : from a church, when necessary and lawful, 65.
- DESIRE** :
 exemption as regards the gratification of, 205, 207.
 glands of, penalty for cutting off the, 355.
- DIFFERENCE** : (logical) found for species of 'Eitged,' 97.
- DIANCECHT** : the fair-judging, rule established by, 363.
- DIGNIFIED PERSON** : every, to have direction, 37.
- DIGNITARY** : every, to have his demand, 35.
- DIGNITY** : penalties incurred by attendants for not guarding
 persons of, 511.
- 'DIRE'-FINE** :
 for stealing from a house, difficult to estimate, 459, 461.
 eleven honor-prices contained in it, 459.
- DISEASES** : in horses, names of, 6 n., 7.
- DISTAFFS** : may be used by women in a fight, 291.
- DOG** :
 the mad, curious remark as to, 273.
 a, of three deeds, 340 n., 341.
 fine on different kinds of cattle for killing a, 341, 343.
 the 'anaithne' dog, to have eye caps, 417.
 the 'anfaitigh'-dog to have a kennel, *ibid.*
 the crouching, to be fined, *ibid.*
 the 'minaigh'-dog to be muzzled, *ibid.*

DOG—continued.

- rules as to fines for setting on a, 519, *et seq.*
- penalties for checking a, from its deer, 529, *et seq.*

Dogs :

- exemption of, in dog-fights, 193.
- various regulations as to, 193, *et seq.*
- what is lawful respecting different sorts of, 411, *et seq.*
- three, checked so that they do not commit trespass, 415, *et seq.*
- regulations as to tying, 417, 419.
- the, of the chieftain grades, at what time let loose, and at what time tied, 419.
- the, of the 'Feini'-grades, when let loose and when tied, *ibid.*
- why the time was different, 421.
- exemption for, varied according to the person with whom they were, *ibid.*

DOMHNAL :

- son of Aedh, son of Ainmire, 87, 87 *n.*
- defeats Congal Claen, King of Uladh, 89.

DOTARDS :

- contracts of, void, if made without consent of guardians, 11, 13.

DUBHTHACH MAC UA LUGAIR :

- exhibited the law of nature to Patrick, 29.
- first spoke the judgments of the men of Erin, 31.
- first rose up before Patrick at Temhair, and gave him honorable respect, 31.
- showed Patrick things in the law of nature which do not come into the law of the letter, or written law, 31.

DUN-FORT BUILDING :

- to assist in, part of the work-service due to a chief, 23.
- privileges in respect of, 243.

DUTIES :

- of members, to chief, church, and tribe, 27.
- of a people to their king, 27.
- of king and people to a church and its members in their several orders, 27.
- of different orders to their superiors, *ibid.*
- mutual, of tribe and tribesmen, 55.
- of a son to his parents, 55.

EAR : fines for injuring the, 349, 351.**EASTER :**

- a woman liable to fine for eating food prepared for, 207.
- fine for not returning a loan at, 493.

EDGED WEAPON :

- exemption as to an, in a conflict, 237.
- rules as to injuries done with an, in a combat, 237, *et seq.*

EDUCATION : of a boy, by a church, regulations as to the, 71, 73.

Book of the, another name for the same, 88 n.
several kinds of, considered and exemplified, 91, 93.
common, proper, and peculiar explanation of the word, 95.
composition of the word, speculations as to the, 95, 97.
species and genera of, *ibid.*

‘EIBIC’-FINES: three are counselled, 537.

‘EUDHA’ OR ‘EONUDHA’-PLEDGE:
probable meaning of, 61 n.
suggested derivations of the term, 63.

EOGANACHT: of Cashel, 29.

EPILEPTIC LUNATIC: fines for leaving an, unguarded, 507, 509.

ERC:

son of Coirpri, slain by Conall Cernach, 85.
Aicill, sister, or wife of, dies of a broken heart, *ibid.*

‘ERENACH’-STATE: every one to be received into, in his prop
place, 37.

‘ERENACHY’: every, to be according to hereditary rights, *ibid.*

ERINN: 31, &c., &c.

‘ESCUP’-VESSEL: 426 n., 427.

EVADING VERBAL ENGAGEMENTS: rules as to penalties for, 391, 39

EXACTION: forced, rules as to a, 487, *et seq.*

EXEMPTION:

(‘Blai,’) a mark of Cormac’s part in the Book of Aicill, 85.
of a servant, in the performance of his service, 167, *et seq.*
174 n.

as regards a horse in a fair, 181, 183, 185.

of sledge and anvil, 187, 189, 191.

of dogs in dog fights, 193, 195, 197.

of a fool in an alehouse, 199, 201, 203.

as regards mineral in a mine, 203, 205.

as regards the gratification of desire, 205, 207.

of a fool in throwing, 207, 209.

in respect of a ferry-boat from bank to bank, 209, 211.

in respect of filling a ladle 213 215

EXEMPTION—*continued.*

- in case of a milch cow, during her first milk, 229, 231.
- of bulls and rams in bulling and ramming, 231, 233, 235, 237.
- as to an edged weapon in a conflict, 237, 239, 241.
- in the case of a court, and of an assembly, 241.
- of pigs at the trough or in the sty, 243, 245, 247, 249, 251.
- as regards a boat in rowing or swamping, 251, 253.
- as regards the ball in being hurled on the green of the chief 'cathair'-fort, 253, 255.
- as regards a king's race-course in case of sudden collision, 255, *et seq.*
- of animals respecting snatched food, 263.
- as regards animals throwing up clods, 263.
- as regards fire on the hearth, 265.
- as regards a coal, 265.
- as regards a chariot in a fair, 265.
- as regards a caldron in boiling, 267.
- as regards oxen in working, in being driven, in grazing, in ploughing, 267, *et seq.*
- as regards a pit fall in a mountain or wood, 273.
- of a servant, in respect of the edge of an axe, on the floor of a king's house, or on a road of carriage, 273, 275.
- of a bondmaid respecting the flag and kneading trough, 275.
- and her working utensils in general, 277.
- as regards a loan destroyed, 277, 279.
- as regards arms in battle, 279, 281.
- as regards a mill in grinding, 281, 283.
- as regards corn in a haggard, 285.
- as regards a juggler and jugglery, 285, 287.
- as regards iron in slaughtering, 287.
- as regards the interposer in wounding, 287.
- as regards a territory, in three attacks, 287, 289.
- as regards women in a woman battle, 291.
- as regards a stake in a fence, 291.
- as regards a brooch on the shoulder, or bosom, 291.
- as regards a woman in jealousy, 293, 295.
- as regards horses in horse-fights, both horses and pigs, 295.
- as regards the grinding-stone, or the crank in grinding, 295.
- as regards a cat in a kitchen, 297.
- as regards a cat in mousing, *ibid.*
- as regards cattle on a hill, *ibid.*

EXHAUSTED PERSON :

- meaning of the term, 76 *n.*
- an, not to be advanced, 76 *n.*

EXPECTATION : meaning of the term, when used in reference to cattle, 364 *n.*

EXPOSING A BLEMISH : inquiry with a view to, punishable, 347.

EVE :

Edged of Edged committed by, 93.
tempted by the serpent, *ibid.*

EYE : fine for injuring an, 349.

EYE-CAPS : for the 'anfaithe'-dog, 417.

EYES : fine for cutting off the upper lids of the, 353.

FAGOT : rules as to injuries caused by a, 175, 177, 178.

FAILURE : 'smacht'-fines for, in cases of sick maintenance, 471, *et seq.*

FAIR : exemption as regards a chariot in a, 181, 183, 185.

FAMILIES : rights reciprocal of, 331.

FAMILY OR THREE : subdivisions of the, 330 n., 331, 333, 468 n., 469.

FASTING :

taken into account, in adjusting compensation, 5.

a church may fast to get 'cain'-law, 71.

for debt, referred to, 325.

FATHER :

relations of a, to a son who maintains him, and to one who does not, 53, 57, 59.

FEAST : the, of drinking ale or beer, 21.

FEASTING-HOUSE : the banquet of the, *ibid.*

FEEDING :

proclaimed persons, fines for, 389.

an offender, before or after the offence, punishable, 409, 411.

FEET : penalties for injuring the, or the toes of the, 351.

FEIDLEIM : mother of Aicell, 85.

FEINECHUS, OR FENECHUS : referred to, 59, 61.

FEINI GRADES : country people of the, 21.

FEINI GRADES :

31.

the physician's share from the, 477.

FELLING A TREE : exemption as regards, 225, 227.

FELLOWSHIP OF THE FEINI : 21.

FENCE : exemption as regards a stake in a, 291.

FENCES :

breaking of, a trespass, 76 n.

injury done to, by a horse, constitutes trespass of neighbour-
hood, 187.

'FER-MIDBAIDH'-PERSON : a physician's share from the, 477.

FERTA-FER-FEIGE : a place on the Boyne, 29.

FERRYBOAT : exemption as regards a, from bank to bank, 209,
211.

FILLING A LADLE : exemption in respect of, 213, 215.

FINDING : of a concealed body, when to be rewarded, and when punished, 105.

FINE :

the largest for trespass, mentioned in the law, 76 *n.*

a, of sacks, 296 *n.*, 297.

'airer'-fine, 537.

blush-fine, 27.

body fine, 71, &c.

'dire'-fine, 17, &c., &c.

'enech-ruice', 27.

'eric'-fine, 17, &c., &c.

'smacht'-fine, 71, &c., &c.

FINES :

doubled by malice aforethought, 99.

how to be paid, 151-53.

FINGAINE : son of Cae Cinmathair, King of Munster, 151 *n.*

FINGER : fine for cutting off or injuring a, 353.

FINGERS : penalties for cutting off the, 351.

FIRBOLGS : Matha Mac Umoir, the Druid, said to be of the, or of the Tuatha De Dananns, 29.

FIRE : exemption as regards, on the hearth, 265.

FIREWOOD :

fine for stealing, 149.

owner of land entitled to a 'sed' for allowing, to a ship, 427.

FIRST-BORN : 39, *et seq.*

when a daughter is held as the, 41.

rights of the church when the first-born son dies, *ibid.*

of animals, church's right to the, *ibid.*

FIRST FRUITS : 13, 25, 33, 35.

FIRSTLINGS : 33, 35.

FIRST MILK : exemption as regards a cow during her, 229, 231.

FIRST WIFE :

liability of the, to be on her sons, 399, 401.

of abduction, liability of, how apportioned, 399.

FISH : stealing from a house or a weir, fines for, 149.

FITHAL : the Brehon, spoke the law of nature, 31.

FLAIL : exemption as regards a, in a kiln, 221, 223.

FLAG : exemption of a bondmaid respecting the, 275.

'FLESCACH'-PERSONS : a physician's share from, 477.

FLESH : non-eating of on Fridays and Wednesdays, 15.

FOAL : value of a, how estimated, 375.

'FOLTACH-FUITHRIME' : land-holder, and his relations to the 'carbat ar imramh'-stock-owner, 143, *et seq.*

Fool :

at what age it is determined whether a young person is a, 157.
 the land of a, how long to be kept undivided, *ibid.*
 may return to a descendant, *ibid.*
 penalties in case of assault by a, 159, 161.
 on persons inciting a, *ibid.*
 for inciting a, varied, 161, 163.
 the exemption of a, in an ale-house, 199, 201, 203.
 liability of persons bringing a, into an ale-house, 199, *et seq.*
 liability of a, for burning a person's clothes, 203.

Foot or Leg : fine for injuring a, 349.

FORCED EXACTION, OR ADDITIONAL LEVY : rules as to, 487, *et seq.*

'FODRAIN'-TRESPASS : defined, 76 n.

FOREIGNERS : penalty for supporting and advising the women and children of, 389.

FOREIGN NUTS : 427.

FORFEITURE : incurred by removing a son from a 'cill'-church, 71.

FORGE :

rules as to accidents occurring in a, 190 n., 191.
 gold, silver, and bronze forfeited if found in a smith's, 191.
 not if found in a goldsmith's, 193.
 every unnecessary charge left in a, forfeited, 192 n., 193.
 small articles of a, not forfeited, *ibid.*
 front-striking in a, taken into consideration, 393.

FORK : the attendant to give notice of putting the, into the caldron, 267.

'FORRACH'-MEASURE : twelve rods in a, 335.

'FORRACH'-MEASURES : twelve in a 'tir-cumhaile'-space in length, and six in breadth, 335.

FOSTERAGE : rules as to the, of a reputed son, 313.

FOSTER-FATHER : liability of a, in respect of foster-children, 503-4.

FOSTER-MOTHER : liability of a, in respect of do., *ibid.*

FOSTER-SONS : rules as to penalties for injuries done to, *ibid.*

FOUR MASTERS : Annals of the, referred to, 150 n.

FREEMAN : case discussed when a native is upon the land of a stranger, and *vice versa*, 127, 129, 131.

FRIDAYS : flesh not eaten on, 15.

FRUIT : fine for stealing, 151.

FRUIT-TREES : fine for cutting down, 149, 151.

FUGITIVE : fine for entertaining a, who is known, 61.

'FUIDHIR'-TENANTS :

cannot make contracts without the consent of the chief, 17.
 several sorts of, *ibid.*
 social position of, 131 n.

'FUITHRIBE-OR FULTHRIME'-LAW : 61, 150 n., 151.

- FUITHRIME CORMAIC**: situation of, 150 n.
- GAEELS and GALLS**: exemption in case of a battle between, 215.
- GARDENS**: lots to be cast, to find out from what garden bees did an injury, 439.
- GEILFINE 'CHIEF**:
 compensation to a, for injuring his roads, 307, 309.
 rights of a, to waifs on roads, 307, 309 n.
- 'GEILFINE 'DIVISION**: relations of, to other subdivisions of the family or tribe, 330 n., *et seq.*
- 'GEILFINE 'RELATIONSHIP**: taken into account in selecting sons for the church, 41.
- GENERA OF EITGEDH**: 97.
- GENUS GENERIC**: *ibid.*
- GENUS SUBALTERNATE**: *ibid.*
- GIFT**:
 the Sunday, 19.
 to a son for affection's sake, 311.
 in consideration of maintenance, *ibid.*
 of tears, *ibid.*
- GIFTS**:
 or grants, for the health of the soul, 35.
 from each grade of the laity to a church, 43, 45.
 persons entitled to make, 43, 45, 47.
 in what cases a woman may make, 49.
 how much professional men may give as, 51.
- GIRLS**: shorn, fine for shaving bare the false locks of the, 355.
- GLANDS OF DESIRE**: penalty for cutting off the, *ibid.*
- GLOVES**: to be given to the miserable, 19.
- GOAT**:
 tripartite division of the, 379.
 the, does not exceed three 'screpalls' in value, *ibid.*
- GOBAN SAER**:
 a celebrated carpenter, 226 n., 227.
 the daughter of, 227.
- GOBLETS**: 427.
- GOD**:
 feeding the guests of, 19.
 plebeians exalted by performing penitential service to, 31.
 the people have a right to the recital of the word of, from the church, 33, 35.
 every seventh day to be given to the service of, 41.
- GOLD**:
 found in a smith's forge forfeited, 191.
 in a goldsmith's forge not, 193.
 a daughter has a right to her mother's blade of, 405.

GRAINS : measurement by, 335.

GRANT : to a church, to be according to the dignity of the person, 43.

GRINDING : exemption as regards the crank in, 295.

GRINDING-STONE : exemption as regards the, in grinding, 295.

HAGGARD : exemption as regards corn in a, 285.

HAIR OF THE HEAD : penalties for cutting off the, wholly or partly, 353.

HALF-INTERPOSER : term explained, 193 n., 197 n.

HALTERS : exemption as regards oxen starting from their, 261.

HAND : fine for injuring the, 349, 351.

HANDLES : kingship of the three, 107.

HARLOTS : banquet given to, a demon feast, 25.

HARMONY : of the church and the people, 33.

HARPER : a wing-nail to be given as compensation to the, if nail be cut off, 353.

HATCHET : exemption of a servant in case of injuries done by, 175.

HEATHENS : a banquet given to, regarded as a demon feast, 2.

HEARTH : exemption as regards a fire on the, 265.

HEN :

the, has a tripartite division, 379.

value of the chicken of a, how to be estimated, 381.

HEN-EGG : a liquid measure, 335.

HE-PIG : the, has a tripartite division, 371.

HERMIT : a soul-friend, 15.

HEROS and HEROINES : ruled by their chief, 15, 17.

HIDES : 427.

HILL : exemption as regards cattle on a, 297.

HILL OF MEETING :

HIVE :

one or more, to be given as fine for injuries by or to bees, 433.
lots to be cast to find from which, the offending bees came, 439.

HONEY :

mentioned as part of a ship's cargo, 427.
a man's full meal of, or less, to be given as a fine in certain cases of wounding by bees, 433, *et seq.*

HORSE :

exemption as regards a, in a fair, 181, 183, 185.
fines for over-using a, 183, 185.
rules as to borrowing and lending a, *ibid.*
as to penalties for injuries done by a, *ibid.*
owner of a, when liable for damages, *ibid.*
hirer and borrower of a, how far liable for its trespasses, 185.
rules as to injuries done by or to on a king's race-course, 255,
et seq.
tripartite division of the, 373.

HORSES :

names of fundamental diseases in, 7.
exemption as regards, in horse-fights, 295.

HORSEMEN : exemption as regards, in case of sudden collision,
on a king's race-course, 255, *et seq.*

HOSTING :

rights of a chief from his subjects, as to, 495, *et seq.*
fines for coming away from a, without leave, *ibid.*

HOUND :

rules as to defects in a, 379.
value of the whelps of a, how determined, *ibid.*

HOUSE :

'dire'-fine for stealing from a, difficult to be estimated, 459.
eleven honor-price, considered in it, *ibid.*

HOUSELESS PERSON : fine for feeding a, 389.

HUNTER :

fines for injuries done by the pitfall of the, 453, *et seq.*
penalties varied according as he was lawful or unlawful, *ibid.*

HURLET : 253.

HURLING : exemption as regards the ball in, 253, 255.

HYMNS : for souls, to be offered by the church, 39.

IDIOTS : cannot make valid contracts, 11.

IGNORANT PERSONS : unqualified to be abbots, 74 n.

INCITING OR SETTING ON DOGS : rules as to penalties for, 519, *et seq.*

INTENTION :

rules as to 'eric'-fine for, 139.
to be taken into account in cases of theft, wounding, and
homicide, 469, 471.

IRON :

rules as to injuries done by, when struck in a forge, 191.
 as to accidents to persons going asleep in the forge before and after the iron was put into the fire, 190 *n.*, 191.

exemption as regards, in slaughtering, 287.
 part of the cargo of a ship, 427.

'IUDHA-FOTHUCH' : a fundamental disease in horses, 7.

'IUMAIS'-NUTS : of the land of the Boyne, 51.

JEALOUSY : exemption as regards a woman in, 293.

JESTERS : a banquet given to, a demon feast, 25.

JOINT : (of the body) penalties for cutting off a, 351, *et seq.*

JOINT-OWNERSHIP : division of property and payment of fines in cases of, 463, 465.

JUDICATURE (BREHONSHIP) : to what extent a man may make grants out of land acquired by, 51.

JUDGES (BREHONS) : punishable for neglect, and for false or malicious decisions, 305.

JUGGLER : exemption as regards a, in jugglery, 285, 287.

JUGGLES : dangerous and not dangerous, 285.

JUGGLING BALLS : *ibid.*

JUGGLING SPEARS : *ibid.*

KILLARNEY : lakes of, ancient name of the, 150 *n.*

KILLING :

and concealing the body, rules as to fines for, 99, 101, 103.
 fines for looking on at, 101, 103.
 dogs, who attack one, rules as to, 413, 415.

KILN :

every unnecessary charge left in a, forfeited, 192 *n.*, 193.
 exemption as regards a flail in a, 221, *et seq.*
 four persons jointly liable in a, 265.
 having or purchasing the site of a, makes one a native freeman, 391.

KING :

gift of a, to a church, 43.
 a, with a blemish could not be king at Temhair, 85.
 the, of Munster gave lands to the expelled Deisi, 86 *n.*
 the head of a, when upon a plebeian, and *vice versa*, 107.
 crime of the, when visited upon the people, and *vice versa*, 133, 135.
 responsibility of the, in certain cases of theft, 241.
 notice of the pitfall, and of the waif of the land, to be sent to the, 273.
 the, to be compensated for injury to his road, 305, *et seq.*
 penalty for violating the laws of the, 409, 411.

KING—continued.

penalties for such violation, varied according to the nature of the tenancy and local law, 411.
twice seven 'cumhals' allowed for the maim of every, 475.

KINGS:

exempt from compulsory hospitality, 113.
a physician's share from, in case of death-maim calculated according to body-fine, 477.

KINGSHIP OF THE THREE HANDLES: 107.

KITCHEN:

every unnecessary charge left in a, forfeited, 192 n., 193.
exemption as regards a cat in a. 297.

KNEADING-TROUGH: exemption of a bondmaid respecting her, 275.

KNIVES SPEND ONE NIGHT: a law maxim referred to, 493.

LADLE: exemption in respect of filling a, 213.

LAEGHAIRE, SON OF NIALL: in his time Patrick came to Erin, 29.

LAMB: every first, due to the church, 39.

LAME MAN: a, shall not be exalted, 74 n.

LAMPOON: the, a species of 'Eitged', 93.

LAND:

when a man may make a grant of, 45, 47, 53, 55.
four cases in which a man may give his, 47, 49.
a woman may give two-thirds of her 'cruib' or 'aliasta'-land, 49.
a man's power of making grants of, if obtained by his art or profession, 51.
no person shall leave a rent upon, which he did not find on it, 51.
when a father may remove his son from the, and give it to another, 53.
given to a church for maintaining a person, when forfeited, *ibid.*
not be given, without the consent of the tribe, *ibid.*
of the Boyne, 'iumais'-nuts of the, 51.
rules as to letting, for hire or rent, 127, *et seq.*
fines for taking unlawful possession of, 149.
fine for burning, *ibid.*

LASHES: of the eyes, fine for shaving bare the, in certain cases, 355.

LAW:

'Bescna', 3, &c., &c.
'Cain', 15, 19, 21, &c., &c.
'Cain'-law of Adamnan, 323, 325.
Cain Boiliuchta, 110 n., 111.
Cain Fuithribhe or Fuithrime, 61, 150 n., 151.
'Cain'-law of Patrick, 151 n., 323, 325.
'Cairde', 15, 19, 21, &c., &c.
Corus Bescna, 3, &c., &c.

LAW—continued.

- Corus Feine, 17.
 Corus Fine, *ibid.*
 Corus Tnaitha, 17.
 Corus Flaitha, 17, 19.
 Customary, 3, &c., &c.
 of nature in Erin till the coming of the faith, 29, 31.
 of the letter, or written law, the New Testament, 31.
 of nature, as far as just, established with the law of the letter, 29.
 before Patrick came, 33.
 exhibited by Dubhthach to Patrick, *ibid.*
 'Hyradhus', 23, 43, 71, &c., &c.
LAW-BREAKER: the life of every, fully forfeited, 465.
LAWFUL MAN: a, when in the person of an outlaw, and vice versa, 137.
 regulations as to penalties for killing a, in mistake for an outlaw, 137.
LEASING: how far a man may make bequests out of land acquired by his, 51.
 'LEO-OS-ORU': a disease in horses, 7.
LEGACY (DIRADH): one-third of a man's, due to the church, 22.
LEINSTER: the Deisi when expelled first go into, 86 n.
LETTER: law of the, brought by Patrick into Erin, 29.
LEVYING: rules relating to, 317, *et seq.*
LEAVING SHARE OF A TERRITORY: 218 n., 219.
LIDS: of the eyes, fines for shaving bare the, 353.
LIP: fine for injuring the, 349.
 'LIS'-FORT: bringing a horse to the door of a, a trespass of viciousness with neglect, 185.
LISMORE: one of the boundaries of the lands assigned by the King of Munster to the Deisi, 86 n.
LOAD: regulations as to a, in case of a hired horse, 183, 185.
LOAN:
 fine for overusing a, the same for every person, 183.
 exemption as regards a, destroyed, 277.
 fine for neglecting to return a, 493, 495.
 a, for a time, rules as to, *ibid.*
LOCKS: fine for shaving bare the false, of the shorn girls, &c., 355.
LODGING: penalty for supplying, to the violators of the king's laws, 409, 411.
LOOKER ON: rules as to fines on the, in cases of homicide, according to the *status* of the parties concerned, 99, *et seq.*
LOTS: selection of sons for the service of the Church to be made by, 41, 43.
 succession to the Abbacy, when to be made by, 79.
 to be cast in deciding which of two fines is to be inflicted, 140 n., 141.

LOTS—continued.

- rules as to casting of, 337, *et seq.*
- three to be put in in certain cases, 337.
- to be cast for discovering the hive the bees of which did injury in certain cases, 439.

LOUGH LEIN : modern name of, 150 *n.*

LUCIFER :

- commits Eitged before Eitged, 91.
- Adam in consenting to, commits Eitged of Eitgeds, 93.

LUGHADH :

- remark ascribed to Cairbre Lipheachair in defending, 532 *n.*
- Grainne eloped with, 533.

LUMP-BLOW :

- meaning of the term, 352 *n.*
- two cows paid for the, 353.
- just 'airer'-fine exacted for the foul, 537.

MADMEN : contracts of, void, without consent of guardians, 11, 13.

MAGH BREAGH :

- situation of, 86 *n.*
- some of its inhabitants driven out, 87.
- rule as to change of tenancy in, 87.

MAGH RATH (MOIRA) :

- battle of, 87 *n.*
- Cennfaeladh's head split in, 87.
- battle of, why celebrated, 89.

MAGIC-WISP : throwing the, supposed to cause madness, 13.

MALE-HORSE : the, has a two-fold division, 375.

MALICE AFORETHOUGHT : fines doubled by, 99.

MALT : two 'screpalls' to be given for two sacks of, 329.

MAN : the beloved, exemption of, in case of a loan destroyed, 277.

'MANACH'-CLASS : one of the, when entitled to the Abbacy, 73, 75, 77.

'MANAGH-NUNA'	}	classes of tenants of church lands, who cannot contract without authority, 11.
'MANAGH-GABHLA'		
'MANAGH-GOLA'		

MAN-TRESPASS : term explained, 148 *n.*

MANURE : land acquired in right of, 49.

MARE :

- the, has a tripartite division, 373.
- rules as to defects in a, 375.

MAST-FRUIT : first of the, due to the church, 39.

MAY : a time for making agreements, 143.

MEASUREMENT : by grains and eggs, 335.

MEETING :

- penalty for failure to attend a, after promise, 331.
- a hill of, quarrelling on, punishable, 406.
- rules as to offences in respect of a, 407.
- compensation to be made, for opposition to a bishop on a, 409.

'MEISRIN'-MEASURE : twelve times the full of a hen-egg, 335.

MIDDLE TRENCH : 202 n., 203.

MILCH-COW :

- exemption of a, during her first milk, 229.
- rules as to fines for injuries done by or to a, *ibid.*
- liability of the herdsman and others, in regard to a, 231.

MILK :

- winter and summer, rule as to taking, 47.
- fines for stealing, 229, 231.

MILL :

- every unnecessary charge left in a, forfeited, 192 n., 193.
- the exemption as regards a, in grinding, 281, 283.
- of a territory, notice of a waif of the land to be sent to the, 273.
- various rules as to accidents occurring in a, 281, 283.
- having, or purchasing the site of a, makes one a native freeman, 391.

MILL-STONES : rules as to injuries caused by, 283.

MILL-WRIGHT : liability of the, in cases of accidents, 281, 283.

MINE : exemption as regards mineral in a, 203, 205.

MINERAL :

- in a mine, exemption as regards, 203, 205.
- appropriated and unappropriated, rules as to, *ibid.*

MINOR : the, liability of a, for his own and his father's offences, 393.

MORANN : the Brehon, spoke the law of nature, 31.

MOTHER :

- in what case a son may leave his, to perish, 55.
- a, when entitled to the 'rath'-portion of her sons, 397, 399.
- rules as to division of property between a, and her husband, 399, 401.
- the daughter has a right to the tartan cloth, the silver thread, and the blade of gold of the, 405.
- the family of the, may in certain cases sell her children, 541, 543.

MOTHER'S PEOPLE : proclamation to be made to in some cases, 299.

MOUNTAIN : exemption as regards a pitfall in a, 273.

MOUNTBANKS : a banquet given to, regarded as a demon feast, 25.

MOUSING : exemption as regards a cat in, 297.

MUNSTER : the King of, assigns land to the Deisi, 86 n.

MURDER :

of a tribesman, pilgrimage enjoined for, 73.
secret, how known, 99.
penalties on parties looking on at, 99.

MUZZLE : a, used for dogs, 413, 417.

" MY SON, THAT THOU MAYEST KNOW :"

a mark of king Cormac's part of the Book of Aicill, 85.
when the head of a king is upon a plebeian, and *vice versa*, 107.
when the crime of one man is upon a host, and *vice versa*, 115.
when a native freeman is on the land of a stranger, and *vice versa*, 127.
when the crime of the king is on the people, and *vice versa*, 133.
when a lawful man is in the person of an outlaw, and *vice versa*, 137.
when a man is entitled to 'eric'-fine for intention, 139.
when one man is legally considered as two, and *vice versa*, 141.
how fines and debts should be paid, 151.
when a man pays what he has not incurred, 157.
and a man commits a crime which he does not pay for, *ibid.*
the exemptions with respect to rights of building, &c., 167.

NAIL : penalties for cutting off a, wholly or in part, 353.

NATIVE FREEMAN :

what makes a stranger of a, and a native freeman of a stranger, 381, *et seq.*
what gives a man the *status* of a, 391, 393.

NATURE :

the law of, in Erinn, before the coming of Patrick, 27, 29.
exhibited by Dubhthach to Patrick, 29.
explained as the law of the just men, *ibid.*
the right rule which Adam had, *ibid.*

NEGLECT :

every judge (Brehon) punishable for his, 305.
of a loan, three things which require interest for, 492 n., 493.
in not guarding a captive, penalties for, 499, 501.
by sensible adults in not minding the non-sensible, fines for, 501, *et seq.*
by attendants in not guarding persons of dignity, fines for, 511.
by debtors in violating the contract made for them, 513, *et seq.*

NICKNAMING : a species of Eitged of words, 93.

NOBLE TRIBES : the chieftain grades, 31.

NOSE : penalty for injuring the, 351.

NOTICE :

when, and to whom to be sent, 273.
rules as to dogs, with time and notice, 411, 413.
and with time but without notice, &c., 413.

NUNS : doing penance, to give a pledge to their superiors, 15.

NUMSTENDER :

a, to be provided in certain cases, 435.
 payment for the person who acts as, how provided, 481.

NOTE :

'innis' of the land of the Boyne, 51.
 foreign, 427.

OARS : restitution to be made of, in certain cases, 311, 213.

OATH : rules as to fines for evasion after taking an, 395, 397.
 fines for taking a false, 397.

'ODHBACH' : a disease in horses, 7.

'OGAIRE'-CHIEF :

gift of an, to the church, 43.
 three 'cunhals' allowed for the maim of every, 475.
 the physician's share from the, 477.

OILELL : (or Ailell), the father of Cennfaeladh, 87.

'OILMEDHACH'-MEASURE : 335.

'OLFEINE'-MEASURE : 336 n., 337.

'OLL-DERBH'-MEASURE : 335.

'OLPATRAIC'-MEASURE : 334 n., 337.

ONE MAN : when legally considered as two, and two as one, 141, 143.

ONIONS : injuring, a trespass, 76 n.

OPPOSITION TO A BISHOP ON A HILL OF MEETING : punishable, 409.

ORDER : every, to abide in its proper position, 33, 35.

OVERUSING A LOAN : fines for, 149, 183.

OUNCE :

the, for divine instruction, 71.
 an, or a half, to be paid for failure to attend a meeting, 331.
 a 'sed' worth an, due to the owner of the land on which a ship
 was driven, 427.

OUTLAW :

when a lawful man is in the person of an, and *vice versa*, 137.
 various rules as to fines for killing or injuring an, *ibid*.

OUTLAWS : a banquet given to, a demon feast, 35.

Ox :

a wicked, rules as to payment for offences of, 269.
 fine for overworking an, 271.
 the, has a tripartite division, 371.

OXEN : exemption as regards, in working, &c., 267.

rule as to penalties on a person seeking to provoke oxen
 when at work, 271, 273.

OWNER :

of the bank, rights of the, in respect of a ferry-boat, 209, 213.
 of a mill, how far responsible for accidents in a, 283.
 the, of the shore, entitled to a share of waifs, 425, 427.
 of the land, entitled to a share of the waifs found on it, 429, 431.

OWNERSHIP : joint, rules as to spending in cases of, 461, 463.

PAPER-BOOK : a, used for writing in, 88 *n.*, 89.

PATRICK :

- came to Erinn in the time of Laeghaire, son of Nial, 29.
- Dubhthach Mac Ua Lugair first gave respect to, *ibid.*
and exhibited the law of nature
to, *ibid.*
- Corc, son of Lughaidh, first knelt to, *ibid.*
- Cairidh Mac Fennchaim knelt to, afterwards, *ibid.*
- Erc first rose up to, at Ferta-fer-feige, *ibid.*
- Angeis knelt to, *ibid.*
- 'Cain'-Law of, 151 *n.*, 323, 325.

PATRON SAINT : rights of the tribe of the, to the Abbacy, 73.

PAUPERS :

- feeding the, a godly banquet, 19, 21.
- suggested derivation of the word, 21.

PAY : complementary, rules relating to, 329.

PENANCE :

- every monk to be received to his proper, 35.
- every person of septenary grade entitled to a fine of seven
'cumhals' of, 107.

PENITENTIAL SERVICE : glossed as pilgrimage, 31.

PEOPLE : rights of the, in the church, 33, 35.

PERIODS : three, at which the world is worthless, 13.

PERSONS OF DIGNITY : fines on attendants, for neglect in guarding,
511, 512.

PERSONS PROCLAIMED : rules as to, 61.

PERSONS WITH WHOM IT IS NOT LAWFUL TO DEAL : 59.

PHYSICIAN :

- liability of the, for operations, 321, 323.
- concealment from the, 474 *n.*, 475.
- rules as to payment of the, 477.
- share of the, from persons of different ranks, *ibid.*
- liability of the, in case of wounds breaking out afresh, 533, 535.

PIG :

- a 'screpall' for the bacon of a, 329.
- the, has a tripartite division, 373.
- rules as to defects in a, *ibid.*

PIGS :

- exemption of, at the trough or in the sty, 243, *et seq.*
in fights, 295.

PILGRIM : the, to give a pledge to his superiors, 15.

- feeding a, a godly banquet, 19.
- in what order a, may succeed to the Abbacy, 75.
- in what order a, may become the head of a 'cill'-church, 77.
- fine upon a, for trespass against a church, *ibid.*
- amount forfeited by a, on taking unlawful possession of a
church, *ibid.*
- all the bequest of the, due to the church, *ibid.*

PILGRIMAGE:

- rules as to the goods of a man who goes on a, 73.
- enjoined for the murder of a tribesman, *ibid.*
- or for murder with concealment of the body, *ibid.*

'PINGIN': weight of a, of silver, 107 n.

PITFALL: exemption as regards a, on a mountain or in a wood, 273.

PIRATES: going against, one of the three services of attack, 23.

PLANT: every tenth, due to the church, 41, 43.

PLAGUE: the world worthless in time of a, 13.

PLENNIAN TRIBES: glossed as the Feini grades, 31.

PLENNIANS: exalted by receiving church grades, and by performing penitential service to God, 31.

PLEASANT HILLS: probable meaning of the term, 296 n.

PLEDGE:

- a, to be given by all in general to their superiors, 15.
- chiefs gave a, for their subjects in certain cases, 23, 25.
- proportionate to the subject-matter in dispute, 323, *et seq.*
- cross-claims by way of set off to the, when brought in, 327.

PLEDGES: mutual, part of the 'Corus-faine'-law, 17.

PLEDGING: time of, 327.

PLOUGHING:

- exemption as regards oxen in, 267.
- rules as to a wicked ox in, *ibid.*

PLOUGHMEN: how far liable for injuries done by their oxen, 269.

POET: chief, twice seven 'cumhals' allowed for the maim of a, 475.

POETRY: a man may make bequests out of land acquired by, 51.

POETS: fine for shaving bare the false locks of the, 355.

PREACHING: due from the church to the people, 35.

PRECINCT:

- meaning of the term, 118 n., 144 n.
- extern of, 144 n.

PRECIPICES: rules as to injuries caused by, 511.

PRESENCE: full fine for, 145, 145n.

PRICE OF INSTRUCTION:

- how proportioned between different churches, 71.
- a youth's father, when responsible for the, 73.

PRINCE: work service to be rendered by each person to his, 23.

PRIVILEGE: man of full, 137 n.

PROCLAIMED PERSONS: rules as to fines for entertaining, 61.

PROCLAMATION: different sorts of, explained, 60 n., 61.

PROFESSIONAL MAN: the, may make grants out of land acquired by his profession or art, 49, 50 n., 51.

PROFESSOR : chief, to become a, made a man to be of septenary grade, 107.

PROFESSORS : three at Tuaim Dreacain in Cennfaeladh's time, 89.

PROFIT UNNECESSARY : term explained, 176 *n*.

PROPERTY : separable and inseparable, probable meaning of, 544, *n*.

PROPHECY : governed the rules of nature for the Brehons of Erin, 31.

PSALM-SINGER : a, when entitled to the abbacy, 73.

PUPILS :

rules as to instruction of, 389, 391.

as to injuries inflicted on, *ibid*.

QUADRUPLE 'SED' : probable meaning of the term, 126 *n*.

RACE-COURSE : exemption as regards sudden collision on a king's, 255, *et seq*.

RAMS : exemption of, in the time of ramming, 231, *et seq*.

RECITAL OF THE WORD OF GOD : due from the church to the people, 33, 35.

RENT :

no man to leave a, on his land or his tribe, which he did not find upon it, 51.

regulations as to, according to the nature of the letting and the *status* of the parties concerned, 127, 129, 131.

REQUIEMS : to be offered by the church, 39.

RICKS : of corn, when legitimate structures, 285.

RIGHTS :

mutual, of a church and people, 33.

of a church from the people, 39.

of monastic and stranger tribes, 37.

reciprocal among families, 331.

'ROACH'-SURETIES : 7.

ROAD :

dirtying of a, a trespass, 76 *n*.

to bring a horse into a paved, a trespass of viciousness with neglect, 185.

of carriage, 273, 275.

ROADS :

every Brey must have, to his house, 113.

the king and chieftain grades to be compensated for injuring their, 305, 307.

rules as to waifs found on, whether principal or bye, 307, 309.

'ROIDH'-PLANT : injuring the, a trespass, 76 *n*.

ROWING : exemption as regards a boat in, 251, 253.

RULE : the old, transcends new knowledge, 220 *n*, 221.

RUSHES : fine for cutting, 149.

- SACK :**
the price of a, a measure of pay, 329.
- SACKS :** the four, complementary pay given with, *ibid.*
- 'SAER'-PERSON :** every, may make a contract, 9.
- 'SAESCUIR'-OFFERING :** in horses and bridles, due to a chief, 23.
- 'SAITHIU'-PERSON :** every, a 'saer'-person, 9.
- SALE OF CHILDREN :**
when lawful, 541.
rules as to the, 541, 543.
- 'SAMHAISC'-HEIFER,** 18 n., 19, &c., &c.
- SAME ADULTS :** rules as to contracts of, 9, *et seq.*
- SATIRISTS :** banquets given to, regarded as demon feasts, 25.
- SATIRIZING :** different sorts of, constituting speckled 'Eitged,' 93.
- 'SCOLOG'-PERSONS :** fine for shaving bare the false locks of, 355.
- 'SCREFALL' :** value of the, 107 n.
- SEA :**
the billowy, 318 n., 319.
rules as to 'seds' recovered from beyond nine waves of the, 423, *et seq.*
- SEA-LAWS :** what one has a right to in, 423, *et seq.*
- 'SED' EASILY DIVISIBLE :** } meaning of the terms, 463.
NOT EASILY DIVISIBLE : }
- 'SEDS' OF DOUBLE :** term explained, 124 n.
- 'SEDS' RETURNABLE :** term explained, 335.
- 'SENCUS-MÓR' :** 3, 80.
nature of the lost portion of the, 80 n.
- SENSIBLE ADULTS :** punished for not minding the non-sensible, 501, *et seq.*
- SEPTENARY GRADE :**
meaning of the term, 107 n.
persons of the, exempt from certain liabilities, 113.
- SERPENT :** Eve tempted by the, 93.
- SERVANT :** exemption of a, in the performance of his service, 175, *et seq.*
- SERVICE :** exemption of a servant in the performance of his, 175, *et seq.*
- SERVICES :**
three, of attack, 23.
three, of defence, *ibid.*
- SET-SPEAR :**
probable meaning of the term, 272 n.
notice of the, to be sent over nine holdings, 273.
rules as to compensation for injuries caused by the, 451, 453.
- SEVERITY :** suit with, explanations of the phrase, 513.

SHAVING :

- bare, fines for, 353.
- without making bare, *ibid.*
- the belly of a woman through wantonness, fines for, 355.

SHEEP :

- threefold division of the, 375.
- the male, has a twofold division, 377.
- remark as to the wool of the, *ibid.*

SHELTERING THE MISERABLE : how to be done, 19.**SHIELDS SPEND TEN :** a law maxim, referred to, 493.**SHIPMEN :** to receive notice of a waif of the sea, 273.**SHOES :** to be given to the miserable for God's sake, 19.**SHORE :**

- owner of the, entitled to property cast on, 425.
- cargo of vessels driven on, how to be partitioned, 425, 427.

SHORN GIRLS : fine for shaving bare the false locks of the, 355.**SHOULDER :** exemption as regards a brooch on the, 291.**SHOUTING :**

- at pigs, rules as to injuries caused by, 243, *et seq.*
- different sorts of, explained, 249, 251.

SICK : attending the, part of the 'Corus-feine'-law, 17.**SICK MAINTENANCE :**

- persons who are, and who are not brought into, 357.
- consequence of, sued and provided, 471, *et seq.*
- different rules as to, *ibid.*
- varied, with the nature of the injury and the *status* of the person injured, *ibid.*
- allowance for, in case of injury done from various motives, 481, *et seq.*

SIEVE : exemption of a bondmaid respecting the, 277.**SILVER :**

- proportion of, to be given in payment of fines and debts, 151.
- found in a smith's forge, forfeited, 191.
- in a goldsmith's not forfeited, 193.
- thread, of a mother, a daughter entitled to the, 405.

SINEW OF DESIRE : penalty for cutting off the, 355.**'SLAN'-PERSON :** meaning of the term, 13.**SLATES :** used for writing on by Cennfaeladh, 89.**SLAUGHTERING :** exemption as regards iron in, 287.**SLEDGE :** and anvil, exemption of the, 187, 189, 275.**SLIASTA-LAND :** of a woman, rule as to her power of disposing of, 49.**SMITH :**

- a, for what injuries liable, 191.
- silver and gold found in the forge of a, forfeited, 191.
- the chief, entitled to receive notice of a waif of the land, 273.

SNATCHED FOOD : exemption of animals, in respect of, 263.

SOD-CUTTING : fines for, 149.

'SOBARTAN'-COMPENSATION : probable mean

SON :

unsafe to have dealings with the, of a
when a, may leave his mother to
father, 55.

a, when bound to support both his par
when a, may impugn the bad contract
rights of the, who supports his father,
disabilities of the, who does not suppo
removing of a, from a 'cill'-church, in
every, entitled to his son-gift, 309, 31

SON-GIFT :

every son entitled to his, 309, 311.
three sorts of, *ibid.*

SONS :

six, who are not bound to honour the
penalty for supporting and advising th
'rath'-portion of, mothers entitled to

SOUL-FRIEND : 14 n., 15, 39, 73.

SPEARS :

juggling, 285.

rules as to fines for injury done by, 5

SPIKES : rules as to liability for injuries do

SPRING : a time for making loans to, 493.

SPYING : a species of eitged of words, 93.

STAKE :

exemption as regards a, in a fence, 29
the ninth from the door, used for tyin

STAKES : breaking of, a trespass, 76 n.

STAVES : to be given to the miserable, 19.

STEALING :

boards, fine for, 149.

firewood, do., *ibid.*

fish from a house or a weir, *ibid.*

STOCKS : rules as to injuries caused by, 51.

STOKES : Dr. Whitley, 426 n.

STONES :

fine for taking away, 149.

rules as to injuries caused by, 511.

STORM : rules as to taking out a boat in a,

STRANGER :

tribe, right of the, to the 'Erenach'-at
what makes a, of a native freeman, an
rules as to a, 382 n.

STRANGER—*continued.*

- an outlawed, 'Cairde'-relations of, 383.
- rules as to sons of a, *ibid.*
- when a, may be killed with impunity, 385.
- penalties for feeding and sheltering a, 385, 387, 389.

STRAW : fines for stealing, varied, 151.

STREET :

- bringing a horse into the narrow part of a, a trespass of viciousness with neglect, 185.
- dirtying of, a trespass, 76 *n.*

STREETS : meeting of the three, at Tuaim Dreacain, 89.

STRUMPET : head of the family entitled to a share of the 'apha'-gains of the, 315.

STUDENT : for the ministry, rule as to fine for killing a, 71.

STYE : exemption as regards pigs in a, 243, 245.

SUBSTITUTE : a, to be provided in case of persons wounded, 475.

SUCCESSION TO AN ABBACY :

- rules as to, 73, 74 *n.*, 75, 76.
- when to be determined by lot, 79.

SUIBHNE GELT :

- cause of the madness of, 89.
- stories and poems left by, *ibid.*

SUIT :

- with severity, phrase explained, 513.
- unjust, meaning of an, 517, 519.

SUNDAY-GIFT : explained, 19.

SUPPER : a, with ale, 21.

SUPPORTING : and advising the women and sons of foreigners, penalty for, 389.

SWAMPING : exemption as regards a boat in, 251, 253.

SWORDS SPEND FIVE : a law maxim, quoted, 493.

TABLETS : written on by Cennfaeladh, 89.

TARTAN CLOTH : the daughter has a right to the, of her mother, 405.

TEACHING : rules relating to, 389, 391.

TEATS :

- of a cow, rules as to defects in the, 365, *et seq.*
- of a mare, 375.

'TEST'-EVIDENCE : 108 *n.*, 109.

TENT-WOUND : meaning of the term, 358 *n.*

TEMHAIR :

- Dubhthach Mac Ua Lugair, first rose up before Patrick at, 29.
- Aicill close to, 83.
- to bring arms into after sunset, prohibited, 83.
- chief of the King's household killed at, 85.
- that any one with a blemish should reign at, prohibited, *ibid.*
- could be seen from Aicill, and Aicill could not be seen from, *ibid.*

TENANTS :

different kinds, of who cannot make contracts without the consent of, or subsequent adoption by, their chief, 11.

TENTH : every, of plants, corn, and cattle, due to the church, 43.

TERRITORY : exemption as regards a, in three attacks, 287, 289.

TEST :

of God, 313.

of men, *ibid.*

TESTING : time allowed for, in case of different wounds, 535.

TESTICLES : rules as to penalties for cutting out one or both the, 355.

THIEF :

none to sell to, or buy from a, 59.

when it is lawful to kill the, 465, *et seq.*

THREE :

periods at which the world is worthless, 13.

things which prevent the world's being worthless, *ibid.*

services of attack, 23.

of defence, *ibid.*

deeds, the dog of, 340 n., 341.

dog trespasses are checked, 415.

'eric'-fines counselled, 537, 539.

THUMB : penalty for cutting off the, 351.

TILLAGE IN COMMON : part of the 'Corus-feine'-law, 17.

'TINOL'-MARRIAGE COLLECTION : 316 n., 317.

TITHES :

a remedy for the worthlessness of the world, 13.

the church has a right to receive, from the people, 33, 35, 41.

TOES : fines for injuring the, 351.

TONGUE : penalty for injuring the, 349.

TRACKING : one of the qualifications of the "dog of three deeds," 340 n.

TRAP : rules as to setting a, for deer, 457.

TREE :

exemption from liability of the man who fells a, 225, 227.

rule where two are engaged in felling a, 227.

non-sensible persons and animals to be warned and sent away by him who fells a, 227.

TREES : penalty for cutting down, if fruit-bearing, 149, 151.

TRESPASSES :

of viciousness with and without neglect in horses, 185.

of neighbourhood, explained, 187.

of restitution, *ibid.*

three, in dogs, which are checked, 415.

TRIBE AND TRIBESMEN : relative duties of, 55, 57.

TRIBE OF THE LAND : the, has the second claim to the Abbacy, 73, *et seq.*

- TRIBE OF THE PATRON SAINT : the, has the first claim to the Abbacy.
ibid.
- TRINITY : lot of the, how to be employed, 337.
- TRIPLE DIVISION :
of what fines to be made, 153.
reasons for making a, *ibid.*
- TROUGH : exemption as regards pigs at a, 243, 245, &c.
- TUAIM DRECAIN :
situation and modern name of, 88 *n.*
Cennfaeladh brought to be cured to, 89.
three schools at, 89.
- TUATHA DE DANANNS : Matha Mac Umoir, said to be of the, 29.
- UDDER : of a cow, penalties for injury to the, 365, 367.
- UNLAWFUL TAKING POSSESSION OF LAND : fines for, 149.
- UNNECESSARY PROFIT : term explained, 176 *n.*
- URINE : land acquired in right of, 49.
- USING A BEAST : fine for, 149.
- UTENSILS : working, exemption of a bondmaid respecting her, 277.
- VAGABOND : what makes one a, 411.
- VICE-ABBOT : the, to be subject to the abbot, 37.
- VIRILE MEMBER : fine for cutting off the, 355.
- WAIIF :
of the land, notice of to be sent to seven quarters, 273.
of the sea, notice of a, to be sent to the three territories nearest
the sea, and to the shipmen of the fourth territory, *ibid.*
- WAIIFS :
found on principal roads, rules as to, 307, 309.
on bye-roads, rules as to, *ibid.*
- WAR :
a general, the world worthless in time of, 13.
much, the greatest disgrace that prevails, *ibid.*
- WARNING : to be given, in constructing certain buildings, 175,
175 *n.*
in felling a tree, 227.
- WARRANTY : contracts of different persons, with and without, 3, *et seq.*
- WATER : fine for taking away, 149.
- WATTLES : fine for stealing, 149.
- WAVES : a man has a right to what he has brought over nine, 423.
- WEDNESDAYS : flesh not eaten on, 15.
- WEIR : fine for taking away fish from a, 149.
- WHISKERS : 'eric'-fine to be paid for shaving bare the, of men, 355.
- WHITE-BLOW :
meaning of the term, 140 *n.*, 352 *n.*
just payment for the, 537, 539.

WOLVES : going against, one of the three services of attack, 22.

WOMAN :

the longing, exemption of a, in cases of the gratification of desire, 205, 207.

husband of the, how far liable for injury caused by refusing food to, 205, 207.

exemption as regards a, in jealousy, 293.

abducted the, rules as to relations of, to husband, children, and family, 401, 403.

children of the abducted, belong to and may be sold by the mother's family, 541.

if sold, must be sold to the father, 541.

rules as to property of a, when taken away either by force of with her own consent, 543.

shaving the belly of a, through wantonness, penalty for, 356.

WOMAN-BATTLE : exemption as regards women in a, 291.

WOMEN :

contracts of, not binding without the authority of their guardians, 11.

secret, children of, not to be given to the church, 39.

exemption of, in a woman-battle, 291.

as regards a brooch on the bosom of, *ibid.*

penalty for supporting and advising the, of foreigners, 389.

WOOD : exemption as regards a pitfall in a, 273.

WOOD-AXE : 107.

WOODEN VESSE' in a forge, 'eric'-fine for, 192 n., 193.

WOOL OF THE SHEEP : remark as to the, 377.

WORKERS :

profitable, meaning of the term, 168 n.

unprofitable, meaning of the term, 167 n.

WORLD :

the, worthless at three periods, 13.

three things prevent the worthlessness of the, 13.

WOUND :

tent, meaning of the term, 358 n.

various rules as to fines for the, 359, *et seq.*, 537.

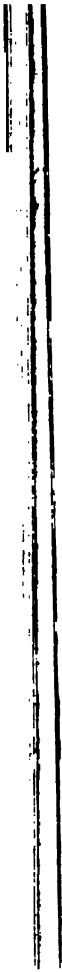
WOUNDING : exemption as regards the interposer in, 287.

WOUNDS :

breaking out afresh, after consequences of, 533, 535.

testing time for different, 536.

ZEUSS : Grammatica Celtica, quoted, 14 n.





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